

ST. ANDREW'S PARISH CHURCH

established 1706



THE ELEVENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

25 August 2019



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
 THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
 THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*
 THE REVEREND LEE HERSHON, *Deacon*
 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.

The Vestry

Gene Arner, *2022 Senior Warden*
 Roxanne Erskine, *2020 Junior Warden*
 Dean Bays, *2020*
 Jim Beall, *2022*
 Jim Beardsley, *2021*
 Doug Bostick, *2021*
 Danielle Butler, *2020*
 Clay Chandler, *2021*
 Tommy Compton, *2022*
 James Little, *2021*
 Michael Ulmer, *2022*
 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

Fr. Donnie McDaniel
HOMILIST

Tim Hodgens
Larry Coomer
LECTOR

Larry Coomer
CHALICE BEARER

Mary Hope Martin
Walker Martin
Harrison Martin
Azure Coomer
ACOLYTES

Rob Beard
Dean Bays
USHERS

Virginia Moore
GREETER

Carol Martin
PRAYERS OF THE PEOPLE

Gene Arner
Danielle Butler
Doug Bostick
VESTRY IN CHARGE

Dee Norton
Donna Quick
Betty Rucker
Stephanie Wenger
ALTAR GUILD

The Eleventh Sunday after Pentecost

25 August 2019

The Holy Eucharist at 11:00 a.m.

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

Welcome Father Donnie!

THE PROCESSIONAL HYMN (*Please stand*)

Land of rest (Hymnal 304)



1. I come with joy to meet my Lord, for-giv-en, loved, and free,
2. I come with Chris-tians far and near to find, as all are fed,
3. As Christ breaks bread and bids us share, eachproud di-vis-ion ends.
4. And thus with joy we meet our Lord. His pres-ence, al-ways near,
5. To-geth-er met, to-geth-er bound, we'll go our dif-ferent ways,



in awe and won-der to re-call his life laid down for me.
the new com-mu-ni-ty of love in Christ's com-mun-ion bread.
That love that made us makes us one, and stran-gers now are friends.
is in such friend-ship bet-ter known: we see and praise him here.
and as his peo-ple in the world, we'll live and speak his praise.

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.

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

Jesus teaching in villages on the way to Jerusalem
Enrique Simonet 1866-1927

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.

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,

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.



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

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Please be seated for the Lessons

The Liturgy of the Word

THE FIRST LESSON

Isaiah 28 verses 14-21

Therefore hear the word of the LORD, you scoffers, who rule this people in Jerusalem! Because you have said, “We have made a covenant with death, and with Sheol we have an agreement, when the overwhelming whip passes through it will not come to us, for we have made lies our refuge, and in falsehood we have taken shelter”; therefore thus says the Lord GOD, “Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation: ‘Whoever believes will not be in haste.’ And I will make justice the line, and righteousness the plumb line; and hail will sweep away the refuge of lies, and waters will overwhelm the shelter.” Then your covenant with death will be annulled, and your agreement with Sheol will not stand; when the overwhelming scourge passes through, you will be beaten down by it. As often as it passes through it will take you; for morning by morning it will pass through, by day and by night, and it will be sheer terror to understand the message. For the bed is too short to stretch oneself on, and the covering too narrow to wrap oneself in. For the LORD will rise up as on Mount Perazim; as in the Valley of Gibeon he will be roused; to do his deed—strange is his deed! and to work his work—alien is his work! Now therefore do not scoff, lest your bonds be made strong; for I have heard a decree of destruction from the Lord GOD of hosts against the whole land.

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.

Lector: The Word of the Lord.

People: *Thanks be to God.*

Read by the half verse.

1. God is our hope and strength* *a very present help in trouble.*
2. Therefore will we not fear, though the earth be moved* *and though the hills be carried into the midst of the sea;*
3. Though the waters thereof rage and swell* *and though the mountains shake at the tempest of the same.*
4. The rivers of the flood thereof shall make glad the city of God* *the holy place of the tabernacle of the most Highest.*
5. God is in the midst of her, therefore shall she not be removed* *God shall help her, and that right early.*
6. The heathen make much ado, and the kingdoms are moved* *but God hath shewed his voice, and the earth shall melt away.*
7. The Lord of hosts is with us* *the God of Jacob is our refuge.*
8. O come hither, and behold the works of the Lord* *what destruction he hath brought upon the earth.*
9. He maketh wars to cease in all the world* *he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.*
10. Be still then, and know that I am God* *I will be exalted among the heathen, and I will be exalted in the earth.*
11. The Lord of hosts is with us* *the God of Jacob is our refuge.*

THE SECOND LESSON

Hebrews 12 verse 18-29

For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order that was given, “If even a beast touches the mountain, it shall be stoned.” Indeed, so terrifying was the sight that Moses said, “I tremble with fear.” But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” This phrase, “Yet once more,” indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire.

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 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

Luke 13 verses 22-30

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

People: *Glory to you, Lord Christ.*

Jesus went on his way through towns and villages, teaching and journeying toward Jerusalem. And someone said to him, “Lord, will those who are saved be few?” And he said to them, “Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then he will answer you, ‘I do not know where you come from.’ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ But he will say, ‘I tell you, I do not know where you come from. Depart from me, all you workers of evil!’ In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. And people will come from east and west, and from north and south, and recline at table in the kingdom of God. And behold, some are last who will be first, and some are first who will be last.”

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

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 (*Please stand*)

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

THE NICENE CREED (*Please stand*)

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

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

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

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; for Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Donnie; our assistant, Fr. Joe; Fr. David; Deacon Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant; for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; 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*

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.

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 HYMN

In Christ alone



1. In Christ a - lone my hope is found, He is my light, my strength, my song;
2. In Christ a - lone, who took on flesh, full-ness of God in help - less babe!
3. There in the ground His bo - dy lay, light of the world by dark - ness slain;
4. No guilt in life, no fear in death this is the pow'r of Christ in me;



this cor-nerstone, this so - lid ground, firm through the fier - cest drought and storm.
This gift of love and right-eous ness, scorned by the ones He came to save:
Then burst ing forth in glo - rious day, up from the grave He rose a - gain!
from life's first cry to fin - al breath, Je - sus commands my des - tin - y.



What heights of love, what depths of peace, when fears are stilled, when striv-ings cease!
till on that cross as Je - sus died, the wrath of God was sat - is - fied;
And as He stands in vic - to - ry, sins's curse has lost its grip on me;
No pow'r of hell, no scheme of man, can ev - er pluck me from His hand;



My com - for - ter, my all in all, here in the love of Christ I stand.
for ev - ry sin on Him was laid: here in the death of Christ I live.
for I am His and He is mine, bought with the pre-cious blood of Christ.
till He re - turns or calls me home: here in the pow'r of Christ I stand.

Text & Music: Keith Getty & Stuart Townend
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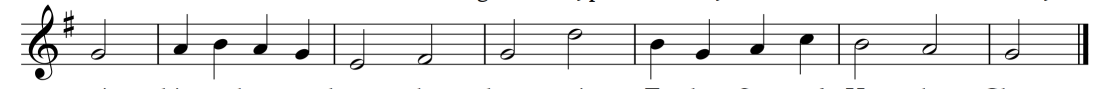
Here at Old St Andrew's Parish Church we sing an Offertory every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used 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 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 tres pass a- gainst
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For
thine is the king-dom, and the pow-er, and the glo-ry,
for ev-er and ev-er. A-men. A-men. A-men.

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

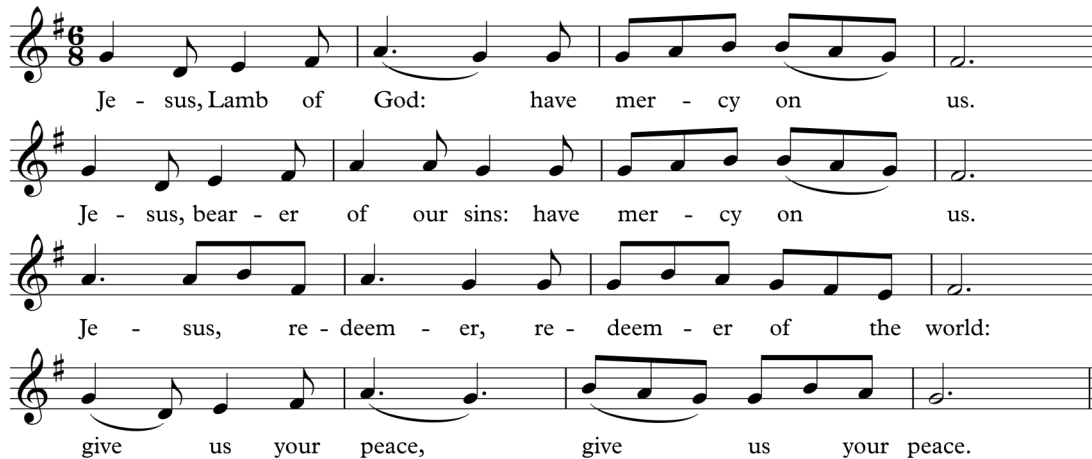
THE BREAKING OF THE BREAD

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

People: Therefore let us keep the feast. Alleluia.

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.

THE FIRST COMMUNION HYMN

Let us break bread together

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

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

let us break bread to - geth - er on our knees.
 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)

1 My God, thy ta - ble now is spread, thy cup with
 2 O let thy ta - ble hon - ored be, and fur - nished
 3 Drawn by thy quick - ening grace, O Lord, in coun - tless
 4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren
 well with joy - ful guests; and may each soul sal -
 num - bers let them come and gath - er from their
 world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.
 va - tion see, that here its sa - cred pledg - es tastes.
 Fa - ther's board the Bread that lives be - yond the tomb.
 all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt. Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807); harm. Samuel Webbe (1740-1816)

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 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.

THE RECESSIONAL HYMN (*Please stand*)

Cwm Rhondda (Hymnal 690)



1. Guide me, O Thou great Re - deem - er, pil - grim through this bar - ren land.
 2. O - pen now the cry - stal foun - tain, whence the heal - ing stream doth flow;
 3. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side;



I am weak, but Thou art might - y; hold me with Thy power - ful hand.
 Let the fire and clou - dy pil - lar lead me all my jour - ney through.
 death of death and hell's de - struc - tion, land me safe on Ca - nann's side;



Bread of Hea - ven, Bread of Hea - ven, feed me now and ev - er -
 Strong De - liv - erer, strong De - liv - erer, be Thou still my Strength and
 songs of prais - es, songs of prais - es, I will ev - er give to



more, feed me now and ev - er - more.
 Shield; be Thou still my Strength and Shield.
 Thee, I will ev - er give to Thee.

Text: William Williams (1717-1791) tr. Peter Williams (1722-1796), alt.
 Music: CWM RHONDDA, John Hughes (1873-1932)

THE DISMISSAL

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.

Deacon: Let us go forth in the Name of Christ. Alleluia, alleluia.
 People: *Thanks be to God. Alleluia, alleluia.*

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