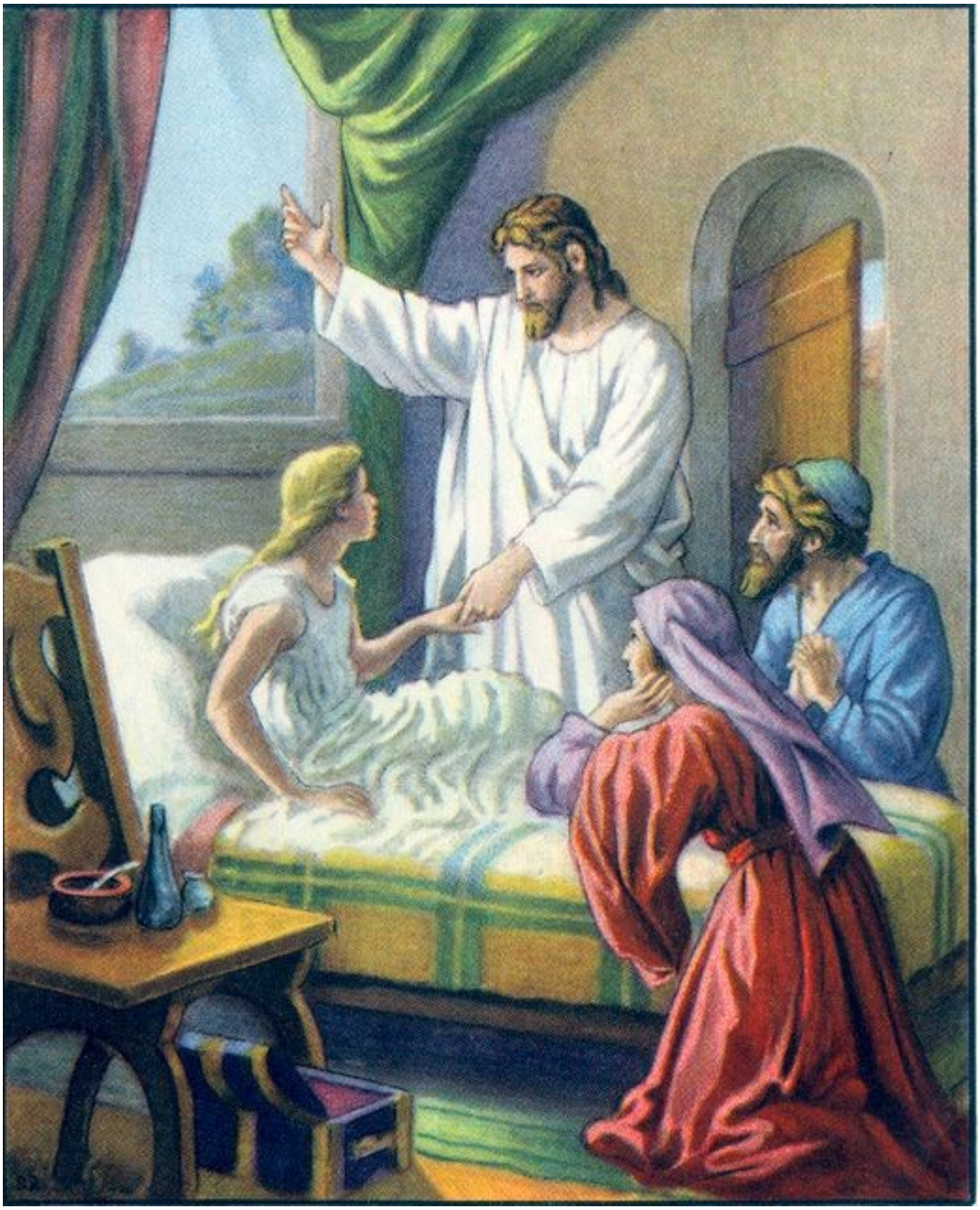
St. Andrew's Parish Church

Established 1706



The Sixth Sunday after Pentecost

The Family Service at 9:00 a.m.

June 30, 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*
KEVIN UPPERCUE, *Piano*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*

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*

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

SERVING TODAY

The Reverend Joseph Vella
HOMILIST

Stefanie Christensen
Tessa Christensen
LECTORS

The Christensens
FAMILY OF THE DAY

PRAYERS OF THE PEOPLE - Tessa Christensen

CHALICE BEARERS - Mandy Beckmann

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

ALTAR GUILD - Dee Norton, Millie Strobel

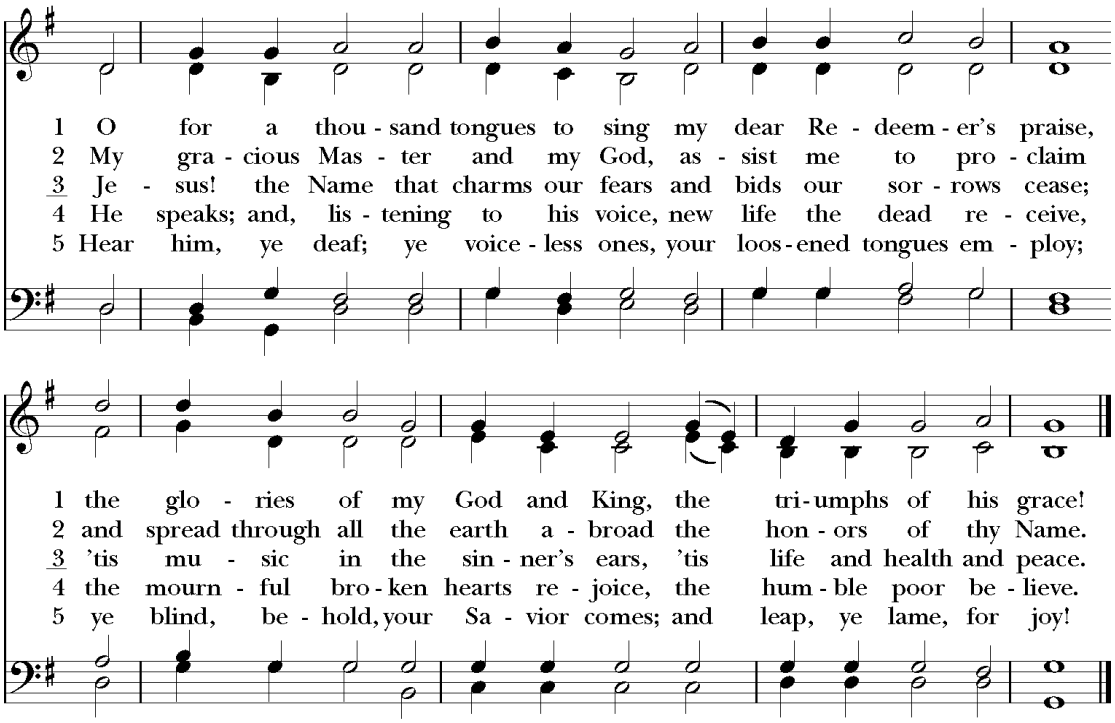
The Sixth Sunday after Pentecost

June 30, 2024

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing* Verses 1-3 *O For A Thousand Tongues to Sing*



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 Summary of the Law (BCP page 124)

Priest: Hear what our Lord Jesus Christ says:

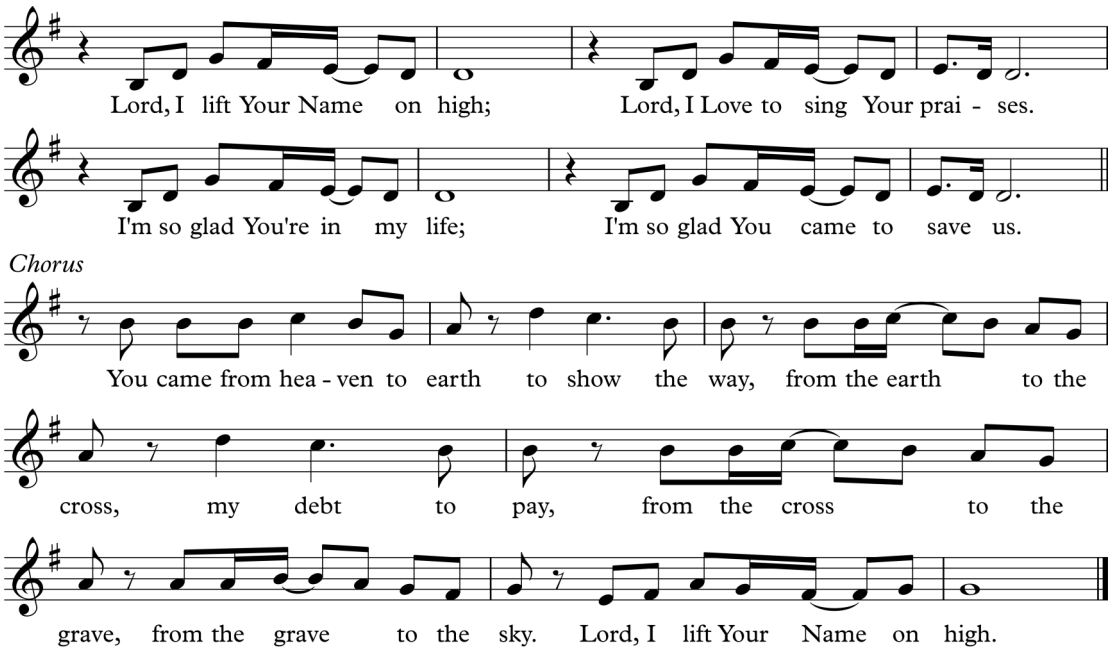
You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

The 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 Kyrie (BCP page 124)

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

Song of Praise *Lord I Lift Your Name on High*



Text & Music: Rick Founds
© 1989 Maranatha Praise, Inc. (admin. Maranatha! 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.

O God, your never-failing providence sets in order all things both in heaven and on earth: Put away from us all hurtful things, and give us those things that are profitable for us; 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)

The Liturgy of the Word

The First Lesson Deuteronomy 15 : 7-11

7 "If among you, one of your brothers should become poor, in any of your towns
within your land that the LORD your God is giving you, you shall not harden your
heart or shut your hand against your poor brother, 8 but you shall open your hand to
him and lend him sufficient for his need, whatever it may be. 9 Take care lest there be
an unworthy thought in your heart and you say, 'The seventh year, the year of release
is near,' and your eye look grudgingly on your poor brother, and you give him nothing,
and he cry to the LORD against you, and you be guilty of sin. 10 You shall give to him
freely, and your heart shall not be grudging when you give to him, because for this
the LORD your God will bless you in all your work and in all that you under-
take. 11 For there will never cease to be poor in the land. Therefore I command
you, 'You shall open wide your hand to your brother, to the needy and to the poor, in
your land.'

Lector: The Word of the Lord.

People: **Thanks be to God**

The Second Lesson II Corinthians 8 : 1-15

We want you to know, brothers, about the grace of God that has been given among
the churches of Macedonia, 2 for in a severe test of affliction, their abundance of joy
and their extreme poverty have overflowed in a wealth of generosity on their
part. 3 For they gave according to their means, as I can testify, and beyond their means,
of their own accord, 4 begging us earnestly for the favor of taking part in the relief of
the saints— 5 and this, not as we expected, but they gave themselves first to the Lord
and then by the will of God to us. 6 Accordingly, we urged Titus that as he had started,
so he should complete among you this act of grace. 7 But as you excel in everything—
in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that
you excel in this act of grace also.

8 I say this not as a command, but to prove by the earnestness of others that your love
also is genuine. 9 For you know the grace of our Lord Jesus Christ, that though he was
rich, yet for your sake he became poor, so that you by his poverty might become
rich. 10 And in this matter I give my judgment: this benefits you, who a year ago started
not only to do this work but also to desire to do it. 11 So now finish doing it as well, so
that your readiness in desiring it may be matched by your completing it out of what
you have. 12 For if the readiness is there, it is acceptable according to what a person
has, not according to what he does not have. 13 For I do not mean that others should
be eased and you burdened, but that as a matter of fairness 14 your abundance at the
present time should supply their need, so that their abundance may supply your need,
that there may be fairness. 15 As it is written, "Whoever gathered much had nothing
left over, and whoever gathered little had no lack."

Lector: The Word of the Lord.

People: **Thanks be to God.**

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

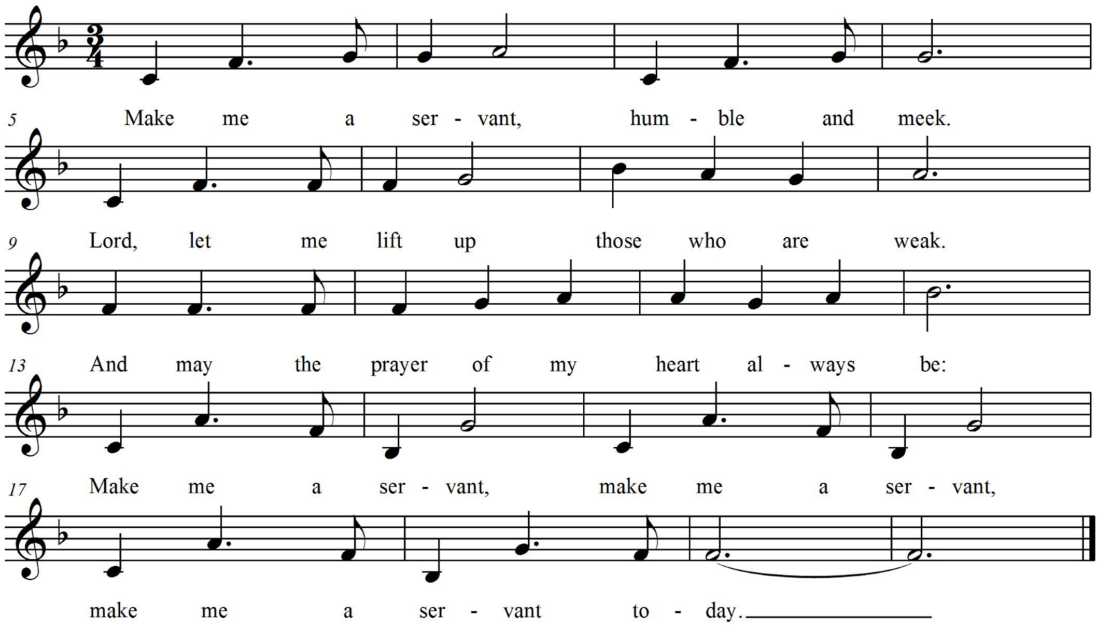
The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word,** and it consists of the readings, the sermon, the creed, and the prayers of the people.

The SPARK Bible Lesson, *seated*

Salt and Light
SPARK Bible, pg. 268

The Gospel Song, *standing*

Make Me a Servant



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 5 verses 22-24 & 35-43

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

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

22 Then came one of the rulers of the synagogue, Jairus by name, and seeing Jesus, he
fell at his feet 23 and implored him earnestly, saying, "My little daughter is at the point
of death. Come and lay your hands on her, so that she may be made well and
live." 24 And he went with him.

35 While he was still speaking, there came from the ruler's house some who said, "Your
daughter is dead. Why trouble the Teacher any further?" 36 But overhearing what they
said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." 37 And he
allowed no one to follow him except Peter and James and John the brother of
James. 38 They came to the house of the ruler of the synagogue, and Jesus saw a com-
motion, people weeping and wailing loudly. 39 And when he had entered, he said to
them, "Why are you making a commotion and weeping? The child is not dead
but sleeping." 40 And they laughed at him. But he put them all outside and took the
child's father and mother and those who were with him and went in where the child
was. 41 Taking her by the hand he said to her, "Talitha cumi," which means, "Little
girl, I say to you, arise." 42 And immediately the girl got up and began walking (for she
was twelve years of age), and they were immediately overcome with amaze-
ment. 43 And he strictly charged them that no one should know this, and told them to
give her something to eat.

Gospeller: The Gospel of the Lord.

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

The Sermon Father Joseph Vella

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."

We Respond to God

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, *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.

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 Prayers of the People, *standing* (BCP page 128)

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.

Reader: Let us offer our prayers to God.

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.

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.

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.

Priest:

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray, in the hearts of all people the true love of peace, and guide with your pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility your kingdom may go forward, till the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

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.**

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.

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.**

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 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.**

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.

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

Or visit oldstandrews.org and click on the giving tab.

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

He Will Hold Me Fast
Words and music: Keith & Christine Getty

When I fear my faith will fail. Christ will hold me fast
When the tempter would prevail He will hold me fast

I could never keep my hold Through life's fearful path
For my love is often cold He must hold me fast

He will hold me fast He will hold me fast
For my Saviour loves me so He will hold me fast

Those He saves are His delight Christ will hold me fast
Precious in His holy sight He will hold me fast

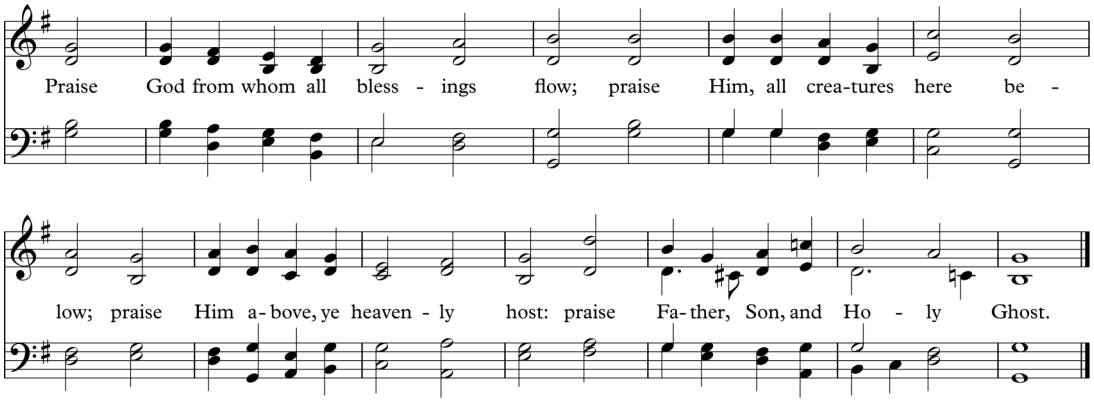
He'll not let my soul be lost His promises shall last
Bought by Him at such a cost He will hold me fast

For my life He bled and died Christ will hold me fast
Justice has been satisfied He will hold me fast

Raised with Him to endless life He will hold me fast
'Til our faith is turned to sight When He comes at last!

The Presentation Song, *standing*

Doxology



Text: Thomas Ken (1637-1711)
Music: OLD HUNDREDTH, 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.**

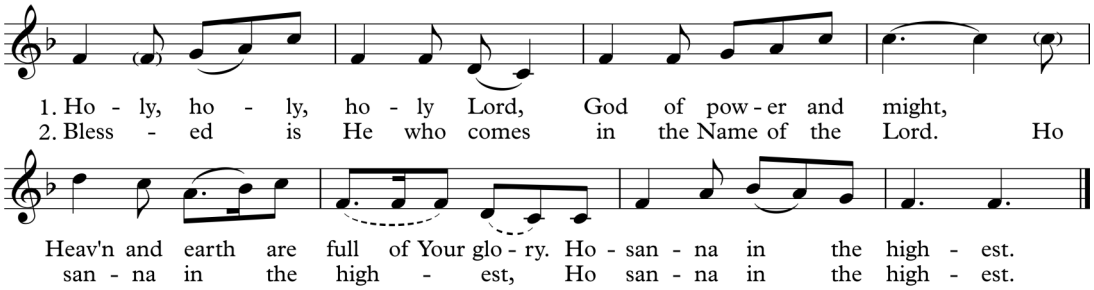
The Celebrant continues:

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



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.

The Prayer of Consecration, *kneeling* (BCP page 132)

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.

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

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:

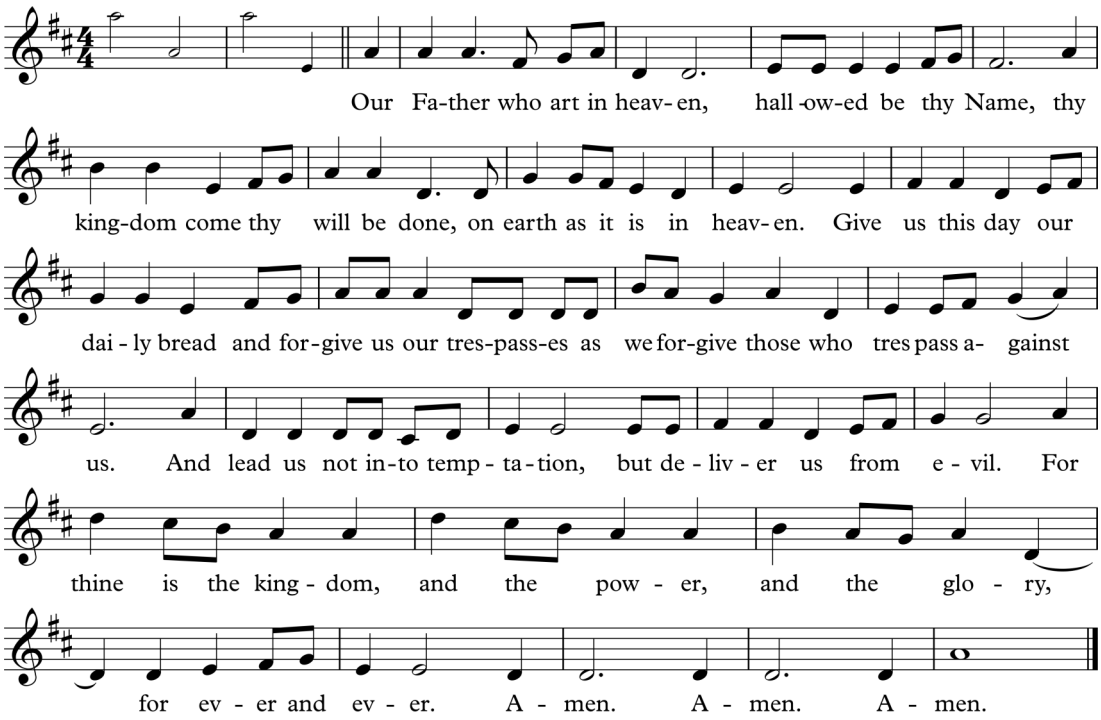
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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

The Lord's Prayer

Celebrant:

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



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.

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

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

The Fraction

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

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

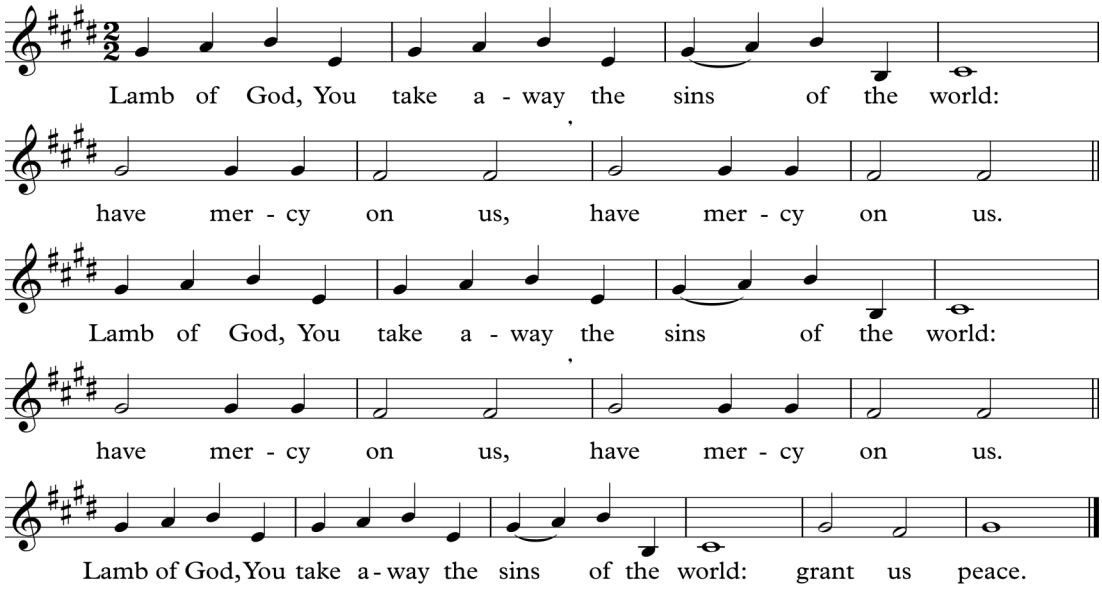
The Prayer of Humble Access is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas

The Prayer of Humble Access (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 Agnus Dei (Lamb of God)



Setting: Eric Wyse (b. 1959).
© 2004 Vine Ridge Music (admin. Fox Music, a div. of Classic Fox Records Ltd.). All rights reserved. CCLI #1984772.

The Invitation to Communion (BCP page 136)

Celebrant:

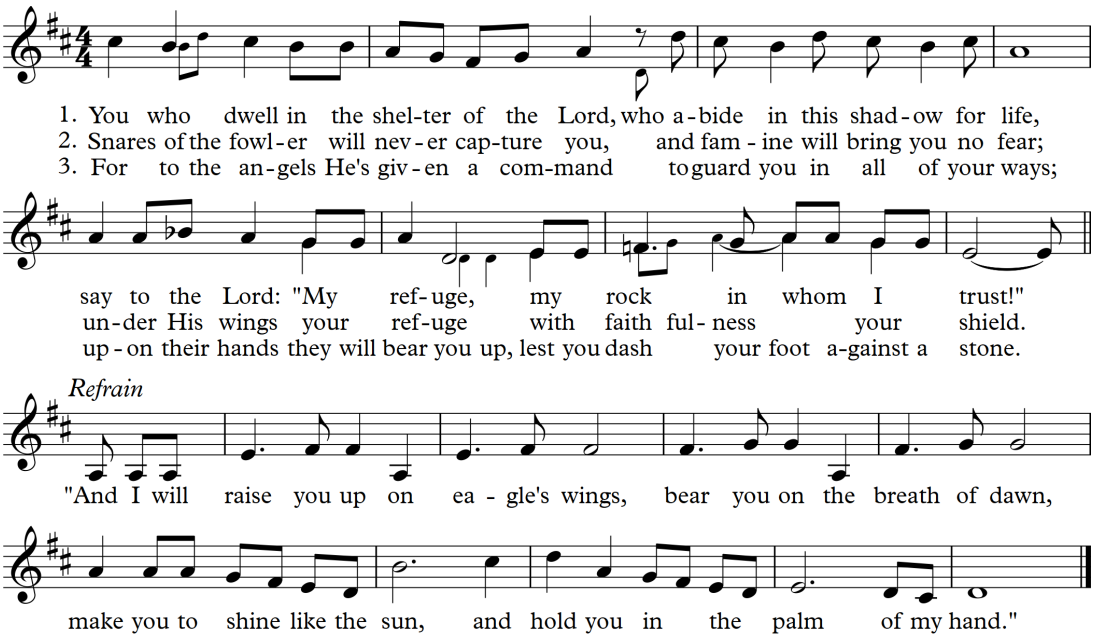
The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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

The 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.

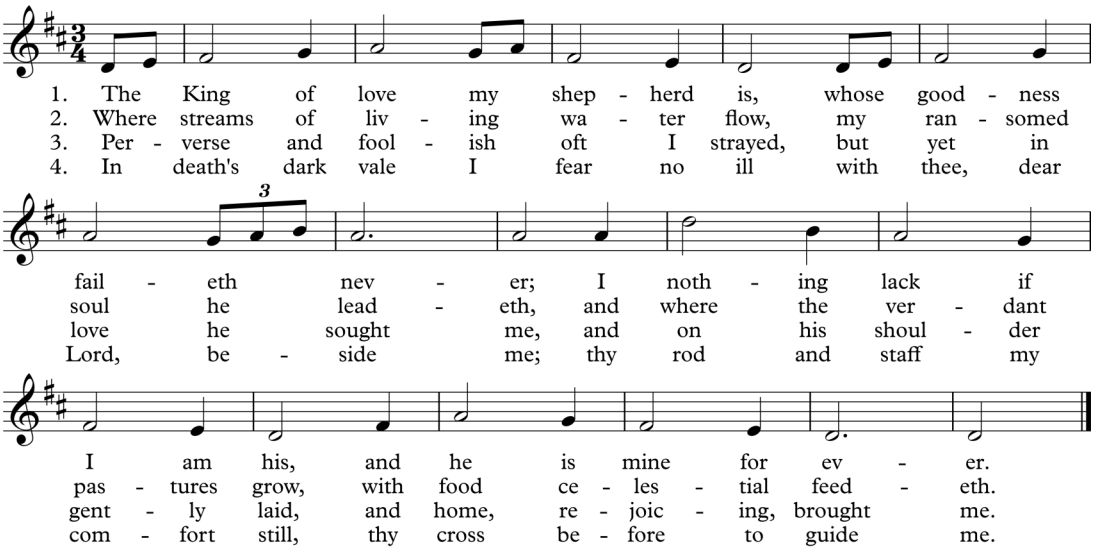
At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

The First Communion Song, *seated* — *On Eagles Wings*



Text & Music: Michael Joncas (b. 1951)
© 1979 New Dawn Music Used by permission. CCLI# 1984772

The Second Communion Song, *seated* — *The King of Love My Shepard Is*



Text: Henry Williams Baker (1821-1877); para. of Psalm 23
Music: ST. COLUMBA, Irish Melody

The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

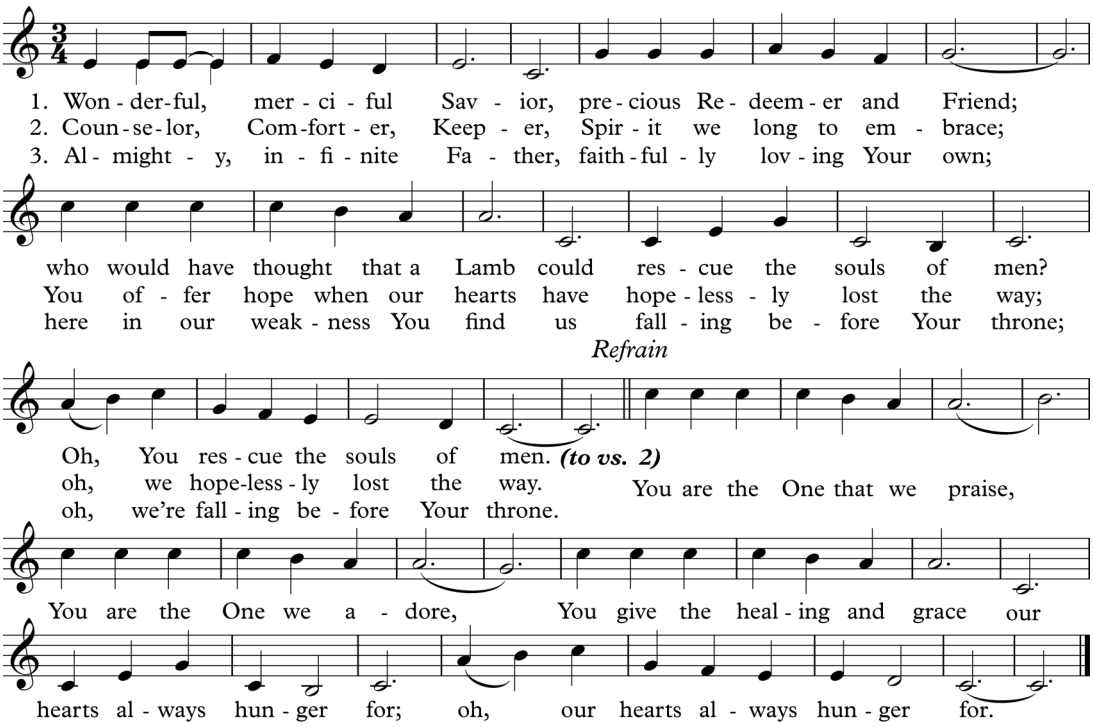
Heavenly Father,

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.

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 Blessing

The Recessional Song, *standing* *Wonderful, Merciful Savior*



Text: Dawn Rodgers and Eric Wyse, 1989; Music: VINE RIDGE, Dawn Rodgers, 1989.
© 1989 WORD Music, LLc & Dayspring Music, LLC. Used by permission. CCLI# 1984772.

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.