

# ST. ANDREW'S PARISH CHURCH

established in 1706



## THE TWENTY-FIRST SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

October 29 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*

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

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## SERVING TODAY

The Rev. Joe Vella  
 PREACHER

Dale Finkbine  
 CHALICE BEARER

Roxanne Erskine  
 LECTOR

Erica Smith  
 Caitlyn Hall  
 Ian Smith  
 ACOLYTES

Brandon Lee  
 Bob Jeffries  
 USHERS

Tim and Cindi Smith  
 GREETER

Nan Crist  
 PRAYERS OF THE PEOPLE

Earl Smalley  
 Roxanne Erskine  
 Mark Schmudde  
 VESTRY IN CHARGE

Betty Rucker  
 Tricia Hartley  
 ALTAR GUILD



# ANGLICAN CHURCH IN NORTH AMERICA

The Most Reverend Dr. Foley Beach, Archbishop

# The Twenty-First Sunday after Pentecost

October 29, 2017

The Holy Eucharist at 11:00 a.m.

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

Opening Voluntary: All praise to Thee, Eternal Lord—Martin Luther (1483-1546)

THE PROCESSIONAL: HYMN 423 (*Please stand*)

*St. Denio*

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,  
2 Un - rest - ing, un - hast - ing, and si - lent as light,  
3 To all life thou giv - est, to both great and small;  
4 Thou reign - est in glo - ry, thou rul - est in light,  
in light in - ac - ces - si - ble hid from our eyes,  
nor want - ing, nor wast - ing, thou rul - est in might;  
in all life thou liv - est, the true life of all;  
thine an - gels a - dore thee, all veil - ing their sight;  
most bless - ed, most glo - rious, the An - cient of Days,  
thy jus - tice like moun - tains high soar - ing a - bove  
we blos - som and flour - ish, like leaves on the tree,  
all laud we would ren - der: O help us to see  
al - might - y, vic - tor - ious, thy great Name we praise,  
thy clouds, which are foun - tains of good - ness and love,  
then with - er and per - ish; but nought chan - geth thee,  
'tis on - ly the splen - dor of light hid - eth thee.

Words: Walter Chalmers Smith (1824-1908), alt.

Music: *St. Denio*, Welsh hymn, from *Caniadau y Cysswgr*, 1839; adapt. John Roberts (1822-1877); harm. *The English Hymnal*, 1906, alt.

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 **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:  
"The Pharisees testing Jesus"  
by James Tissot

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

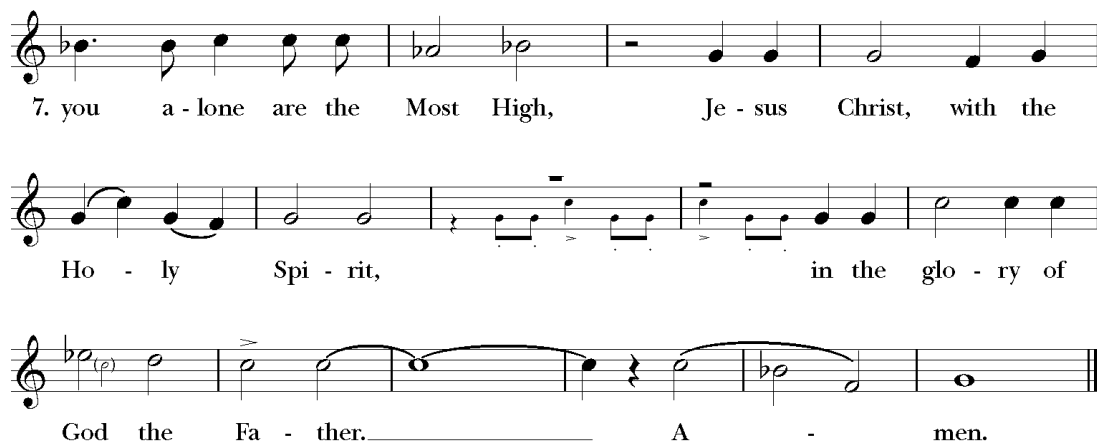
Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

## THE GLORIA IN EXCESLSIS (sung by all)

(Hymnal S-278)



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



## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Almighty and everlasting God, increase in us the gifts of faith, hope and charity; and, that we may obtain what you promise, make us love what you command; 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

Leviticus 19:1-2, 15-18

The Lord spoke to Moses, saying: Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy. You shall not render an unjust judgement; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the Lord. You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

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.

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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 (*Sung by the Choir*)

Beatus vir  
(Blessed is the man)

Psalm 1 (verses 1-7)

1. Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.
2. But his delight is in the law of the Lord : and in his law will he exercise himself day and night.
3. And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.
4. His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.
5. As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.
6. Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.
7. But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

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.

Chant by Martin Luther (1483-1546)

## THE SECOND LESSON

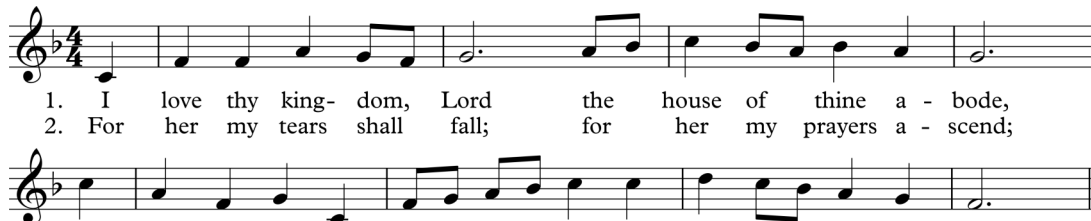
1 Thessalonians 2:1-8

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praises from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

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

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)

THE HOLY GOSPEL

Matthew 22:34-46

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

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." Now, while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"' ? If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.


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 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.*

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.

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 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

Be Still, My Soul

Words: Katharina von Schlegel (1697-1768)

Music: Jean Sibelius (1865-1957)

*1. Be still, my soul: the Lord is on your side. Bear patiently the cross of grief or pain;*

*Leave to your God to order and provide; in every change God faithful will remain.*

*Be still, my soul: your best, your heavenly friend through thorny ways leads to a joyful end.*

*2. Be still, my soul: the hour is hastening on when we shall be forever with the Lord,*

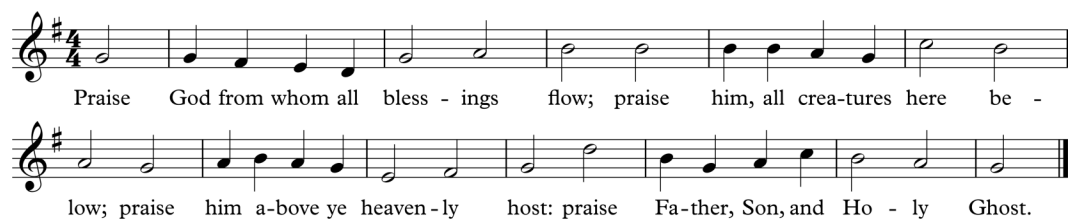
*When disappointment, grief, and fear are gone, sorrow forgot, love's purest joys restored.*

*Be still, my soul: when change and tears are past, all safe and blessed we shall meet at last.*

The Christian hymn "Be Still, My Soul", written in German ("Stille meine Wille, dein Jesus hilft siegen") in 1752 by Katharina Amalia Dorothea von Schlegel and translated into English in 1855 by Jane Laurie Borthwick (1813–1897). The melody is taken from the serene hymn-like section of the patriotic symphonic poem *Finlandia*, written in 1899 and 1900 by the Finnish composer Jean Sibelius. It was later re-worked by the composer into a stand-alone piece and the tune is also known as The Finlandia Hymn.

# 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-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 **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.

# AT THE COMMUNION: WHAT WONDROUS LOVE IS THIS

1. What won-drous love is this, O my soul, O my soul! What to  
 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

## THE COMMUNION ANTHEM:

Thou knowest Lord the secrets of our hearts

Music: Henry Purcell (1659-1695)

*Thou knowest Lord the secrets of our hearts; shut not thy merciful ears unto our prayer;  
 But spare us Lord, spare us Lord most holy, O God most mighty,  
 O holy and most merciful Savior, thou most worthy judge eternal,  
 Suffer us not at our last hour, for any pains of death, to fall from thee. AMEN.*

Henry Purcell was an English composer of the middle Baroque period most remembered for his more than 100 songs, the miniature opera *Dido and Aeneas*, and his incidental music to a version of Shakespeare’s *A Midsummer Night’s Dream*, called *The Fairy Queen*. Purcell, the most important English composer of his time, composed music covering a wide field: a wealth of choral music for the church, the stage, the court, and private entertainment. In all these branches of composition he showed an obvious admiration for the past combined with a willingness to learn from the present, particularly from his contemporaries in Italy. With alertness of mind went an individual inventiveness that marked him as the most original English composer of his time as well as one of the most original in Europe. It is often remarked on that, dying at the tender age of 36, one can’t help but wonder about the additional legacy of composition and innovations in music we have been denied by Henry’s untimely death!

AT THE COMMUNION: FIRST SONG OF ISAIAH: SURELY IT IS GOD WHO SAVES ME

*Refrain*



Sure-ly, it is God who saves me; I will trust in Him and not be a - fraid. For the  
Lord is my strong-hold and my sure de-fense, and He will be my Sav-ior.  
(repeat Refrain)

1. There fore you shall draw wa-ter with re-joic-ing from the springs of sal-vat-ion. And on that  
day you shall say, "Give thanks to the Lord," and call up - on His Name;  
(to Refrain)

2. Make His deeds known a mong the peo-ples; See that they re-mem-ber that His Name is ex-alt-ed  
Sing the prais - es of the Lord, for He has done great  
things, and this is known in all the world.  
(to Refrain)

3. Cry a - loud, in-hab - i-tants of Zi - on, Ring out your joy, for the  
Great One in the midst of you is the Ho - ly One of Is - rael.  
(to Refrain 2x)

Text: The Book of Common Prayer, 1979 © 1976 Charles Mortimer Guilbert, Custodian  
Music: Jack Noble White © 1976 Belwin-Mills Publishing Corp. Used by permission. CCLI# 1984772

After Communion, the Celebrant says

Let us pray.

*Celebrant and People*

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

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 O God, our help in a - ges past, our hope for years to come,  
 2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;  
 3 Be - fore the hills in or - der stood, or earth re - ceived her frame,  
 4 A thou - sand a - ges in thy sight are like an eve - ning gone;  
 5 Time, like an ev - er - roll - ing stream, bears all our years a - way;

1 our shel - ter from the storm - y blast, and our e - ter - nal home:  
 2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.  
 3 from ev - er - last - ing thou art God, to end - less years the same.  
 4 short as the watch that ends the night be - fore the ris - ing sun.  
 5 they fly, for - got - ten, as a dream dies at the o - pen - ing day.

6 O God, our help in ages past,  
 our hope for years to come,

be thou our guide while life shall last,  
 and our eternal home.

Words: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5

Music: *St. Anne*, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

### THE DISMISSAL

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

People: *Thanks be to God.*

### THE CLOSING VOLUNTARY: LEAD ON, O KING ETERNAL- (LANCASHIRE) SHURTLEFF

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