

ST. ANDREW'S PARISH CHURCH

Established 1706



The Twenty-Fifth Sunday after Pentecost

World Mission Sunday & Veterans Day

The Family Service at 9:00 a.m.

November 10, 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
Vestry-elect
 Kathy Abraham
 Dean Bays
 Pat Davis
 T.J. Leavell
 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 Marshall Huey	Mary Alice Wilson	The Wilsons
HOMILIST	Erin Wilson	FAMILY OF THE DAY
	LECTORS	

PRAYERS OF THE PEOPLE - Erin Wilson

CHALICE BEARER - Erin Wilson

VESTRY IN CHARGE - Todd Lundgren, Wilson Blanton, Rick Jennings

ALTAR GUILD - Lilian Fogel, Daphne Simons, Erin Wilson

The Twenty-Fifth Sunday after Pentecost

World Mission Sunday & Veterans Day

November 10, 2024

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

Holy is the Lord



We stand and lift up our hands, for the joy of the Lord is our strength;
we bow down and worship Him now; how great, how awe - some is He.
And to - geth - er we sing, ev - ery - one sing:
Ho - ly is the Lord God Al - might - ty, the earth is filled with His glo
ry; ho - ly is the Lord God Al - might - ty, the earth
is filled with His glo - ry, the earth is filled with His glo - ry.

Words and music by Louie Giglio & Chris Tomlin
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The Acclamation

(BCP page 123)

Celebrant: Blessed be God, the Father 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.**

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.

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 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 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

Give Thanks

Give thanks with a grate-ful heart, give thanks to the Ho - ly One, give thanks be-cause He's giv - en Je - sus Christ, His Son.

Give thanks with a grate-ful heart, give thanks to the Ho - ly One, give thanks be-cause He's giv - en Je - sus Christ, His Son.

And now let the weak say, "I am strong"; let the poor say, "I am rich be-cause of what the Lord has done for us."

And now let the weak say, "I am strong"; let the poor say, "I am rich be-cause of what the Lord has done for us."

1. us." Give us. Give thanks, give thanks.

2. us." Give us. Give thanks, give thanks.

Text & Music: Henry Smith (b. 1952)
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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, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

(Please be seated)

The Prayer for our Military Veterans

O Judge of the nations, we thank you with grateful hearts for the men and women of our country who in the day of decision ventured much for the liberties we now enjoy. Grant that we may not rest until all the people of this land share the benefits of true freedom and gladly accept its disciplines. This we ask in the Name of Jesus Christ our Lord. Amen.

The Liturgy of the Word

The Old Testament Lesson

I Kings 17:8-16

⁸Then the word of the LORD came to him, ⁹“Arise, go to Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow there to feed you.” ¹⁰So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow was there gathering sticks. And he called to her and said, “Bring me a little water in a vessel, that I may drink.” ¹¹And as she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” ¹²And she said, “As the LORD your God lives, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die.” ¹³And Elijah said to her, “Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. ¹⁴For thus says the LORD, the God of Israel, “The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the LORD sends rain upon the earth.”” ¹⁵And she went and did as Elijah said. And she and he and her household ate for many days. ¹⁶The jar of flour was not spent, neither did the jug of oil become empty, according to the word of the LORD that he spoke by Elijah.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Epistle Lesson

Hebrews 9:24-28

²⁴For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. ²⁵Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, ²⁶for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. ²⁷And just as it is appointed for man to die once, and after that comes judgment, ²⁸so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

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*

Thy Word

Refrain



Thy Word is a lamp un-to my feet and a light un-to my path.

Fine.



Thy Word is a lamp un-to my feet and a light un-to my path.



1. When I feel a-fraid, think I've lost my way, still You're there right be- side me. And
2. I will not for-get Your love for me and yet my heart for - ev - er is wan-der ing.

to Refrain



noth-ing will I fear as long as You are near. Please be near me to the end.
Je - sus, be my guide and hold me to Your side, and I will love You to the end.

Text: Amy Grant (b.1960) Music: Michael W. Smith (b.1957)
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The Holy Gospel

St. Mark 12:38-44

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.”

³⁸ And in his teaching Jesus said, “Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces ³⁹ and have the best seats in the synagogues and the places of honor at feasts, ⁴⁰ who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation.”

⁴¹ And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. ⁴² And a poor widow came and put in two small copper coins, which make a penny. ⁴³ And he called his disciples to him and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. ⁴⁴ For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.”

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."

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.

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.

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.

The Prayers of the People, *standing*

(BCP page 128)

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.

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.**

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*

Come Unto Jesus
by Merker, Story & Kauflin

1. Come unto Jesus, all you who are weary
Come to the mercy seat, fervently kneel
Here bring your wounded hearts, broken and needy
Come unto Jesus, mighty to heal

2. Joy of the comfortless, Light for the straying
Hope of the penitent, Peace in our strife
Here speaks the Comforter, tenderly saying:
My yoke is easy, my burden is light;

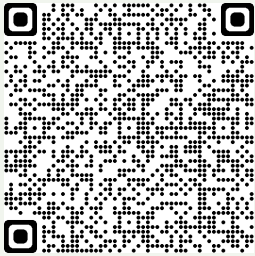
Chorus:
Come unto Jesus. Come unto Jesus
Lay down your burdens, He is enough
Come unto Jesus, rest in His love

3. Come taste the Bread of Life, broken for sinners
Drink from the cup of His promise made sure
Feast at His table as sons and as daughters
Grace overflowing is yours evermore

Chorus

4. Come now and follow Him, this life forsaking
All that was gain, count as nothing but loss
Trade all this world for His kingdom unfading
Come unto Jesus, take up your cross
Come unto Jesus, take up your cross
Life everlasting He offers to us.

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.

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 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



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.**

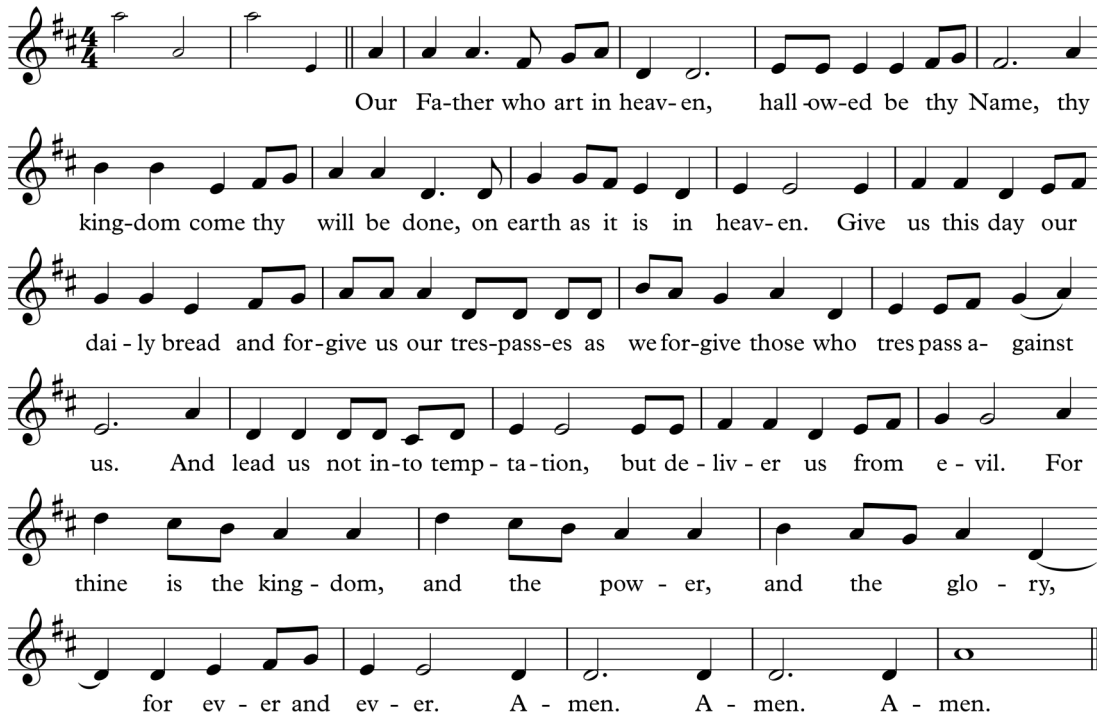
When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink

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)

The musical score is written in treble clef with a key signature of three sharps (F#, C#, G#) and a 2/2 time signature. It consists of five staves of music. The lyrics are: "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." The melody is simple and repetitive, with a final cadence on the last staff.

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

Holy Spirit, Living Breath of God

1. Ho - ly Spi - rit, liv - ing Breath of God, breathe new life in - to my will - ing soul;
 2. Ho - ly Spi - rit, come a - bide with - in; may your joy be seen in all I do.
 3. Ho - ly Spi - rit, from cre - a - tion's birth, giv - ing life to all that God has made.

bring the pre - sence of the ri - sen Lord, to re - new my heart and make me whole.
 Love e - nough to co - ver ev - ery sin in each thought and deed and at - ti - tude.
 Show your pow - er once a - gain on earth, cause your church to hun - ger for your ways.

Cause your Word to come a - live in me; give me faith for what I can - not see.
 Kind - ness to the great - est and the least; gen - tle - ness that sows the path of peace.
 Let the frag - rance of our prayers a - rise; lead us on the road of sac - ri - fice,

Give me pass - ion for your pu - ri - ty; Ho - ly Spi - rit breathe new life in me.
 Turn my striv - ings in - to works of grace; Breath of God, show Christ in all I do.
 that in u - ni - ty the face of Christ will be clear for all the world to see.

Words and music by Keith Getty & Stuart Townend
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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 Second Communion Song, *seated*

My Country, 'tis of Thee

1. My coun try, 'tis of thee, sweet land of lib - er - ty, of thee I sing;
 2. My na - tive coun - try, thee, land of the no - ble free, thy name I love;
 3. Let mu - sic swell the breeze, and ring from all the trees sweet free - dom's song;
 4. Our fa - ther's God, to thee, au - thor of lib - er - ty, to thee we sing;

land where my fa - thers died, land of the pil - grim's pride,
 I love thy rocks and rills, thy woods and tem - pled hills;
 let mor - tal tongues a - wake, let all that breathe par - take,
 long may our land be bright with free - dom's ho - ly light;

from ev - ery moun - tain - side let free - dom ring.
 my heart with rap - ture thrills like that a - bove.
 let rocks their si - lence break, the sound pro - long.
 pro - tect us by thy might, great God, our King.

Text: Samuel Francis Smith (1808-1895)
 Music: AMERICA, from *Thesaurus Musicus*, 1745

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.

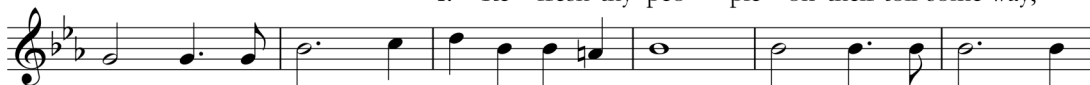
The Blessing

The Recessional Song, *standing*

God of our Fathers



1. God of our fa - thers, whose al - might - y hand
2. Thy love di - vine hath led us in the past,
3. From war's a - larms, from dead - ly pes - ti - lence,
4. Re - fresh thy peo - ple on their toil - some way,



leads forth in beau - ty all the star - ry band of shin - ing worlds in
in this free land by thee our lot is cast; be thou our ru - ler,
be thy strong arm our ev - er sure de - fense; thy true re - li - gion
lead us from night to nev - er - end - ing day; fill all our lives with



splen - dor through the skies, our grate - ful songs be - fore thy throne a - rise.
guard - ian, guide, and stay, thy world our law, thy paths our cho - sen way.
in our hearts in - crease, thy boun - teous good - ness nour - ish us in peace.
love and grace di - vine, and glo - ry, laud, and praise be ev - er thine.

Text: Daniel Crane Roberts (1841-1907)

Tune: NATIONAL HYMN, George William Warren (1828-1902)

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!

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.

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.