

ST. ANDREW'S PARISH CHURCH

established in 1706



THE FIFTH SUNDAY AFTER THE EPIPHANY

The Holy Eucharist at 11:00 a.m.

4 February 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*
CHANTALE GAGNE, *Guest Organist*
BRAD NETTLES, JR., *Director of Youth Ministry*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
ANNE SHAUL, *Director of Children's Education*
WALTER STANLEY, *Sexton*

The Rt. Rev. William J. Skilton
Bishop Suffragan, South Carolina, Retired
Assistant Bishop, The Dominican Republic, Retired

The Vestry

Robert Beard, *2019 Senior Warden*
Mark Schmudde, *2018 Junior Warden*
Dean Bays, *2020*
James Beardsley, *2021*
Danielle Butler, *2020*
Clay Chandler, *2021*
Roxanne Erskine, *2020*
Dale Finkbine, *2019*
Margaret Gossett, *2019*
James Little, *2021*
Earl Smalley III, *2019*
Bill Smith, *2021*
James Wilson, *2020*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*
Paul Porwoll, *Historian*

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

SERVING TODAY

The Rev. Marshall Huey
PREACHER

Jan Freeman
LECTOR

Jan Freeman
CHALICE BEARER

Tim Smith
Mark Schmudde
Naomi Radcliff
USHERS

Kathy Jackson
GREETER

Elliott Girone
Erica Smith
Caitlyn Hall
ACOLYTES

Nan Crist
PRAYERS OF THE PEOPLE

Rob Beard
Danielle Butler
VESTRY IN CHARGE

Dee Norton
Debra Gillespie
Donna Quick
ALTAR GUILD

The Fifth Sunday after the Epiphany

4 February 2018

The Holy Eucharist at Eleven o'clock

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

THE OPENING VOLUNTARY

THE PROCESSIONAL HYMN (*Please stand*)

St. Denio (Hymnal 423)



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 - migh - 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.

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

Music: ST. DENIO, Welsh hymn, from *Caniadaw y Cyssegr*, 1839; adapt. John Roberts (1822-1877)

Celebrant: Blessed be God: Father, Son, and Holy Spirit.
People: *And blessed be his kingdom, now and for ever. Amen.*

THE COLLECT FOR PURITY

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 us, please take a **welcome brochure** (located on top of the speaker box in each pew) and fill out the **visitor card**. Please place it in the offering plate or leave it with an usher.

Join us for coffee hour in Gilchrist Hall immediately following this service.

Hearing aids and large-print editions of **The Book of Common Prayer** are available. Please ask an usher for assistance.

Please **silence** your cell phone.

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

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

The liturgy begins with the **Acclamation**, which is an “eager expression” of praise.

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:
*Go Ye Therefore And
Teach All Nations*
By Harry Anderson

THE GLORIA IN EXCELSIS

(Hymnal S-280)

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.

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Almighty God, through the outpouring of the Holy Spirit, you revealed the way of eternal life to every race and nation: Pour out this gift anew, that by the preaching of the Gospel your salvation may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

THE SUMMARY OF THE LAW

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

The Liturgy of the Word

THE OLD TESTAMENT LESSON

Genesis 12:1-3

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

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.

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.

Inclina Domine (Listen O Lord)

8. Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.
9. All nations whom thou hadst made shall come and worship thee, O Lord : and shall glorify thy Name.
10. For thou art great, and doest wondrous things : thou art God alone.
11. Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.
12. I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.
13. For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell

THE SECOND LESSON

Revelation 7:9-17

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."

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

THE SEQUENCE HYMN *(Please stand)*

SALZBURG (HYMN 135)

1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise,
 2. Man - i - fest at Jor - dan's stream, Pro - phet, Priest, and King su - preme;
 Man - i - fest - ed by the star to the sa - ges from a - far;
 and at Ca - na, wed - ding-guest, in thy God-head man - i - fest;
 branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
 man - i - fest in power di - vine, chang - ing wa - ter in - to wine;
 an - thems be to thee ad - dressed, God in man made man - i - fest.

Text: Christopher Wordsworth (1807-1885)

Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

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 HOLY GOSPEL

Matthew 28:16-20

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

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him, but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

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*, which also literally means "good news." **Gospel** is an exact translation of the Greek word, *euangelion*, the source of the English words "evangelist" and "evangelism".

THE SEQUENCE HYMN

SALZBURG (HYMN 135)

3. Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;
 4. Man - i - fest on moun - tain height, shin - ing in re - splen - dent light,
 man - i - fest in val - iant fight, quell - ing all the dev - il's might;
 where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.
 man - i - fest in gra - cious will, ev - er bring - ing good from ill;
 When from there thou led - dest them stead - fast to Je - ru - sa - lem,
 an - thems be to thee ad - dressed, God in man made man - i - fest.
 cross and Eas - ter Day at - test God in man made man - i - fest.

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. These prayers are led by a member of the Daughters of the King, St. Elizabeth Chapter.

THE SERMON

The Rev. Marshall Huey

THE NICENE CREED (*Please stand*)

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

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

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

THE PRAYERS OF THE PEOPLE

Form III

Father, we pray for your holy Catholic Church;

That we all may be one.

We pray especially for St. Andrew's Mission and their Vicar, Father Jimmy Gallant; for the people of San Jose Church in Boca Chica, Dominican Republic; for their Rector, Father Sandino Sanchez. 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; for our Bishop, Mark Lawrence; for Bishop Bill Skilton; for our Rector, Father Marshall, our Assistant, Father Joe, our Deacon, Lee; our church staff; and for all bishops, priests and deacons;

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

We pray for President Trump; Governor McMaster; Mayor Tecklenburg; and 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.

The People may add their own petitions.

The Celebrant adds a concluding Collect.

THE CONFESSION OF SINS *(Please kneel)*

Celebrant: 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 have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

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

TEACH ME, O LORD, THE WAY OF THY STATUTES - THOMAS ATTWOOD (1765-1838)

WORDS TAKEN FROM PSALM 119 VERSE 33

Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end.

Thomas Attwood was an English composer and was born in London on November 23rd 1765. At the age of nine he became a chorister in the Chapel Royal, where he remained for five years. In 1783 he was sent to study abroad at the expense of the Prince of Wales (later George IV.), who had been favorably impressed by his skill at the harpsichord. After spending two years at Naples, Attwood went to Vienna, where he became a favorite pupil of Mozart. In 1787 he held for a short time an appointment as one of the chamber musicians to the prince of Wales in London. In 1796 he became organist of St Paul's, and was made composer to the Chapel Royal. For the coronation of George IV he composed the anthem, "The King shall rejoice". Soon after the institution of the Royal Academy of Music in 1823, Attwood was chosen one of the professors. He was also one of the original members of the Philharmonic Society, founded in 1813. He wrote the anthem, "O Lord, grant the King a Long Life," which was performed at the coronation of William IV, and he was composing a similar work for the coronation of Queen Victoria when he died at his house in Cheyne Walk, Chelsea, on March 24th, 1838. He was buried under the organ in St. Paul's Cathedral.

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.

"Create in me a clean heart, O God, and renew a right spirit within me."
- Psalm 51:11

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness."
- 1 John 1:8

After the Presentation Hymn, the people will respond:

Celebrant: All things come of thee, O Lord,

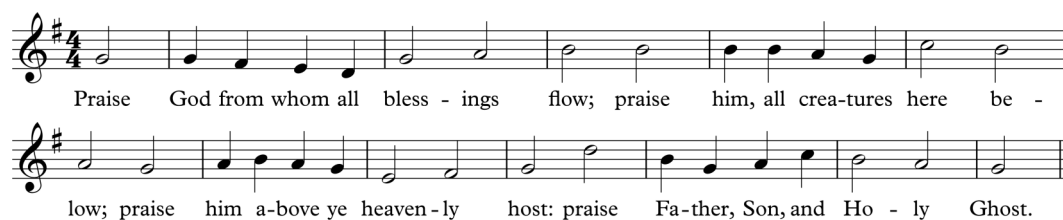
People: *And of thine own have we given thee.*

Our altar is The Lord's Table and all baptized Christians 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 child, are not baptized and you wish to receive a blessing at the altar rail, 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.

THE PRESENTATION HYMN *(Please stand)*

OLD HUNDREDTH



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

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.*

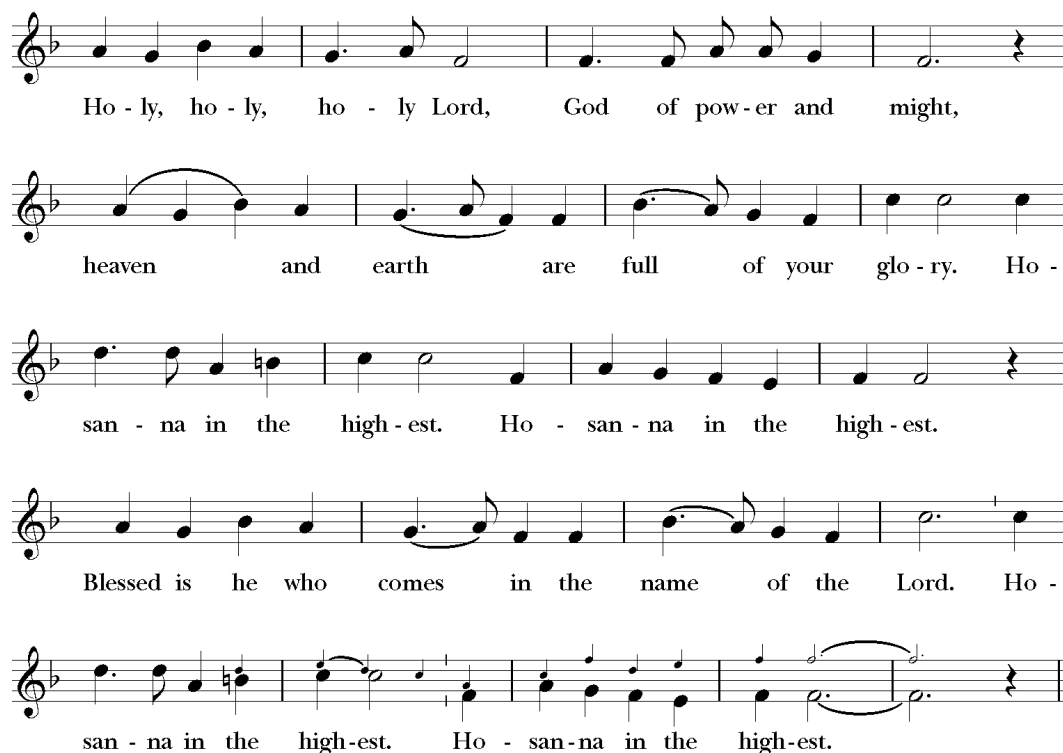
Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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-125)



Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night before he died for us, 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, according to his command, O Father,

Celebrant and People

We remember his death, We proclaim his resurrection, We await his coming in glory.

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Andrew and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. 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 say,

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.

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.

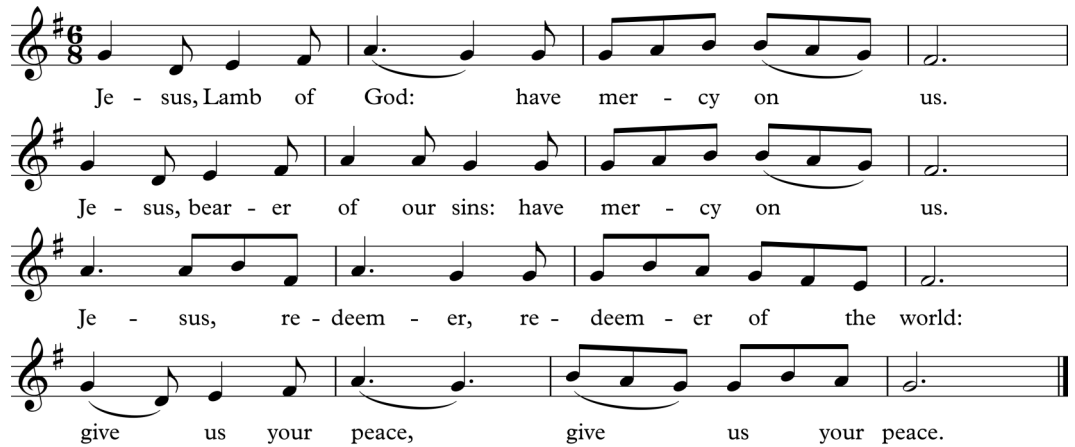
The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, 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. 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.

THE BREAKING OF THE BREAD

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

AGNUS DEI

(Hymnal S-164)



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

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.

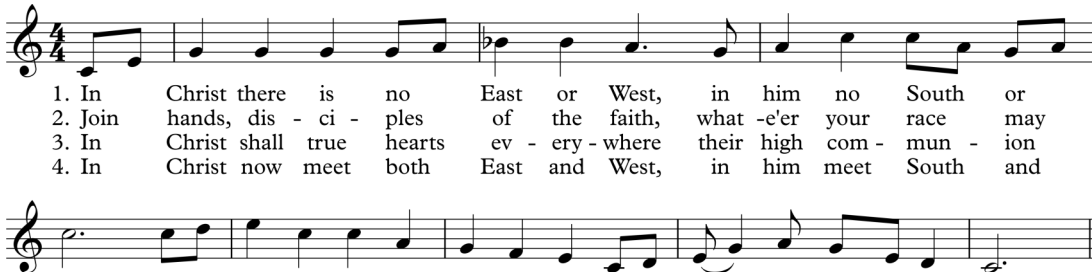
THE PRAYER OF HUMBLE ACCESS

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.



1. In Christ there is no East or West, in him no South or
 2. Join hands, dis - ci - ples of the faith, what -e'er your race may
 3. In Christ shall true hearts ev - ery - where their high com - mun - ion
 4. In Christ now meet both East and West, in him meet South and

North, but one great fel - low - ship of love through out the whole wide earth.
 be! Who serves my Fa - ther as his child is sure - ly kin to me.
 find; his serv - ice is the gold - en cord close - bind - ing hu - man - kind.
 North, all Christ-ly souls are one in him, through out the whole wide earth.

Text: John Oxenham (1852-1941), alt.

Music: MCKEE, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949)

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.

COMMUNION ANTHEM(Sung by our Parish Choir)

Hide not thou thy face from me, O Lord

Music Richard Farrant (1530-1580) Words: Psalm 27 verse 10

Hide not thou thy face from us, O Lord,
 And cast not off thy servant in thy displeasure;
 For we confess our sins unto thee
 And hide not our unrighteousness.
 For thy mercy's sake,
 Deliver us from all our sins.

Richard Farrant composer of English church music, flourished during the 16th century. Very little is known about him. He became a gentleman of the Chapel Royal in the reign of Edward VI., but resigned his post in 1564 on being appointed master of the children of St George's chapel, Windsor. In this capacity he presented a play before the queen at Shrovetide 1568, and again at Christmas of the same year, receiving on each occasion the sum of £6: 13: 4d (in the region of \$9). In November 1569 he was reinstated as a gentleman of the Chapel Royal. It is stated by Hawkins (*History of Music*, vol. iii. 279) that Farrant was also one of the clerks and organists of St George's chapel, Windsor, and that he retained these posts till his death.

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.

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.

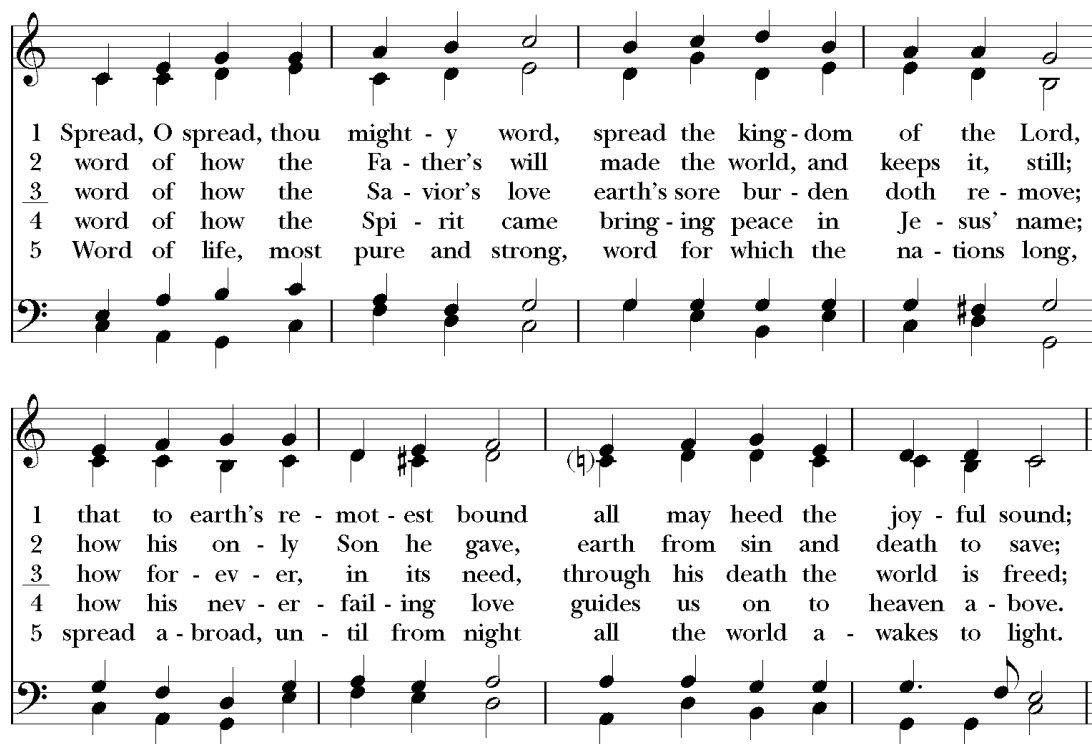
Celebrant and People

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.

THE BLESSING

THE RECESSIONAL HYMN (*Please stand*)

GOTT SEI DANK (HYMNAL 530)



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

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

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

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

THE DISMISSAL

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

People: *Thanks be to God.*

THE CLOSING VOLUNTARY

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