

ST. ANDREW'S PARISH CHURCH

established in 1706



THE ELEVENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 10:30 a.m.

August 20 2017



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*
 JESSICA MINAHAN WHITE, *Organist*
 BRAD NETTLES, JR., *Director of Youth Ministry*
 AMY AUSTEN, *Parish Administrator*
 ANNE SHAUL, *Director of Children's Education*
 JEANNE GERHARDT, *Parish Bookkeeper*
 GILLIAN BAGLEY, *Administrative Assistant*
 WALTER STANLEY, *Sexton*

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

The Vestry

Rob Beard, *2019 Senior Warden*
 Mark Schmudde, *2018 Junior Warden*
 Dean Bays, *2020*
 Danielle Butler, *2020*
 Roxanne Erskine, *2020*
 Dale Finkbine, *2019*
 Andrew Girone, *2018*
 Margaret Gossett, *2019*
 Wally Jack, *2018*
 Clay Chandler, *2018*
 Earl Smalley III, *2019*
 James Wilson, *2020*
 John Steinmeyer, *Treasurer*
 Sally Hartnett, *Clerk*
 Andy Lacour, *Chancellor*
 Paul Porwoll, *Parish Historian*

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

SERVING TODAY

The Rev. Joe Vella
 PREACHER

Naomi Radcliff
 LECTOR

Rob Beard
 Dean Bays
 USHERS

Rob Beard
 Danielle Butler
 Clay Chandler
 VESTRY IN CHARGE

Larry Coomer
 Leslie Fry
 CHALICE BEARERS

Will Johnson
 McLeod Keenan
 Lacey Ahlers
 ACOLYTES

Jill Moore
 GREETER

 Naomi Radcliff, DOK
 PRAYERS OF THE PEOPLE

Millie Strobel
 Leigh Smalley
 Naomi Radcliff
 Janet Bex
 ALTAR GUILD



ANGLICAN CHURCH IN NORTH AMERICA

The Most Reverend Dr. Foley Beach, Archbishop

The Eleventh Sunday after Pentecost

20 August 2017

The Holy Eucharist at 10:30 a.m.

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

THE INTROIT

The Lord hath been mindful of us (from Ascribe unto the Lord)

Samuel Sebastian Wesley (1810-1876)

*The Lord hath been mindful of us and He shall bless us:
He shall bless the house of Israel, He shall bless the house of Aaron
He shall bless them that fear the Lord, both small and great.
Ye are the blessed of the Lord, you and your children
Ye are the blessed of the Lord: who made heav'n and earth.*

THE PROCESSIONAL: HYMN 530 (Please stand)

Gott sei Dank

1 Spread, O spread, thou might - y word, spread the king - dom of the Lord,
2 word of how the Fa - ther's will made the world, and keeps it, still;
3 word of how the Sa - vior's love earth's sore bur - den doth re - move;
4 word of how the Spi - rit came bring - ing peace in Je - sus' name;
5 Word of life, most pure and strong, word for which the na - tions long,

1 that to earth's re - mot - est bound all may heed the joy - ful sound;
2 how his on - ly Son he gave, earth from sin and death to save;
3 how for - ev - er, in its need, through his death the world is freed;
4 how his nev - er - fail - ing love guides us on to heaven a - bove.
5 spread a - broad, un - til from night all the world a - wakes to light.

Words: Jonathan Friedrich Bahnmaier (1774-1841); tr. Arthur William Farlander (1898-1952) and Charles Winfred Douglas (1867-1944), alt.
St. 4, F. Bland Tucker (1895-1984) Copyright © The Church Pension Fund. All rights reserved. Used with permission. Music: *Gott sei Dank*,
melody from *Geistreiches Gesangbuch*, 1704; adapt. and harm. William Henry Havergal (1793-1870)

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

People: *And blessed be his kingdom, now and for ever. 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 **wel-
come 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 Canaanite Woman
by Howard Lyon

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.

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.

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.*

THE GLORIA IN EXCESLSIS (sung by all)

(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 God, you have given your only son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Please be seated for the Lessons

The Liturgy of the Word

THE FIRST LESSON

Isaiah 56:1, 6-8

Thus says the Lord: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord God, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.

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.

(God have mercy)

- 1, God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us:
2. That thy way may be known upon earth : thy saving health among all nations.
3. Let the people praise thee, O God : yea, let all the people praise thee.
4. O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.
5. Let the people praise thee, O God : let all the people praise thee.
6. Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.
7. God shall bless us : and all the ends of the world shall fear him.

THE SECOND LESSON

Romans 11:1-2a, 29-32

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all his disobedience so that he may be merciful to all.

Lector: The Word of the Lord.

People: *Thanks be to God.*

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 OPENING SEQUENCE: HYMN 524 (*Please stand*)*St Thomas*

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

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

Deacon: The Holy Gospel of our Lord Jesus Christ according to Matthew
 People: *Glory to you, Lord Christ.*

Jesus went to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

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

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"

We stand for the reading of the **Gospel**, the Good News of Jesus Christ, as a way to show the importance we place on Jesus' words and actions. We turn and face the Gospel Book as it is brought towards the congregation. This reminds us that Christ came to dwell among us,

THE CLOSING SEQUENCE: HYMN 524

St Thomas

3. Be - yond my high - est joy I prize her heaven - ly ways,
 4. Je - sus, thou friend di - vine, our Sa - vior and our King,
 her sweet com-mun - ion, so - lemn vows, her hymns of love and praise.
 thy hand from ev - ery snare and foe shall great de - liv-erance bring.

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

The **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.*



VISITING TODAY?

WELCOME TO OLD ST. ANDREW'S PARISH CHURCH!

Please take one of the Welcome brochures
in the card rack in your pew, fill out the Visitor Card,
and place it in the offering plate.

Thank you!



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 the Anglican Church in North America and our Archbishop, Foley Beach, for our bishop, Mark Lawrence; for 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 pray for Father Jason, Chelsea and the Hamshaw family during their time of transition to All Saints Church in Florence. 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.

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

We 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.

As a person's inner life develops, he or she will become increasingly aware that personal sin - particularly pride and selfishness - stifles life in God. Whoever gives time to self-examination and repentance will soon discover that **confession** is showered with greater and greater joy. God eagerly longs to forgive those who sincerely confess and want to change.

To assure us of God's mercy in Christ, the Celebrant pronounces forgiveness and the promise of eternal life with the making of the sign of the cross. It is appropriate at the **absolution**, as the priest makes the sign of the cross, for the people of God to respond with the making of the sign on the cross in order to signify that they have been blessed in receiving the forgiveness of their sins.

At the **Peace**, the liturgy gives us an opportunity to be reconciled with one another so we can approach the Eucharist with a clear conscience (as Matthew 5:23-24 bids). We greet strangers, friends and family in peace and remember that we are one in Christ.

THE ABSOLUTION

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.

THE OFFERTORY ANTHEM

The Lord is my shepherd

Music: Howard Goodall (born 1958)

Words: Psalm 23

The Lord is my shepherd, I shall not want; He maketh me to lie down in green pasture:

He leadeth me beside the still waters.

Yea, though I walk through the valley of the shadow of death, I will fear no evil:

For you are with me, you will comfort me.

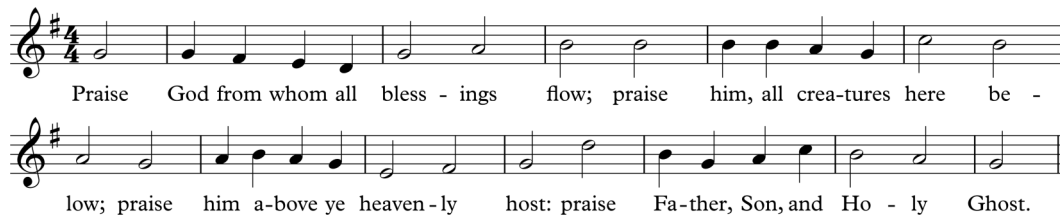
Surely goodness and mercy shall follow me all the days of my life:

And I will dwell in the house of the Lord for ever.

Howard Goodall's beautiful and gently undulating composition started out initially as the theme tune to BBC Television's hugely successful comedy series *The Vicar of Dibley*. The show told the story of one of the first women priests, taking up her post as the vicar of a small rural village in the heart of England. Since then the music has become famous world-wide and beautifully illustrates several verses taken from the King James Version of Psalm 23.

THE PRESENTATION HYMN *(Please stand and sing)*

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 (sung by all)

(Hymnal S-130)



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

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. This setting was composed by the late Dr. Ricky Duckett, former music director at Old St. Andrew's.

Then the Celebrant continues

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

Therefore we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

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

AMEN.

And now, in the words our Savior taught us, we are bold to sing,

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who 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.

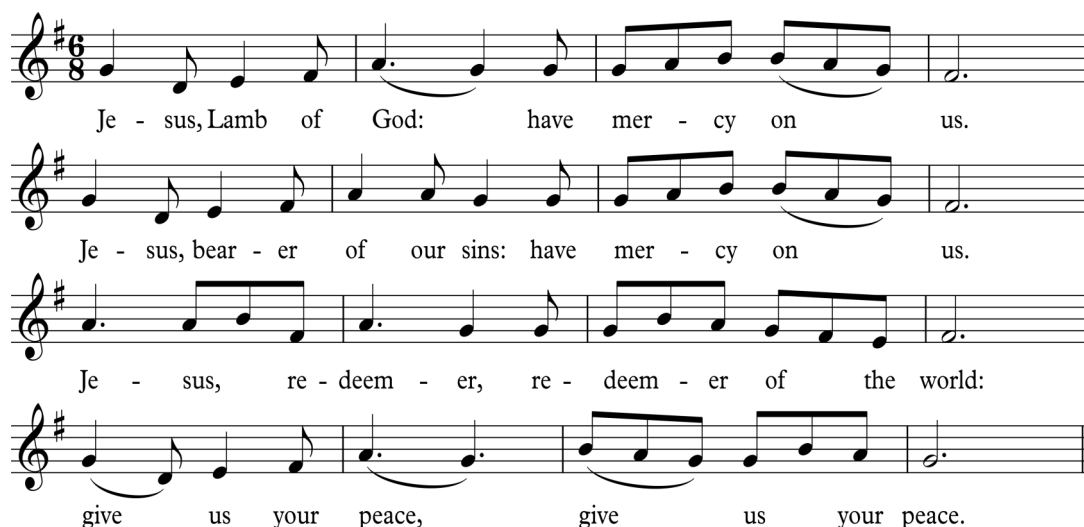
THE BREAKING OF THE BREAD

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

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

AGNUS DEI (sung by all)

(Hymnal S-161)



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

The **Agnus Dei** is based on John 1:29 and is the Fraction Anthem most traditionally used in the Western Church.

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.

At Old St. Andrew’s, we encourage you to continue to pray by singing both before and after you come to the Communion Rail. In this way, all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

1. My God, thy ta - ble now is spread, thy cup with
2. O let thy ta - ble hon - ored be, and fur - nished
love well doth o - ver - flow; be all thy chil - dren sal -
thith - er led, and let them thy sweet mer - cies know.
va - tion see, that here its sa - cred pledg - es tastes.

Text: Philip Doddridge (1702-1751), alt.

Music: ROCKINGHAM, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1707); harm. Samuel Webbe (1740-1816)

THE COMMUNION ANTHEM

Agnus Dei

from The Mass for Four Voices by William Byrd (c.1540-1623)

Agnus dei qui tollis peccata mundi:miserere nobis.

Agnus dei qui tollis peccata mundi:miserere nobis.

Agnus dei qui tollis peccata mundi:donna nobis pacem.


Lamb of God, who take away the sins of the world, have mercy on us.

Lamb of God, who take away the sins of the world, have mercy on us.

Lamb of God, who take away the sins of the world, grant us peace

The Mass for Four Voices by William Byrd (c.1540–1623) is one of three settings of the Mass Ordinary which he published in London in the early 1590s. The exact dates of publication remained unclear until 1966, when Peter Clulow subjected them to close bibliographic analysis, tracing patterns of wear in the woodblock initials at the head of each movement.

As settings of the Catholic Mass in post-Reformation England the part-books were highly sensitive documents and might well have resulted in the arrest of anyone caught with them. It is probably for this reason that Byrd chose not to publish the Masses as a set but individually in single bifolia which were easy to conceal. To make them more difficult to trace, the part-books are undated, with no title-pages or prefatory material, and the printer Thomas East is not named. The project was almost certainly suggested (and financed) by Byrd’s circle of friends among the nobility and gentry in the Elizabethan Catholic community.




1 Christ is the world's true Light, its Cap-tain of sal - va - tion,
 2 In Christ all rac - es meet, their an-cient feuds for - get - ting,
 3 One Lord, in one great Name u - nite us all who own thee;



the Day - star clear and bright of ev - ery race and na - tion;
 the whole round world com - plete, from sun-rise to its set - ting;
 cast out our pride and shame that hin - der to en - throne thee;



new life, new hope a - wakes, for all who own his sway:
 when Christ is throned as Lord all shall for - sake their fear,
 the world has wait - ed long, has tra - vailed long in pain;



free - dom her bond - age breaks, and night is turned to day.
 to plough-share beat the sword, to prun - ing - hook the spear.
 to heal its an - cient wrong, come, Prince of Peace, and reign.

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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.

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

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.

1 Je - sus shall reign wher - e'er the sun doth his suc -
 2 To him shall end - less prayer be made, and prais - es
 3 Peo - ple and realms of ev - ery tongue dwell on his
 4 Bless - ings a - bound wher - e'er he reigns: the pris - oners
 5 Let ev - ery crea - ture rise and bring pe - cu - liar

1 ces - sive jour - neys run; his king - dom stretch from
 2 throng to crown his head; his Name like sweet per -
 3 love with sweet - est song; and in - fant voic - es
 4 leap to lose their chains, the wea - ry find e -
 5 hon - ors to our King; an - gels de - scend with

1 shore to shore, till moons shall wax and wane no more.
 2 fume shall rise with ev - ery morn - ing sac - ri - fice.
 3 shall pro - claim their ear - ly bless - ings on his Name.
 4 ter - nal rest, and all who suf - fer want are blest.
 5 songs a - gain, and earth re - peat the loud a - men.

Words: Isaac Watts (1674-1748), alt. Music: *Duke Street*, John Hatton (d. 1793)

THE DISMISSAL

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

People: *Thanks be to God.*

THE CLOSING VOLUNTARY: Petit Prelude in C. BWV 553—by J S Bach

Played today for us by The Rev. Peter F. Lenox

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