

ST. ANDREW'S PARISH CHURCH

established 1706



THE FIFTH SUNDAY OF EPIPHANY

The Holy Eucharist at 11:00 a.m.

9 February 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.

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*
Paul Porwoll, *Historian*

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

SERVING TODAY

The Rev. Marshall Huey
HOMILIST

Tim Hodgins
Dale Finkbine
LECTOR

Dale Finkbine
Roxanne Erskine
CHALICE BEARER

Mary Hope Martin
Walker Martin
Harrison Martin
Azure Coomer
ACOLYTES

The Blitches
USHERS

Carol Martin
PRAYERS OF THE PEOPLE

Jim Beall
Tommy Compton
James Little
VESTRY IN CHARGE

Millie Strobel
Janet Bex
Leigh Smalley
Naomi Radcliff
Margaret Alwine
Elizabeth Alwine
ALTAR GUILD

The Fifth Sunday after Epiphany

9 February 2020

The Holy Eucharist at 11:00 a.m.

INTROIT - SUNG BY MEMBERS OF THE PARISH CHOIR

Psalm 23 from 'Requiem' - *Music by Herbert Howells*

The Lord is my shepherd: therefore can I lack nothing. He shall feed me in a green pasture: and lead me forth beside the waters of comfort. He shall convert my soul: and bring me forth in the paths of righteousness, For His name's sake.

Yea, though I walk in the valley of the shadow of death, I will fear no evil:

Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me:

Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving kindness and mercy shall follow me all the days of my life:

And I will dwell in the house of the Lord for ever.

THE PROCESSIONAL

Tune: Nettleton



1. Come, thou fount of ev - ry bless - ing, tune my heart to sing thy grace!
2. Here I find my great - est trea - sure; hith - er, by thy help, I've come;
3. Oh, to grace how great a debt - or dai - ly I'm con - strained to be!
4. Oh, that day when freed from sin - ning, I shall see thy love - ly face;

Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:
clothed then in the blood - washed lin - en, how I'll sing thy won - drous grace!

Teach me some me - lo - dious son - net, sung by flam - ing tongues a - bove.
Je - sus sought me when a stran - ger wan - dering from the fold of God;
prone to wan - der, Lord, I feel it, prone to leave the God I love;
Come, my Lord, no long - er tar - ry; take my ran - som'd soul a - way;

Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
here's my heart, oh, take and seal it, seal it for thy courts a - bove.
send thine an - gels soon to car - ry me to realms of end - less day.

Text: Robert Robinson (1735-1790), alt.

Music: NETTLETON, melody from *A Repository of Sacred Music, Part II*, 1813

THE ACCLAMATION - (BCP 2019 page 145)

Celebrant : I will make you as a light for the nations.

People: **That my salvation may reach to the end of the earth. 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

The Sermon on the Mount
Carl Bloch
(1834-1890)

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 GLORIA IN EXCELSIS (BCP 2019 page 124)



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



THE COLLECT OF THE DAY (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

O Lord, our heavenly Father, keep your household the Church continually in your true religion, that we who trust in the hope of your heavenly grace may always be defended by your mighty power; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, now and for ever. **Amen.**

(Please be seated)

The **Collects** are prayers that touch on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Liturgy of the Word

THE FIRST LESSON

II Kings 22 verses 16-20

Thus says the LORD, the God of Israel: Regarding the words that you have heard, because your heart was penitent, and you humbled yourself before the LORD, when you heard how I spoke against this place and against its inhabitants, that they should become a desolation and a curse, and you have torn your clothes and wept before me, I also have heard you, declares the LORD. Therefore, behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the disaster that I will bring upon this place.” And they brought back word to the king.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE PSALM *Dominus illuminatio* (The Lord is My Light) Psalm 27 verses 1, 5-13

THE Lord is my light and my salvation ; whom then shall I fear : the Lord is the strength of my life;

5. For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6. And now shall he lift up mine head : above mine enemies round about me.

7. Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8. Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9. My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10. O hide not thou thy face from me : nor cast thy servant away in displeasure.

11. Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12. When my father and my mother forsake me : the Lord taketh me up.

13. Teach me the way, O Lord : and lead in the right way, because of mine enemies

THE SECOND LESSON

I Corinthians 2

And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in fear and much trembling, and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, so that your faith might not rest in the wisdom of men but in the power of God. Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”— these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one. “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

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.

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 5 Verses:13-20

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

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

Then Jesus said: “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. “You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

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”

Gospeller: The Gospel of the Lord. *People:* **Praise to you, Lord Christ.**

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.

Text: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)
 Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

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.

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.**

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

OFFERTORY ANTHEM:

“Without His Cross”

Words and Music by Joseph M Martin

Without His tears, there is no comfort, without His death, there is no life
Without His blood, there is no pardon, without His cross, there is no crown

Without His shame, there is no glory, without His grief, there is no joy
Without His stripes, there is no healing, without His cross, there is no crown

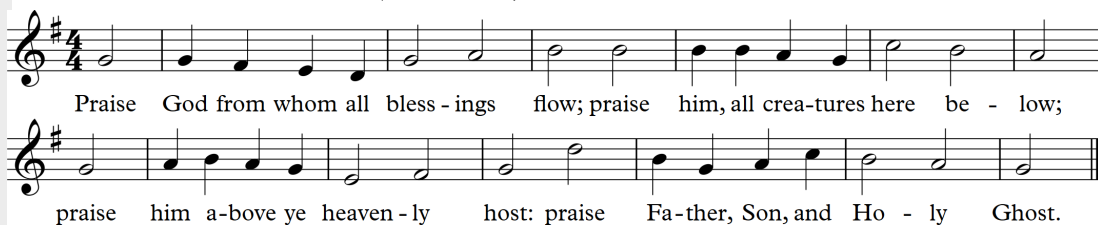
Lamb of God, You bring salvation, and with Your grace, our hearts are sealed
Lord, with Your tears of love, You bathed our sorrows, in Your eyes we stand revealed

Without His tears, there is no comfort, without His death, there is no life
Without His blood, there is no pardon, without His cross, there is no crown

Joseph Martin, a native of North Carolina, earned his Bachelor of Music degree in Piano Performance at Furman University in Greenville, South Carolina. Subsequently he earned a Master of Music degree in Piano Performance at the University of Texas, Austin. Joseph taught for five years in the Piano Pedagogy Department of the University of Texas, and shortly after he began to compose sacred choral music.

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?)

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.

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.

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:

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

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)

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.

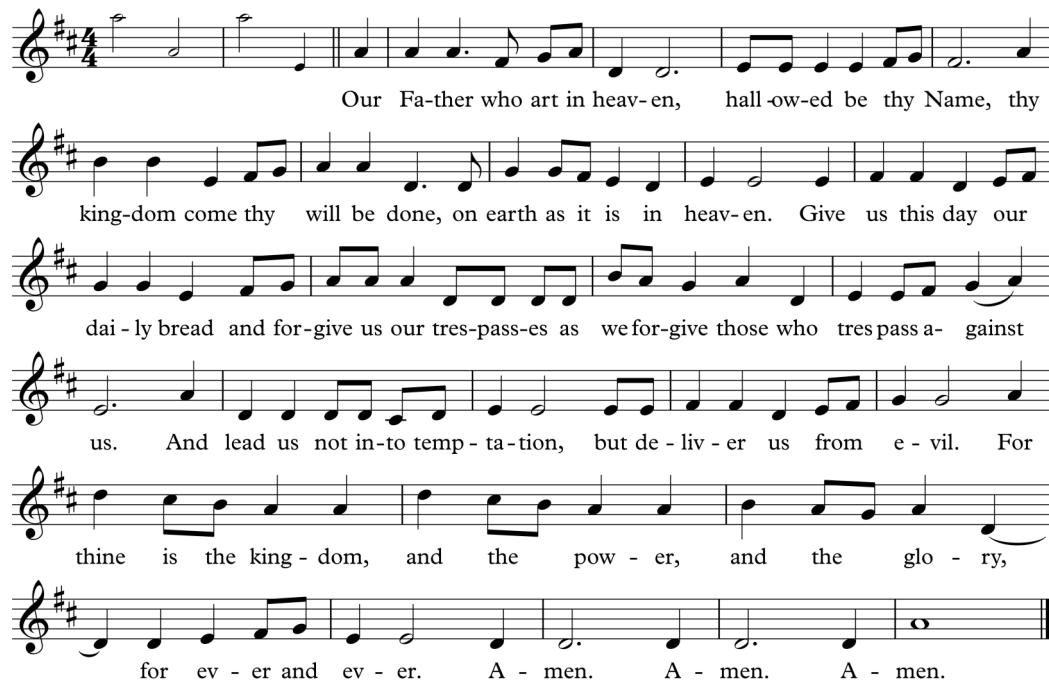
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, 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.**

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

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



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.

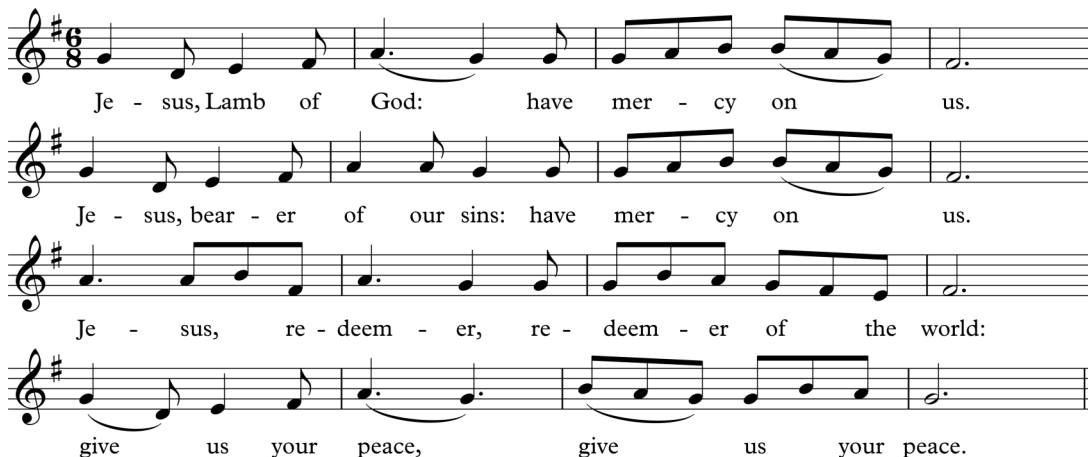
Celebrant: Alleluia. Christ our Passover is sacrificed for us.

People: Therefore let us keep the feast. Alleluia.

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 AGNUS DEI



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 **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 MINISTRATION OF COMMUNION

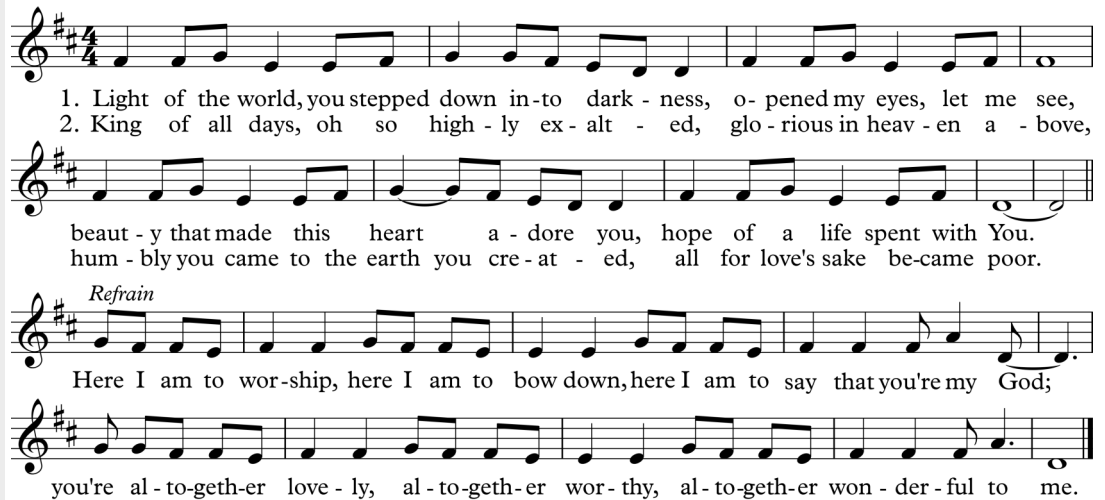
Celebrant:: The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.

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

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

THE FIRST COMMUNION HYMN

Tune: Here I am to worship



1. Light of the world, you stepped down in-to dark - ness, o - pened my eyes, let me see,
2. King of all days, oh so high - ly ex - alt - ed, glo - rious in heav - en a - bove,
beaut - y that made this heart a - dore you, hope of a life spent with You.
hum - bly you came to the earth you cre - at - ed, all for love's sake be-came poor.

Refrain
Here I am to wor-ship, here I am to bow down, here I am to say that you're my God;
you're al - to-geth-er love - ly, al - to-geth-er wor - thy, al - to-geth-er won - der - ful to me.

Words and music by Tim Hughes
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COMMUNION ANTHEM

(Sung by our Parish Choir)

O Lord, give thy Holy Spirit into our hearts

Words: Lidley's Prayers 1566 Music: Thomas Tallis (c.1505-1585)

Tallis composed throughout the reigns of Henry VIII, who broke away from Rome and created the Church of England; Edward VI; Mary I, who was a Catholic; and Elizabeth I, who was a Protestant. Considering that Tallis managed to write music for the Church during all four of these reigns, he must have been as good at bending his style to suit the prevailing wind as he was at composing in the first place. He set texts in both Latin and English.

O Lord, give thy Holy Spirit into our hearts,
And lighten our understanding,
That we may dwell in the fear of thy name
All the days of our life:
That we may know thee,
The only true God,
And Jesus Christ whom thou hast sent.

THE SECOND COMMUNION HYMN

Tune: Houston

1. I want to walk as a child of the light. I want to fol - low Je - sus.
 2. I want to see the bright-ness of God. I want to look at Je - sus.
 3. I'm look-ing for the com - ing of Christ. I want to be with Je - sus.

God set the stars to give light to the world. The star of my life is Je - sus.
 Clear sun of right-eous-ness, shine on my path, and show me the way to the Fa - ther.
 When we have run with pa-tience the race, we shall know the joy of Je - sus.

In him there is no dark-ness at all. The night and the day are both a - like. The
 Lamb is the light of the ci - ty of God. Shine in my heart, Lord Je - sus.

Text: Kathleen Thomerson (b. 1934)

Music: HOUSTON, Kathleen Thomerson. © 1970 Celebration. Used by permission. CCLI# 1984772

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: Slane

1 Be thou my vi - sion, O Lord of my heart;
 2 Be thou my wis - dom, and thou my true word;
 3 High King of hea - ven, when vic - tory is won,
 all else be nought to me, save that thou art—
 I ev - er with thee and thou with me, Lord;
 may I reach hea - ven's joys, bright hea - ven's Sun!
 thou my best thought, — by day or by night,
 thou my great Fa - ther; thine own may I be;
 Heart of my heart, — what - ev - er be - fall,
 wak - ing or sleep - ing, thy pres - ence my light.
 thou in me dwell - ing, and I one with thee.
 still be my vis - ion, O Ru - ler of all.

Words: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt. Copyright © by permission of the Estate of Eleanor Hull and Chatto & Windus Ltd. Music: *Slane*, Irish ballad melody; adapt. *The Church Hymnary*, 1927; harm. David Evans (1874-1948) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

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

THE DISMISSAL (BCP 2019 page 138)

Deacon or Priest:

Alleluia, alleluia. Let us go forth in the Name of Christ.

People:

Thanks be to God. Alleluia. Alleluia. Alleluia!