

ST. ANDREW'S PARISH CHURCH

established 1706



THE FIRST SUNDAY IN LENT

The Holy Eucharist at 11:00 a.m.

1 March 2020



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *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.

PAUL PORWOLL, *Historian*

The Vestry

Kathy Abraham, 2021
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Rich Carns, 2023
Clay Chandler, 2021
Tommy Compton, 2022
Carrie Davis, 2023
Jenny Fogle, 2023
Herb Huser, 2021
James Little, 2021, *Junior Warden*
Michael Ulmer, 2022, *Senior Warden*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*

THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*



ESTHER

by George Frideric Handel



The King's Counterpoint are very excited to be presenting Handel's stirring first oratorio Esther, together with The North Carolina Baroque Orchestra, with three trumpets, two bassoons, two oboes, strings, timpani and baroque organ. This is the Premier performance of the work in South Carolina with Charles Humphries, Countertenor and Paul Thompson, Tenor.



Esther tells the story of the Jewish orphan who became Queen of Persia and saved her people from massacre by the villain, Harman. Crammed full of beautiful arias and stirring choruses, Esther is a musical event of epic proportions that brings to life this exciting, seldom-heard story. This version was based on a Tragedy written in 1718 by Jean Racine.

Saturday, 14th March at 6:00pm - The Parish Church of St. Helena, 507 Newcastle Street, Beaufort. SC 29902

Sunday, 15th March at 3:00pm - Synagogue Emanu-El, 5 Windsor Drive, Charleston. SC 29407

Saturday is a FREE CONCERT – Sunday Prices: General Admission: \$25:00 - Seniors & Students: \$20:00 - Reserved Seating: \$30:00

Tickets available from David & Judith or online @ www.thekingscounterpoint.com or on the door

The First Sunday in Lent

1 March 2020

The Holy Eucharist at 11:00 a.m.

THE INTROIT

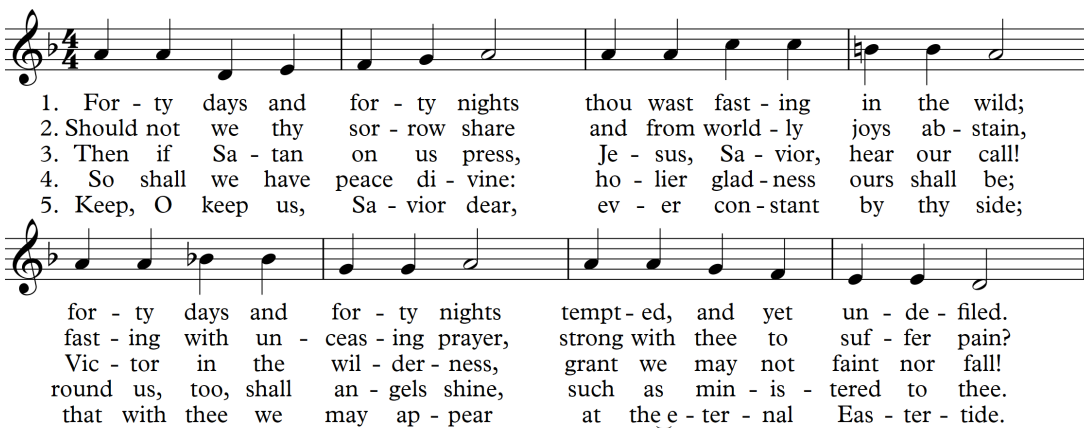
God be in my head

Music: John Rutter (born 1945) Words: French c.1400s

God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.

THE PROCESSIONAL

Tune: Aus der tiefe rufe ich



1. For - ty days and for - ty nights thou wast fast - ing in the wild;
2. Should not we thy sor - row share and from world - ly joys ab - stain,
3. Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
4. So shall we have peace di - vine: ho - lier glad - ness ours shall be;
5. Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
Vic - tor in the wil - der - ness, grant we may not faint nor fall!
round us, too, shall an - gels shine, such as min - is - tered to thee.
that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Text: George Hunt Smytman (1822-1870), alt.
Music: AUS DERTIEFE RUFE ICH, melody attr. Martin Herbst (1654-1681), alt.

THE ACCLAMATION - (BCP 2019 page 145)

Celebrant: Bless the Lord who forgives all our sins.

People: **His mercy endures for ever. Amen.**

THE COLLECT FOR PURITY (BCP 2019 page 124)

Celebrant:

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.

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.

ON THE COVER
Christ in the Wilderness
by Ivan Kramskoi
(1837-1887)

THE SUMMARY OF THE LAW (BCP 2019 page 124)

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

THE TRISAGION (Sung Three Times)

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

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

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

The **Collect** 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 (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations, and, as you know the weaknesses of each of us, let each one find you mighty to save; 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)

The Liturgy of the Word

THE FIRST LESSON

Genesis 2 verses 4-9, 15-17 & 25-3:7

These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens. When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground— then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. The LORD God took the man and put him in the garden of Eden to work it and keep it. And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” And the man and his wife were both naked and were not ashamed. Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

Lector: The Word of the Lord.

People: **Thanks be to God.**

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

THE PSALM *Miserere mei Deus* (Have mercy upon me, O God) Psalm 51 verses 1-11

1. Have mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.
2. Wash me thoroughly from my wickedness : and cleanse me from my sin.
3. For I acknowledge my faults : and my sin is ever before me.
4. Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.
5. Behold, I was shapen in wickedness : and in sin hath my mother conceived me.
6. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Continued.....

7. Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.
8. Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.
9. Turn thy face from my sins : and put out all my misdeeds.
10. Make me a clean heart, O God : and renew a right spirit within me.
11. Cast me not away from thy presence : and take not thy holy Spirit from me.

THE SECOND LESSON

Romans 5: verses 12-21

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.


Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN

Tune: *St. Flavian*



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

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

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

THE HOLY GOSPEL

Matthew 4 Verses:1-11

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

People: **Glory to you, Lord Christ.**

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written,

“Man shall not live by bread alone,
but by every word that comes from the mouth of God.” (Deuteronomy 8: 3)

Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down, for it is written,

“He will command his angels concerning you,”

And

“On their hands they will bear you up,
lest you strike your foot against a stone.” (Psalm 91: 11-12)

Jesus said to him, “Again it is written, ‘You shall not put the Lord your God to the test.’” Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, “All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Be gone, Satan! For it is written,

“You shall worship the Lord your God
and him only shall you serve.” (Deuteronomy 6:13)

Then the devil left him, and behold, angels came and were ministering to him.

Gospeller: The Gospel of the Lord.

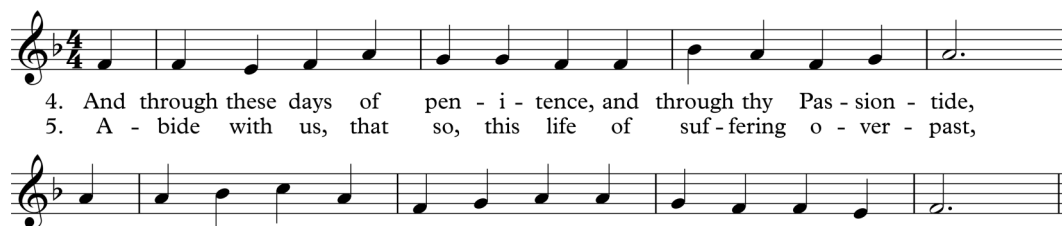
People: **Praise to you, Lord Christ.**

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

Tune: *St. Flavian*



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

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

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

THE NICENE CREED (BCP 2019 page 127)

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People:

We believe in one God,

**The Father, the Almighty, maker of heaven and earth,
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten 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,
was incarnate from the Holy Spirit, and 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,
who with the Father and the Son is worshiped and glorified,
who 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 (BCP 2019 page 128)

Reader: Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader: Lord, in your mercy:

People: **Hear our prayer.**

For Foley Beach, our Archbishop, and Mark Lawrence, our Bishop, for Bishop Bill Skilton; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Donnie; our Assistant to the Rector, Fr. Joe; for our assistant Priest, Fr David; and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

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

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

For all those who proclaim the Gospel at home and abroad; and in particular for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For our nation, for those in authority, and for all in public service, especially our President, Donald Trump, our Governor, Henry McMaster and our Mayor, John Tecklenburg.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list. *(pause)*

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, *(pause)* in thanksgiving let us pray.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

Celebrant: Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE CONFESSION AND ABSOLUTION OF SIN *(Please kneel as able)* (BCP 2019 page 130)

Let us humbly confess our sins to Almighty God.

Silence

Celebrant and People:

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.**

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

THE COMFORTABLE WORDS (BCP 2019 page 130)

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

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

THE PEACE (*Please stand*) (BCP 2019 page 131)

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

People: **And with your spirit.**

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

THE ANNOUNCEMENTS

THE OFFERTORY

THE OFFERTORY ANTHEM

Here at Old St Andrew's Parish Church the choir 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.

Cantique de Jean Racine

Music: Gabriel Urbain Fauré (1845-1924)

Words: Jean Racine (1639-1699)

Verbe, égal au Très-Haut, notre unique espérance, jour éternel de la terre et des cieux ;

De la paisible nuit nous rompons le silence, divin Sauveur, jette sur nous les yeux !

Répands sur nous le feu de ta grâce puissante, que tout l'enfer fuie au son de ta voix ;

Dissipe le sommeil d'une âme languissante, qui la conduit à l'oubli de tes lois !

O Christ, sois favorable à ce peuple fidèle pour te bénir maintenant rassemblé. reçois les chants qu'il offre à ta gloire immortelle, et de tes dons qu'il retourne comblé !

O Word, equal of the Most High, our sole hope, eternal day of earth and the heavens,
We break the silence of the peaceful night. divine Saviour, cast Thine eyes upon us!
Shed the light of Thy mighty grace upon us. Let all Hell flee at the sound of Thy voice.

Dispel the slumber of a languishing soul that leads it to the forgetting of Thy laws!

O Christ, be favorable unto this faithful people now gathered to bless Thee.

Receive the hymns it offers unto Thine immortal glory and may it return laden with
Thy gifts.

Cantique de Jean Racine, Op. 11, (English: "Hymn of Jean Racine") is a choral work by Gabriel Fauré, composed for four-part chorus and organ in 1865 and revised for chorus and chamber orchestra in 1906.

Praise God from whom all blessings flow; praise him, all creatures here below;
praise him above 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: (BCP 2019 page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

People: **And of your own have we given you.**

The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

People **We lift them up to the Lord.**

Celebrant Let us give thanks to the Lord our God.

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

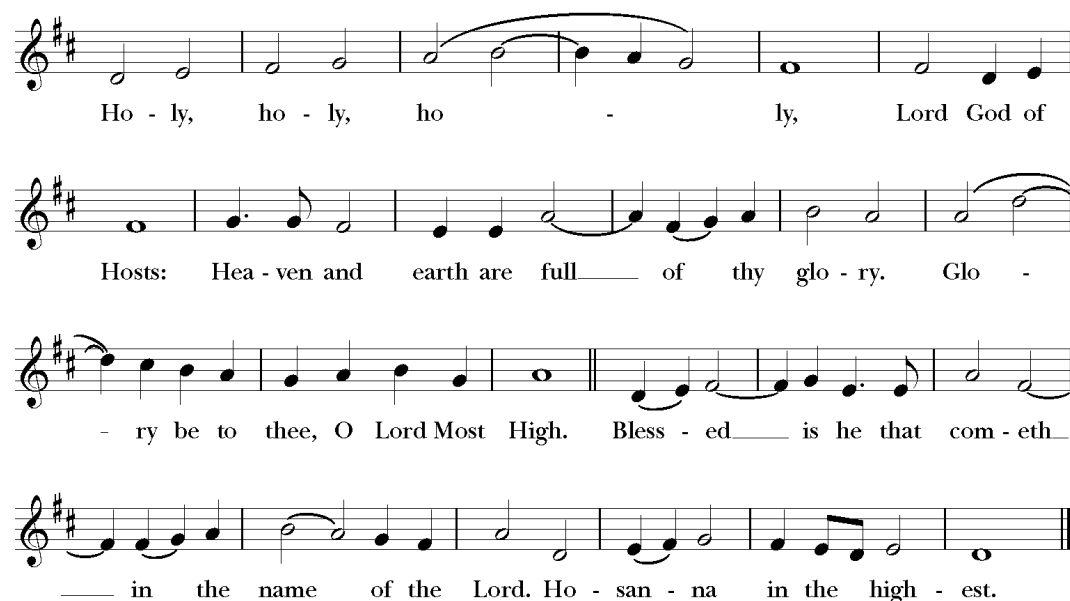
The Celebrant continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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



Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho - san - na in the high - est.

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 PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

The Celebrant continues:

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for 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 in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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.**

Celebrant:

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

Our Father, who art in heaven, hallowed be thy Name,

thy kingdom come, thy will be done on earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory,

for ever and ever. Amen.

Celebrant: Christ our Passover is sacrificed for us.

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

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

Celebrant and People: **We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen**

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

The **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.

THE AGNUS DEI

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)

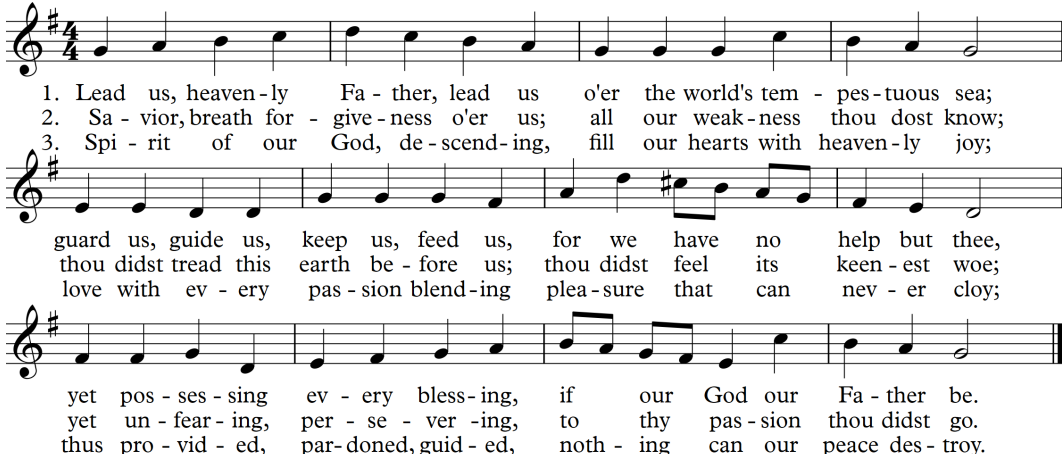
THE MINISTRATION OF COMMUNION

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

THE FIRST COMMUNION HYMN

Tune: Dulce Carmen

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



1. Lead us, heaven-ly Fa-ther, lead us o'er the world's tem - pes-tuous sea;
2. Sa - vior, breath for - give-ness o'er us; all our weak-ness thou dost know;
3. Spi - rit of our God, de - scend-ing, fill our hearts with heaven-ly joy;
guard us, guide us, keep us, feed us, for we have no help but thee,
thou didst tread this earth be - fore us; thou didst feel its keen - est woe;
love with ev - ery pas - sion blend-ing plea - sure that can nev - er cloy;
yet pos - ses - sing ev - ery bless-ing, if our God our Fa - ther be.
yet un - fear - ing, per - se - ver - ing, to thy pas - sion thou didst go.
thus pro - vid - ed, par - doned, guid - ed, noth - ing can our peace des - troy.

Text: James Edmeston (1791-1867), alt.
Music: DULCE CARMEN, Melody from *an Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motetts or Antiphons*, ca. 1840.

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 COMMUNION ANTHEM

Lord, for Thy tender mercy's sake

Words: Henry Bull d.1577 Music: Richard Farrant (1530-1580)

Lord, for thy tender mercy's sake, lay not our sins to our charge

But forgive that is past, and give us grace to amend our sinful lives:

To decline from sin and incline to virtue, that we may walk in a perfect heart

Before Thee now and evermore. Amen.

Richard Farrant was an English composer, choirmaster, and theatrical producer, who established the original Blackfriars Theatre, home to the outstanding children's companies of the Elizabethan era. Farrant was a gentleman of the Chapel Royal until 1564, when he was appointed organist and choirmaster to St. George's Chapel, Windsor; this post entailed the annual presentation of a play before the queen, which led to the creation of the Children of Windsor, a boys theatrical company formed from members of the choir. Farrant's skill at directing the Children of Windsor led to his appointment in 1576 as deputy of William Hunnis, director of the Children of the Chapel. From that point until his death in 1580, Farrant directed productions for both companies, sometimes combining the two. Eager to offer performances outside the court, Farrant leased a portion of the defunct Blackfriars priory and converted it into the Blackfriars Theatre in 1576. In addition to his theatrical successes, Farrant was a respected musician and composer. He served as the Queen's Organist and wrote music for plays, as well as anthems and general ic for the liturgy.

THE SECOND COMMUNION HYMN (From Psalm 91)

Tune: On Eagle's Wings

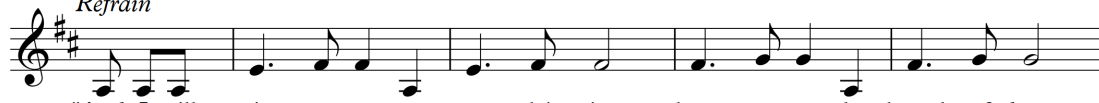


1. You who dwell in the shel-ter of the Lord, who a-bide in this shad-ow for life,
2. Snares of the fowl-er will nev-er cap-ture you, and fam - ine will bring you no fear;
3. For to the an-gels He's giv-en a com-mand to guard you in all of your ways;



say to the Lord: "My ref-uge, my rock in whom I trust!"
un-der His wings your ref-uge with faith ful-ness your shield.
up-on their hands they will bear you up, lest you dash your foot a-against a stone.

Refrain



"And I will raise you up on ea - gle's wings, bear you on the breath of dawn,



make you to shine like the sun, and hold you in the palm of my hand."

Text & Music: Michael Joncas (b. 1951)

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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.

THE POST COMMUNION PRAYER (BCP 2019 page 137)

Celebrant: Let us pray.

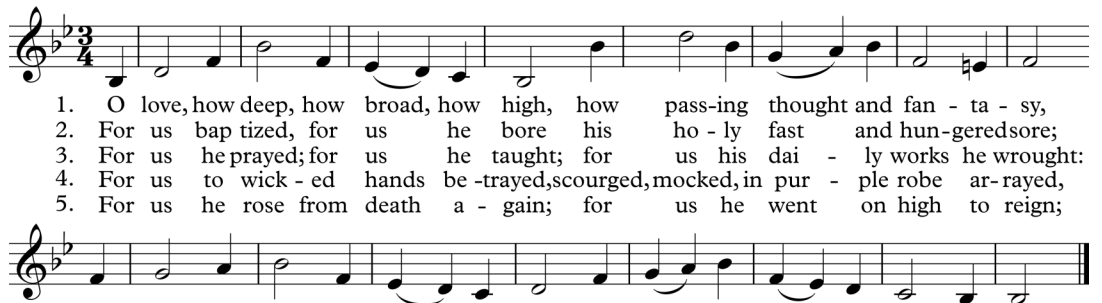
Celebrant and People:

Heavenly Father, thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Deus tuorum militum*



1. O love, how deep, how broad, how high, how pass-ing thought and fan - ta - sy,
2. For us bap tized, for us he bore his ho - ly fast and hun-gered sore;
3. For us he prayed; for us he taught; for us his dai - ly works he wrought:
4. For us to wick - ed hands be -trayed, scourged, mocked, in pur - ple robe ar-rayed,
5. For us he rose from death a - gain; for us he went on high to reign;

that God, the Son of God, should take our mor - tal form for mor - tal's sake.
for us temp - ta - tions sharp he knew; for us the tempt-ter o - ver threw.
by words and signs and ac - tions, thus still seek - ing not him - self, but us.
he bore the shame - ful cross and death; for us gave up his dy - ing breath.
for us he sent his Spi - rit here to guide, to strengthen and to cheer.

Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.
Music: DEUS TUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

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 (BCP 2019 page 138)

Deacon or Priest:

Let us go forth in the Name of Christ.

People:

Thanks be to God.

The Scripture quotations are from the English Standard Version of the Bible.