

ST. ANDREW'S PARISH CHURCH

established 1706



THE TENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

29 July 2018



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOE VELLA, *Assistant to the Rector*
THE REVEREND LEE HERSHON, *Deacon*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
ALICE FRAWLEY, *Organ/Piano*
BRAD NETTLES, JR., *Director of Youth Ministry*
ANNE SHAUL, *Director of Children's Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
GILLIAN BAGLEY, *Administrative Assistant*
WALTER STANLEY, *Sexton*

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

The Vestry

Rob Beard, *2019 Senior Warden*
Roxanne Erskine, *2020 Junior Warden*
Dean Bays, *2020*
James Beardsley, *2021*
Danielle Butler, *2020*
Clay Chandler, *2021*
Dale Finkbine, *2019*
Margaret Gossett, *2019*
James Little, *2021*
Earl Smalley III, *2019*
Doug Bostick, *2021*
James Wilson, *2020*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*
Paul Porwol, *Historian*

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

SERVING TODAY

The Rev Joe Vella
HOMILIST

Leslie Fry
LECTOR

Leslie Fry
CHALICE BEARER

Jackson Mackey
McLeod Keenan
Lacey Ahlers
Will Johnson
ACOLYTES

Robert Blitch
Nick Hearn
USHERS

Tim & Cindi Smith
GREETER

Naomi Radcliff
PRAYERS OF THE PEOPLE

Rob Beard
Danielle Butler
Doug Bostick
VESTRY IN CHARGE

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

Coffee Hour, after this service, is the joy of the entire congregation. This tradition occurs because of the people who take the initiative to sign up. You are invited to be one of those people! You bring what you choose, keep the coffee flowing, and that's it. When the munchies are gone, that means you did a great job!

I hope you will consider making Coffee Hour part of your contribution to the life of the parish. Find a friend or get a team together who would like to share the responsibility. Questions? E-mail Gill Bagley at gillianb@bellsouth.net



Worship

In Gilchrist Hall
All are welcome!

The Tenth Sunday after Pentecost

29 July 2018

The Holy Eucharist at 11:00 a.m.

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

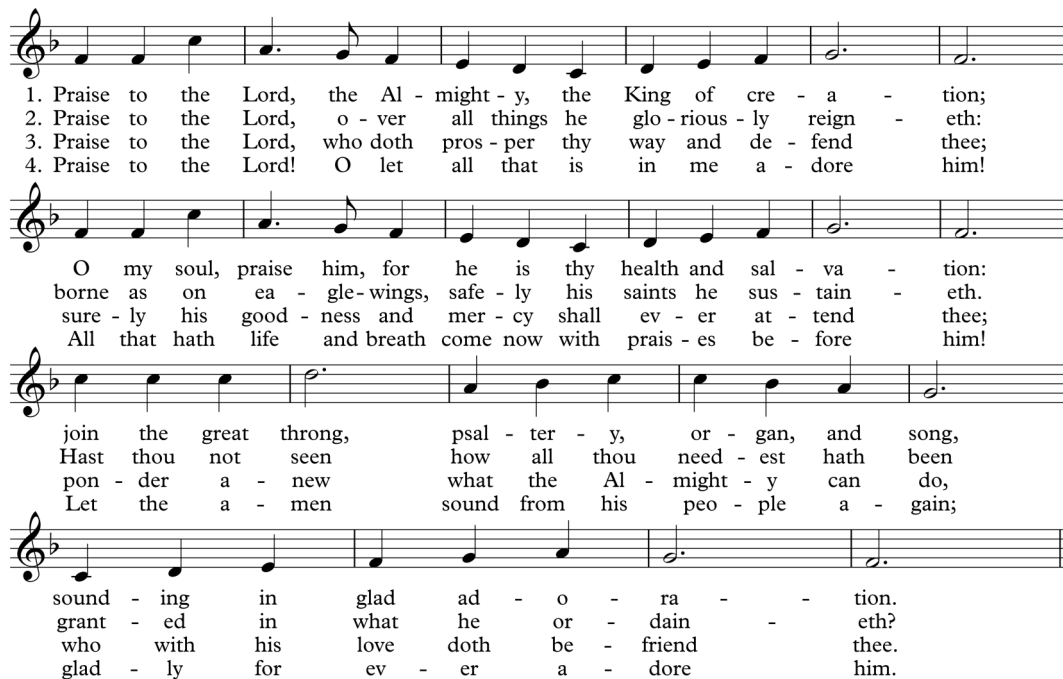
THE INTROIT - **Thou knowest, Lord, the secrets of our hearts**

Music by Henry Purcell (1659-1695)) Words: Funeral Sentences from BCP 1662

*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 Saviour
Thou most worthy Judge eternal, suffer us not at our last hour
For any pains of death to fall from thee. Amen*

THE PROCESSIONAL HYMN (*Please stand*)

Lobe den Herren (Hymnal 390)



1. Praise to the Lord, the Al - might - y, the King of cre - a - tion;
2. Praise to the Lord, o - ver all things he glo - rious - ly reign - eth:
3. Praise to the Lord, who doth pros - per thy way and de - fend thee;
4. Praise to the Lord! O let all that is in me a - dore him!

O my soul, praise him, for he is thy health and sal - va - tion:
borne as on ea - gle - wings, safe - ly his saints he sus - tain - eth.
sure - ly his good - ness and mer - cy shall ev - er at - tend thee;
All that hath life and breath come now with prais - es be - fore him!

join the great throng, psal - ter - y, or - gan, and song,
Hast thou not seen how all thou need - est hath been
pon - der a - new what the Al - might - y can do,
Let the a - men sound from his peo - ple a - gain;

sound - ing in glad ad - o - ra - tion.
grant - ed in what he or - dain - eth?
who with his love doth be - friend thee.
glad - ly for ev - er a - dore him.

Text: Joachim Neander (1650-1680); tr. Hymnal 1940, alt.
Music: LOBE DEN HERREN, melody from Erneuerten Gesangbuch, 1665; harm. The Chorale Book for England, 1863;

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

People: And blessed be his kingdom. now and for ever. Amen.

THE COLLECT FOR PURITY

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

Welcome!

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

If you are visiting with us today, please take a **welcome brochure** (located in the card rack on the back of each pew) and fill out the visitor card. Please place it in the offering plate or leave it with an usher.

Hearing aids are available. Please ask an usher for assistance.

Please **silence** your cell phone.

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

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

Frontispiece:
Never Forsaken
by Abraham Hunter (b.1993)

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

THE SUMMARY OF THE LAW

The Celebrant continues

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

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 GLORIA IN EXCELSIS

(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, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

The Liturgy of the Word

THE FIRST LESSON

2 Kings 2:1-15

Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. And Elijah said to Elisha, "Please stay here, for the Lord has sent me as far as Bethel." But Elisha said, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel. And the sons of the prophets who were in Bethel came out to Elisha and said to him, "Do you know that today the Lord will take away your master from over you?" And he said, "Yes, I know it; keep quiet." Elijah said to him, "Elisha, please stay here, for the Lord has sent me to Jericho." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So they came to Jericho. The sons of the prophets who were at Jericho drew near to Elisha and said to him, "Do you know that today the Lord will take away your master from over you?" And he answered, "Yes, I know it; keep quiet." Then Elijah said to him, "Please stay here, for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the sons of the prophets also went and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his cloak and rolled it up and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground. When they had crossed, Elijah said to Elisha, "Ask what I shall do for you, before I am taken from you." And Elisha said, "Please let there be a double portion of your spirit on me." And he said, "You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you, but if you do not see me, it shall not be so."

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

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven. And Elisha saw it and he cried, “My father, my father! The chariots of Israel and its horsemen!” And he saw him no more. Then he took hold of his own clothes and tore them in two pieces. And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. Then he took the cloak of Elijah that had fallen from him and struck the water, saying, “Where is the Lord, the God of Elijah?” And when he had struck the water, the water was parted to the one side and to the other, and Elisha went over. Now when the sons of the prophets who were at Jericho saw him opposite them, they said, “The spirit of Elijah rests on Elisha.” And they came to meet him and bowed to the ground before him.

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE PSALM

In exitu Israel (When Israel left Egypt)

Psalm 114

1. When Israel came out of Egypt : and the house of Jacob from among the strange people.
2. Judah was his sanctuary : and Israel his dominion.
3. The sea saw that, and fled : Jordan was driven back.
4. The mountains skipped like rams : and the little hills like young sheep.
5. What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?
6. Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?
7. Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob.
8. Who turned the hard rock into a standing water : and the flint-stone into a springing well.

THE SECOND LESSON

Ephesians 4:1-16

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But grace was given to each one of us according to the measure of Christ's gift. Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.” (In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.) And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE SEQUENCE HYMN *(Please stand)*

St Thomas (Hymnal 524)

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

Mark 6:45-52

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

People: *Glory to you, Lord Christ.*

Immediately Jesus made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. And after he had taken leave of them, he went up on the mountain to pray. And when evening came, the boat was out on the sea, and he was alone on the land. And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night Jesus came to them, walking on the sea. He meant to pass by them, but when they saw him walking on the sea they thought it was a ghost, and cried out, for they all saw him and were terrified. But immediately he spoke to them and said, "Take heart; it is I. Do not be afraid." And he got into the boat with them, and the wind ceased. And they were utterly astounded, for they did not understand about the loaves, but their hearts were hardened.

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord 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, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

THE SEQUENCE HYMN

St Thomas (Hymnal 524)

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 *(Please stand)*

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.”

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

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

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

THE PRAYERS OF THE PEOPLE

Form III

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for Archbishop Foley Beach, our Bishop, Mark Lawrence; and Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Deacon Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant, and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence. The people may add their own petitions. The Celebrant adds a concluding Collect.

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

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

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

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

THE COMFORTABLE WORDS

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

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

Matthew 11:28

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

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

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

THE PEACE *(Please stand)*

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

People: *And also with you.*

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

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

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.

Here at Old St Andrew's Parish Church we sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

THE OFFERTORY ANTHEM

Make me a channel of your peace

Music: Sebastian Temple (1928-1997)

Words: A Prayer of St Francis

1. Make me a channel of your peace: where there is hatred let me bring your love,
Where there is injury, your pardon, Lord, and where's there's doubt, true faith in you.

O Master, grant that I may never seek so much to be consoled as to console,
To be understood as to understand, to be loved, as to love with all my soul.

2. Make me a channel of your peace: where there's despair in life let me bring hope,
Where there is darkness, only light, and where there's sadness, ever joy.

Refrain: O Master, grant that I.....

3. Make me a channel of your peace: it is in pardoning that we are pardoned
In giving of ourselves that we receive, and in dying that we're born to eternal life.

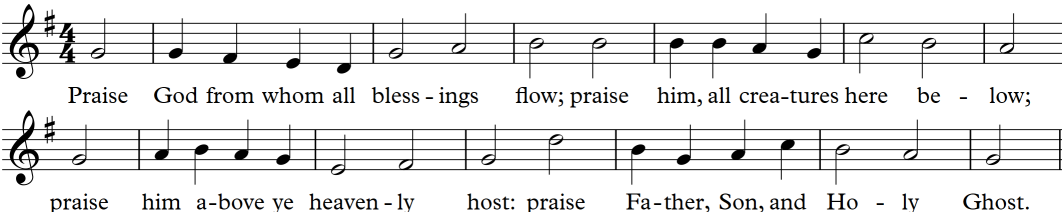
Refrain: O Master, grant that I.....

4. Make me a channel of your peace: where there is hatred let me bring your love,
Where there is injury, your pardon, Lord, and where's there's doubt, true faith in you.

The anonymous text that is usually called the Prayer of Saint Francis (or Peace Prayer, or Simple Prayer for Peace, or Make Me an Instrument of Your Peace) is a widely known Christian prayer for peace. Often associated with the Italian Saint Francis of Assisi (c. 1182 – 1226), but entirely absent from his writings, the prayer in its present form has not been traced back further than 1912.^[1] Its first known occurrence was in French, in a small spiritual magazine called *La Clochette* (The Little Bell), published by a Catholic Church organization in Paris named *La Ligue de la Sainte-Messe* (The League of the Holy Mass). The author's name was not given, although it may have been the founder of *La Ligue*, Father Esther Bouquerel. The prayer was heavily publicized during both World War I and World War II.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



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 HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant: All things come of thee, O LORD,
 People: *And of thine own have we given thee.*

The Holy Communion

THE GREAT THANKSGIVING

The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Lift up your hearts.

People: *We lift them to the Lord.*

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

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

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS & BENEDICTUS

(Hymnal S-130)

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly,
 ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are
 full, full of your glo - ry. Ho - san - na in the high - est. Ho
 san - na in the high - est. Bless-ed is he who comes in the
 name of the Lord. Ho - san - na in the
 high - est. Ho - san - na in the high - est.

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

Please kneel

Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

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

Therefore we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

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

AMEN.

And now, as our Savior Christ has taught us, we are bold to sing,

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who trespass a- gainst
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For
thine is the king-dom, and the pow-er, and the glo-ry,
for ev-er and ev-er. A-men. A-men. A-men.

Text: International Consultation on English Texts
Music: R.D. Duckett (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

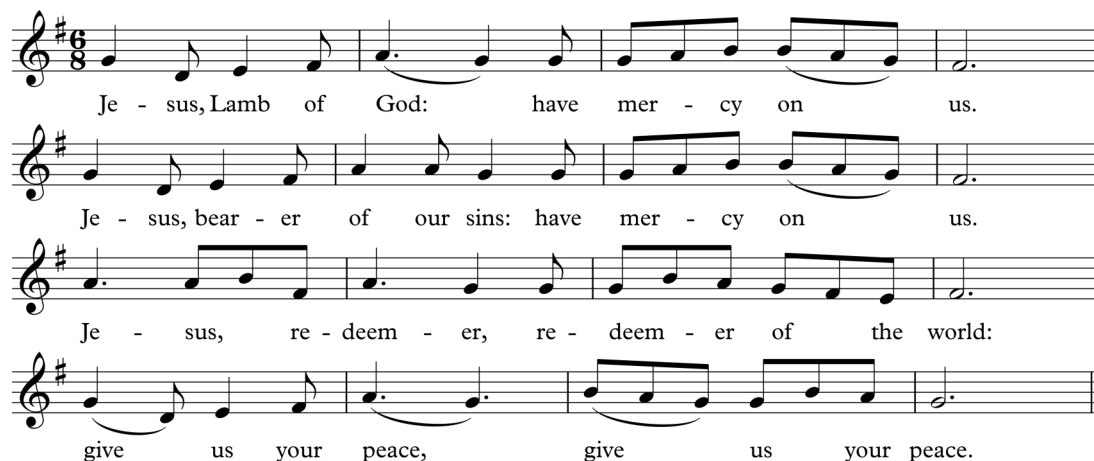
THE BREAKING OF THE BREAD

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

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

THE AGNUS DEI

(Hymnal S-164)



Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

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

THE PRAYER OF HUMBLE ACCESS

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

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

Facing the people, the Celebrant says the following Invitation

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

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

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

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

THE FIRST COMMUNION HYMN

Jesus Meine Zuversicht (Hymnal 313)

1. Let thy Blood in mer - cy poured, let thy gra - cious Bo - dy bro - ken,
 2. Thou didst die that I might live; bless - ed Lord, thou cam'st to save me;
 be to me, O gra - cious Lord, of thy bound - less love the to - ken.
 all that love of God could give Je - sus by his sor - rows gave me.
 Thou didst give thy - self for me, now I give my - self to thee.

Text: John Brownlie (1859-1925)
 Music: JESUS, MEINE ZUVERSICHT, melody Johann Cruger (1598-1662); harm. after *The Chorale Book for England*, 1863

THE COMMUNION ANTHEM (*Please be seated*)

Pie Jesu

Music by Andrew Lloyd Webber (b. 1948)

Words taken from The Requiem

Pie Jesu, qui tollis peccata mundi, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem, sempiternam requiem.

Merciful Lord Jesus, who takes away the sins of the world, give them rest.
 Lamb of God, who takes away the sins of the world, give them everlasting rest.

Andrew Lloyd-Webber's Requiem was first premiered on 24 February, 1985 in St Thomas Church, New York. It received mixed reviews at the time but the hauntingly beautiful duet, *Pie Jesu*, remains a favorite choral work the world over. Scored for two upper voices, its text is taken from the Requiem Mass.

The music captures the intense emotion and fervor to be discovered in this ancient text, which dates back to the 2nd century or before.

1. Let us break bread to - geth - er on our knees;
 2. Let us drink wine to - geth - er on our knees.

Refrain
 When I fall on my knees with my face to the ris - ing sun,
 O Lord, have mer - cy on me.

3. Let us praise God to - geth - er on our knees;
 let us praise God to - geth - er on our knees. *to Refrain*

Text: Afro-American spiritual
 Music: LET US BREAK BREAD, Afro-American spiritual; harm. & arr. Eric Wyse (b. 1959)

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.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

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

THE BLESSING

THE RECESSIONAL HYMN (*Please stand*)

Lyons (Hymnal 637)



1. How firm a foun - da - tion, ye saints of the Lord,
 2. "Fear not, I am with thee; O be not dis - mayed!
 3. When through the deep wa - ters I call thee to go,
 is laid for your faith in his ex - cel - ent word!
 For I am thy God, and will still give thee aid;
 the riv - ers of woe shall not thee o - ver - flow;
 What more can he say than to you he hath said,
 I'll strength - en thee, help thee, and cause thee to stand,
 for I will be with thee, thy trou - bles to bless,
 to you that for ref - uge to Je - sus have fled?
 up - held by my right - eous, om - nip - o - tent hand.
 and sanc - ti - fy to thee thy deep - est dis - tress."

Text: K. in John Rippon's *Selection*, 1787, alt.
 Music: LYONS, att. Johann Michael Haydn (1737-1806)

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. Alleluia, alleluia.
 People: Thanks be to God. Alleluia, alleluia.