

# ST. ANDREW'S PARISH CHURCH

Established 1706



Peter, James and John

The Twenty-Second Sunday after Pentecost

The Family Service at 9:00 a.m.

October 20, 2024



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
 THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
 THE REVEREND DAVID ALWINE, *Assisting Priest*  
 THE REVEREND LEE HERSHON, *Deacon Emeritus*  
 DAVID ACRES, *Director of Music*  
 JUDITH ACRES, *Assistant to the Director of Music*  
 KEVIN UPPERCUE, *Piano*  
 BRENDA RINDGE, *Director of Christian Education*  
 AMY AUSTEN, *Parish Administrator*  
 JEANNE GERHARDT, *Parish Bookkeeper*  
 REED TODD, *Sexton*  
 LARRY COOMER, *Graveyard Administrator*  
 PAUL PORWOLL, *Historian*  
 MICHAEL CHRISTENSEN, *AV Coordinator*  
 THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Retired*  
*Assistant Bishop, The Dominican Republic, Retired*  
*Bishop in Residence, Old St. Andrew's Parish Church*

## *The Vestry*

Debra Bays, 2025  
 Jim Beall, 2026  
 Wilson Blanton, 2025 *Senior Warden*  
 Stefanie Christensen, 2026  
 Rick Jennings, 2027  
 James Little, 2025 *Junior Warden*  
 Todd Lundgren, 2027  
 Randall Shealey, 2026  
 Romaine Smith, 2027  
 Michael Ulmer, 2027  
 Gail Wagaman, 2026  
 James Wilson, 2025  
  
 John Steinmeyer, *Treasurer*  
 Cindi Smith, *Clerk*

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THE RT. REV. CHARLES F. EDGAR III, , *Bishop of The Anglican Diocese of South Carolina*

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## **SERVING TODAY**

The Reverend Joseph Vella  
 HOMILIST

Sarah Sheorn  
 Lisa Seagle  
 LECTORS

The Sheorns  
 FAMILY OF THE DAY

PRAYERS OF THE PEOPLE - Lisa Seagle

CHALICE BEARER - James Little

VESTRY IN CHARGE - Stefanie Christensen, Romaine Smith, Randall Shealey

ALTAR GUILD - Dee Norton, Millie Strobel

# The Twenty-Second Sunday after Pentecost

October 20, 2024

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Processional Song, *standing*

How Great is Our God

1. The splen - dor of the King, - clothed in maj - es - ty;  
2. And age to age He stands, and time is in His hands,  
let all the earth re - joice, let all the earth re - joice.  
Be - gin - ning and the End, Be - gin - ning and the End;  
He wraps Him - self in light, and dark - ness tries to hide,  
the God - head, Three in One, - Fa - ther, Spir - it, Son,  
and trem - bles at His voice, and trem - bles at His voice.  
the Li - on and the Lamb, the Li - on and the Lamb.

*Refrain*  
How great is our God, sing with me, how great is our God;  
and all will see how great, how great is our God! *1st time - to verse 2*  
*2nd time - going on*

*Bridge*  
Name a - bove all names, wor - thy of all praise;  
my heart will sing, how great is our God! *1st time - repeat bridge*  
*2nd time - to refrain*

Words and music: Chris Tomlin, Jesse Reeves, and Ed Cash  
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The Acclamation

(BCP page 123)

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

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

The Collect for Purity

(BCP 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 envelope 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.

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.



These words of Christ bring to our attention the perfect standard of God's righteousness and what He requires of us. Both **The Summary of the Law** and The Decalogue (Ten Commandments) are valid options for this movement of the liturgy. The Summary was first used in place of The Decalogue in 1718.

The words **Kyrie Eleison**. *Christe Eleison*. mean Lord, Have mercy. Christ, Have Mercy. Within the liturgy, it lifts our voices in a prayer for the compassion of Christ after the declaration of the Summary of the Law, which holds up the standard of God's righteousness. *Kyrie Eleison* first appeared in the Holy Communion Service as the response of a litany in the Antioch-Jerusalem liturgy after the middle of the 4th century. Around 595AD, *Christe Eleison* was added by St. Gregory the Great of Rome.

## The Summary of the Law

(BCP page 124)

*Priest:* 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 Kyrie

(BCP page 124)

*Celebrant:* Lord, have mercy upon us.

*People:* **Christ, have mercy upon us.**

*Celebrant:* Lord, have mercy upon us.

## The Song of Praise

*Majesty*

Maj - es - ty, wor - ship His maj - es - ty,  
un - to Je - sus be all glo - ry, pow - er, and praise;  
Maj - es - ty, King - dom au - thor - i - ty  
flow from His throne un - to His own; His an - them raise.  
So ex - alt, lift up on high the name of Je - sus;  
Mag - ni - fy, come glo - ri - fy Christ Je - sus, the King.  
Maj - es - ty, wor - ship His maj - es - ty,  
Je - sus who died, now glo - ri - fied, King of all kings.

Words and music by Jack Hayford, 1977  
© 1981 by Rocksmith Music. Used by permission CCLI #1984772.

## The Collect of the Day

(BCP page 125)

*Celebrant:* The Lord be with you.

*People:* **And with your spirit.**

*Celebrant:* Let us pray.

Set us free, loving Father, from the bondage of our sins, and in your goodness and mercy give us the liberty of that abundant life which you have made known to us in our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

*(Please be seated)*

# The Liturgy of the Word

## The First Lesson

Isaiah 51:1-6

<sup>1</sup> “Listen to me, you who pursue righteousness, you who seek the LORD: look to the rock from which you were hewn, and to the quarry from which you were dug. <sup>2</sup> Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, that I might bless him and multiply him. <sup>3</sup> For the LORD comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.

<sup>4</sup> “Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples. <sup>5</sup> My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait. <sup>6</sup> Lift up your eyes to the heavens, and look at the earth beneath; for the heavens vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die in like manner; but my salvation will be forever, and my righteousness will never be dismayed.

*Lector:* The Word of the Lord.

*People:* **Thanks be to God**

## The Second Lesson

Acts 2:38-47

<sup>38</sup> And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. <sup>39</sup> For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” <sup>40</sup> And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” <sup>41</sup> So those who received his word were baptized, and there were added that day about three thousand souls.

<sup>42</sup> And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. <sup>43</sup> And awe came upon every soul, and many wonders and signs were being done through the apostles. <sup>44</sup> And all who believed were together and had all things in common. <sup>45</sup> And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. <sup>46</sup> And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, <sup>47</sup> praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

*Lector:* The Word of the Lord.

*People:* **Thanks be to God.**

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

The Gospel Song, *standing*

*Make Me a Servant*

5 Make me a ser - vant, hum - ble and meek.

9 Lord, let me lift up those who are weak.

13 And may the prayer of my heart al - ways be:

17 Make me a ser - vant, make me a ser - vant,  
make me a ser - vant to - day.

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

St. Mark 8:31-35

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

*People:* **Glory 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.”

<sup>31</sup> And Jesus began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. <sup>32</sup> And he said this plainly. And Peter took him aside and began to rebuke him. <sup>33</sup> But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

<sup>34</sup> And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me. <sup>35</sup> For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it.

*Gospeller:* The Gospel of the Lord.

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

## We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

*Celebrant:* Let us stand and confess our faith in the words of the Nicene Creed.

***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 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 **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 Prayers of the People, *standing*

(BCP page 128)

*Reader:* Let us offer our prayers to God.

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.

Lord God, we thank you for the leaders of our Church, especially Archbishop Wood, Bishop Edgar; Bishop Skilton, Father Marshall, Father Joe, Father David, Deacon Lee, and our staff, and we ask you to bless them. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant.

Lord God, we pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular San José Church in the Dominican Republic, their Rector, Fr. Isaac Pringle Mejía and their Bishop, Moises Quezada; and Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Biden, Governor McMaster, Mayor Cogswell, and we ask you to bless them.

About the "posture" of prayer:  
It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

Lord God, we thank you for all our blessings, especially for people who love and care for us. (*intercessions may be spoken aloud*)

Lord God, we ask you to take care of everyone who is sick or sad. (*intercessions may be spoken aloud*)

Lord God, we pray for all those who have departed this life in the certain hope of resurrection, (*intercessions may be spoken aloud*)

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

*Priest:*

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace; to whom be dominion and glory, now and for ever. **Amen.**

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*If you would like our Daughters of the King to pray for a specific need, please fill out a confidential prayer card found at the prayer box near the main entrance to the church.*

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## We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

*Celebrant:* Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

*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 Absolution, *kneeling*

*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

(BCP page 130)

*Bishop or Priest:*

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

(BCP page 131)

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

*People:* **And with your spirit.**

We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God's complete forgiveness through Jesus Christ.

These verses of Scripture following the Absolution serve as a seal of assurance that for those who are truly penitent, the Lord has put away their sins. They are comforting in that they give us the strength to believe we are forgiven. **The Comfortable Words** come directly from the first Anglican Book of Common Prayer 1549 written by Thomas Cranmer and were included through German Lutheran influence.

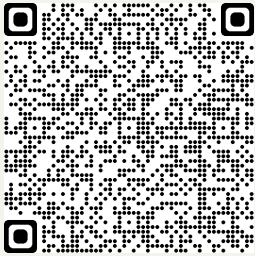
**The Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.

# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*Speak, O Lord*

If you want to give an offering to Old St. Andrew's, you may scan this QR code



Or visit [oldstandrews.org](http://oldstandrews.org) and click on the giving tab.

Speak, O Lord, as we come to You  
To receive the food of Your holy Word  
Take Your truth, plant it deep in us  
Shape and fashion us in Your likeness  
That the light of Christ might be seen today  
In our acts of love and our deeds of faith  
Speak, O Lord, and fulfill in us  
All Your purposes for Your glory

Teach us, Lord, full obedience  
Holy reverence, true humility  
Test our thoughts and our attitudes  
In the radiance of Your purity  
Cause our faith to rise, cause our eyes to see  
Your majestic love and authority  
Words of pow'r that can never fail  
Let their truth prevail over unbelief

Speak, O Lord, and renew our minds  
Help us grasp the heights of Your plans for us  
'Truths unchanged from the dawn of time  
That will echo down through eternity  
And by grace, we'll stand on Your promises  
And by faith, we'll walk as You walk with us  
Speak, O Lord,, 'til Your church is built  
And the earth is filled with Your glory

The Presentation Song, *standing*

*Doxology*

Praise God from whom all blessings flow; praise Him, all creatures 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 HUNDRETH, Louis Bourgeois (1510?-1561?)

*Celebrant:*

(BCP 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.**

*I Chronicles 29:11-14*

## We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP 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:

### The Sanctus

1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
 2. Bless - ed is He who comes in the Name of the Lord. Ho

Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.  
 san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts  
 Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

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.

We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

\* 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.

*Celebrant:*

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.**

*Celebrant:*

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.**

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

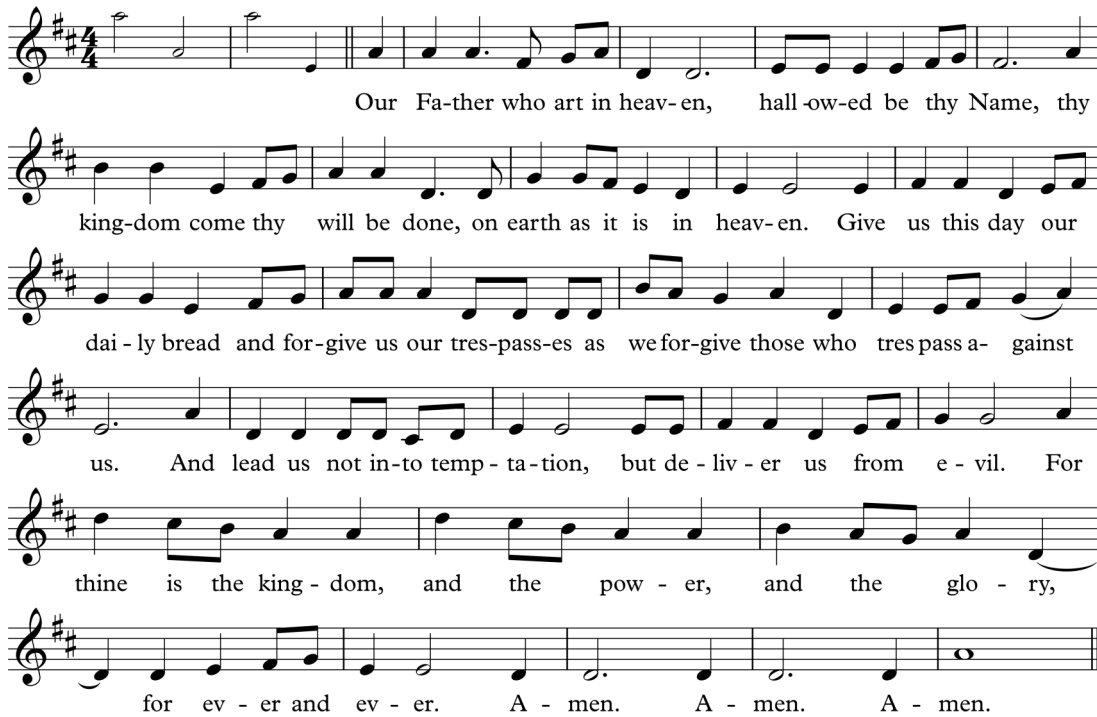
This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.



## The Lord's Prayer

*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.

## The Fraction

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

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

## The Prayer of Humble Access

(BCP page 135)

*Celebrant and People;*

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

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

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

## The Agnus Dei (Lamb of God)

Lamb of God, You take a - way the sins of the world:  
 have mer - cy on us, have mer - cy on us.  
 Lamb of God, You take a - way the sins of the world:  
 have mer - cy on us, have mer - cy on us.  
 Lamb of God, You take a - way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).  
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## The Invitation to Communion

(BCP page 136)

*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 need Holy Communion brought to you in your pew, please ask the Usher.)*

## The First Communion Song

*All Who are Thirsty*

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.

All who are thirst - y, all who are weak, come to the foun-tain,  
 dip your heart in the stream of life; let the pain and the sor - row be washed a-way  
 in the waves of God's mer-cy as deep cries out to deep. We sing  
 "Come, Lord Je sus, come. Come, Lord Je sus, come."  
 "Ho - ly Spi - rit, come. Ho - ly Spi - rit, - come."

Words and music by Brenton Brown & Glenn Robertson © Vineyard Songs (UK/Eire). Used by permission CCLI #1984772

The Second Communion Song, *seated*

*The Servant Song*



1. Bro - ther let me be your ser - vant, let me be as Christ to you;
2. We are pil - grims on a jour - ney we are peo - ple on the road;
3. I will hold the Christ light for you in the night-time of your fear;
4. I will weep when you are weep - ing; when you laugh I'll laugh with you.
5. When we sing to God in heav - en we shall find such har - mon - y,



pray that I may have the grace to let you be my ser - vant too.  
we are here to help each oth - er walk the mile and bear the load.  
I will hold my hand out to you, speak the peace you long to hear.  
I will share your joy and sor - row 'til we've seen this jour - ney through.  
born of all we've known to - ge - ther of Christ's love and a - go - ny.

Text & Music: Richard Gillard ©1977 Scripture in Song (Admin. Integrity Music, Inc.) Used by permission. CCLI# 1984772

The Post Communion Prayer, *kneeling*

*Celebrant:* Let us pray.

*Celebrant and People:*

**Heavenly Father,**

**We 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

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. 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.

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 to make Christ known in the world.

The Recessional Song, *standing*

*Go, My Children With my Blessing*



1. "Go, my chil - dren, with my bless - ing, nev - er a - lone.
2. Go, my chil - dren, sins for - giv - en, at peace and pure.
3. Go, my chil - dren, fed and nour - ished, clos - er to me.
4. I the Lord will bless and keep you, and give you peace.



Wak - ing, sleep - ing, I am with you, you are my own.  
Here you learned how much I love you, what I can cure.  
Grow in love and love by serv - ing, joy - ful and free.  
I the Lord will smile up - on you, and give you peace.



In my love's bap - tis - mal riv - er I have made you mine for - ev - er.  
Here you heard my dear Son's sto - ry, here you touched him, saw his glo - ry.  
Here my Spir - it's pow - er filled you, here my ten - der com - fort stilled you.  
I the Lord will be your Fa - ther, Sav - ior, Com - fort - er, and Bro - ther.



Go, my chil - dren, with my bless - ing, you are my own.  
Go, my chil - dren, sins for - giv - en, at peace and pure.  
Glo, my chil - dren, fed and nour - ished, joy - ful and free.  
Go, my chil - dren, I will keep you, and give your peace."

Text: Jaroslav Vajda (1919-2008)  
Music: AR HYDY NOS, Welsh Traditional. Used by permission. OneLicense.net A-716890.

## We Go Out to Serve God

The Dismissal and Commissioning

(BCP page 138)

*Priest or Deacon:*

Our worship has concluded; our service begins.

Alleluia! Alleluia! Go in peace to love and serve the Lord.

*People:*

**Thanks be to God! Alleluia! Alleluia! Alleluia!**

As the service ends, we are charged to "go," a challenge to reach out beyond our own church to the world around us.

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