St. Andrew's Parish Church

Established 1706



The Twenty-Third Sunday after Pentecost

All Saints' Day

The Family Service at 9:00 a.m.

November 1, 2026

All Saints' Day
November 1, 2026
List of Remembrance

Let us remember and pray for the faithful departed of this Parish who have died since last All Saints' Day:

Darrell Narmour
Donnie Spigner
John Nolan
Mary Pat Gibbs
Christopher Lee Faulk
Ruth Elizabeth Fortini
John Routt Reigart, II
Linda Walker Fennessy
Nickie Palassis Wescoat
Robert Alexander Boinest
Nancy Scales
Josiah William Aytes, Sr.
Ryan Christopher Hearn
Barbara Young
Helen Frederick
David (Dave) Healing

And now let us pray for the departed who we remember at this time:

Tim Benson
Ron Brady
William H. Buck
Joseph Dennis Dennard
Tracey George
Eleanor "Sissy" Hall
Joan Johnson
Krisi Johnson
Anne Elizabeth Little
Diane Lee Little
Dorothy Brady Little
Emma Helen Little
James Woodrow Little
Fotine Palassis Milligan
Gloria Owens
George Anthony Palassis
Willie Lou Palassis
Gloria Samer
Richard Samer
Teresa Scaffe

The Twenty-Second Sunday After Pentecost

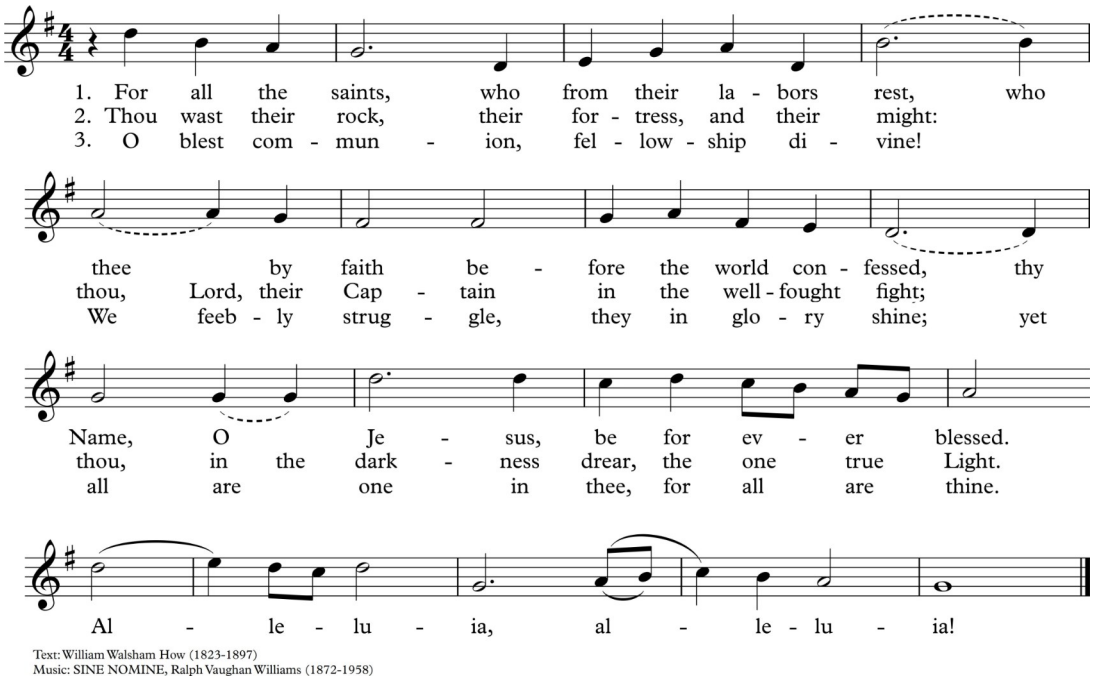
November 1, 2026

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Rector's Welcome

The Processional Song, *standing* — *For All the Saints*



Text: William Walsham How (1823-1897)
Music: SINE NOMINE, Ralph Vaughan Williams (1872-1958)

Welcome!

to our historic, living church where the saints have gathered to worship since 1706!

Our Mission Statement...

Welcoming All, Worshipping Christ, Witnessing God's Love

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.

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.**

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

The Collect for Purity (BCP page 124)

Celebrant and People: **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.**

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)

Celebrant: 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)

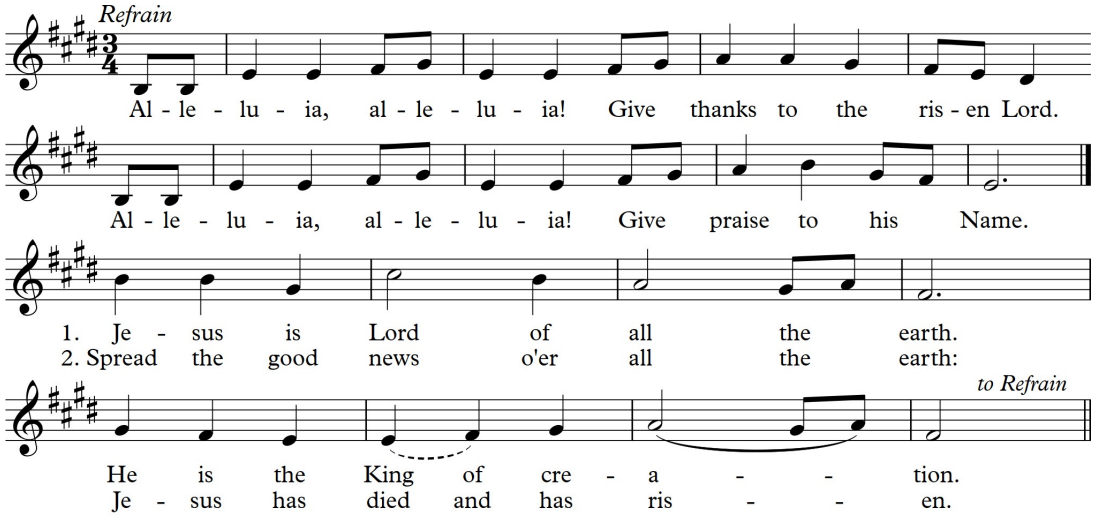
Celebrant: Lord, have mercy upon us.

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

Celebrant: Lord, have mercy upon us.

The 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 Song of Praise, *standing* *Alleluia #1*



Text: Donald Fishel (b. 1950)
Music: ALLELUIA NO. 1, Donald Fishel. Used by permission. OneLicense.net A-716890.

The Collect of the Day (BCP page 125)

Celebrant: The Lord be with you.
People: **And with your spirit.**
Celebrant: Let us pray.

Almighty God, you have knit together your elect in one communion and fellowship in the mystical Body of your Son: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

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.

We Hear God's Word

The First Lesson Ephesians 2:4-10,19-22

4 God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21 in whom the whole structure, being joined together, grows into a holy temple in the Lord. 22 In him you also are being built together into a dwelling place for God by the Spirit.

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.

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.
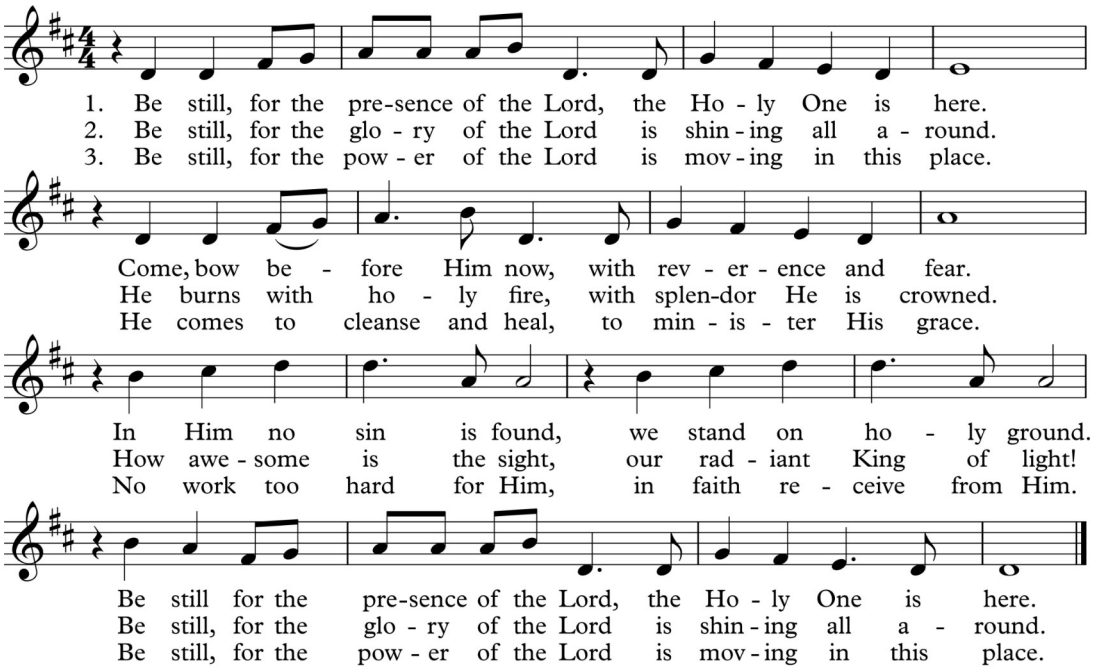
The Second Lesson Revelation 7: 1-4, 9-17

After this I saw four angels standing at the four corners of the earth, holding back the
four winds of the earth, that no wind might blow on earth or sea or against any tree. 2
Then I saw another angel ascending from the rising of the sun, with the seal of the
living God, and he called with a loud voice to the four angels who had been given
power to harm earth and sea, 3 saying, "Do not harm the earth or the sea or the trees,
until we have sealed the servants of our God on their foreheads." 4 And I heard the
number of the sealed, 144,000, sealed from every tribe of the sons of Israel:
9 After this I looked, and behold, a great multitude that no one could number, from
every nation, from all tribes and peoples and languages, standing before the throne
and before the Lamb, clothed in white robes, with palm branches in their hands, 10
and crying out with a loud voice, "Salvation belongs to our God who sits on the
throne, and to the Lamb!" 11 And all the angels were standing around the throne and
around the elders and the four living creatures, and they fell on their faces before the
throne and worshiped God, 12 saying, "Amen! Blessing and glory and wisdom and
thanksgiving and honor and power and might be to our God forever and ever!
Amen." 13 Then one of the elders addressed me, saying, "Who are these, clothed in
white robes, and from where have they come?" 14 I said to him, "Sir, you know." And
he said to me, "These are the ones coming out of the great tribulation. They have
washed their robes and made them white in the blood of the Lamb.
15 For this reason they are before the throne of God, and worship him day and night
within his temple, and the one who is seated on the throne will shelter them. 16 They
will hunger no more; the sun will not strike them, nor any scorching heat; 17 for the
Lamb at the center of the throne will be their shepherd, and he will guide them to
springs of the water of life, and God will wipe away every tear from their eyes."

Lector: The Word of the Lord
People: **Thanks be to God.**

The SPARK Bible Lesson, Be Humble, page 312

The Gospel Song, *standing* *Be Still, for the Presence of the Lord*



Text & music: David Evans
©1986 ThankYou Music (Admin. EMI Christian Music Publishing) Used by permission. CCLI# 1984772

THE HOLY GOSPEL St.Matthew 5:1-12

Gospeller: The Holy Gospel of our Lord Jesus Christ according to St. Matthew.
People: **Glory to you, Lord Christ.**

1 Seeing the crowds, Jesus went up on the mountain, and when he sat down, his disciples came to him. 2 And he opened his mouth and taught them, saying: 3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 "Blessed are those who mourn, for they shall be comforted. 5 "Blessed are the meek, for they shall inherit the earth. 6 "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. 7 "Blessed are the merciful, for they shall receive mercy. 8 "Blessed are the pure in heart, for they shall see God. 9 "Blessed are the peacemakers, for they shall be called sons of God. 10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 11 "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

The word Gospel comes from the Old English word, gōd-spell, which means "good news" or "glad tidings." That word developed from the Latin word, evangelium, and Greek, evangelion, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism."

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

The Homily, *seated* Father Marshall Huey

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 are led by a member of the Order of the Daughters of the King. 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.

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.

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 Dobbs, Bishop Edgar; Bishop Skilton, Father Marshall, Father Rich, Father David, Father Doug, 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 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 Trump, 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.

Celebrant: and People:

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, until 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.**

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.**

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.

The Comfortable Words (BCP page 130)

Bishop or Celebrant:

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)*

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 Peace (BCP page 131)

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

People: **And with your spirit.**

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.

First Holy Communion

Brenda:

I present to you these children who are to receive their first Holy Communion.

Cari June Carns
Margaret Fairchild Lohr
Finigan Hale Swan
Hugh William Thompson
Leighton Elsie Thompson

Fr. Marshall

O God, our Creator and Savior, look with mercy on your children whom you call to yourself in love. Cleanse their hearts, as they receive your sacrament of Holy Communion. Grant them grace to grow in faith and understanding, to be united with your Son, and enter into the inheritance of your sons and daughters; through Jesus Christ our Lord. Amen.

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

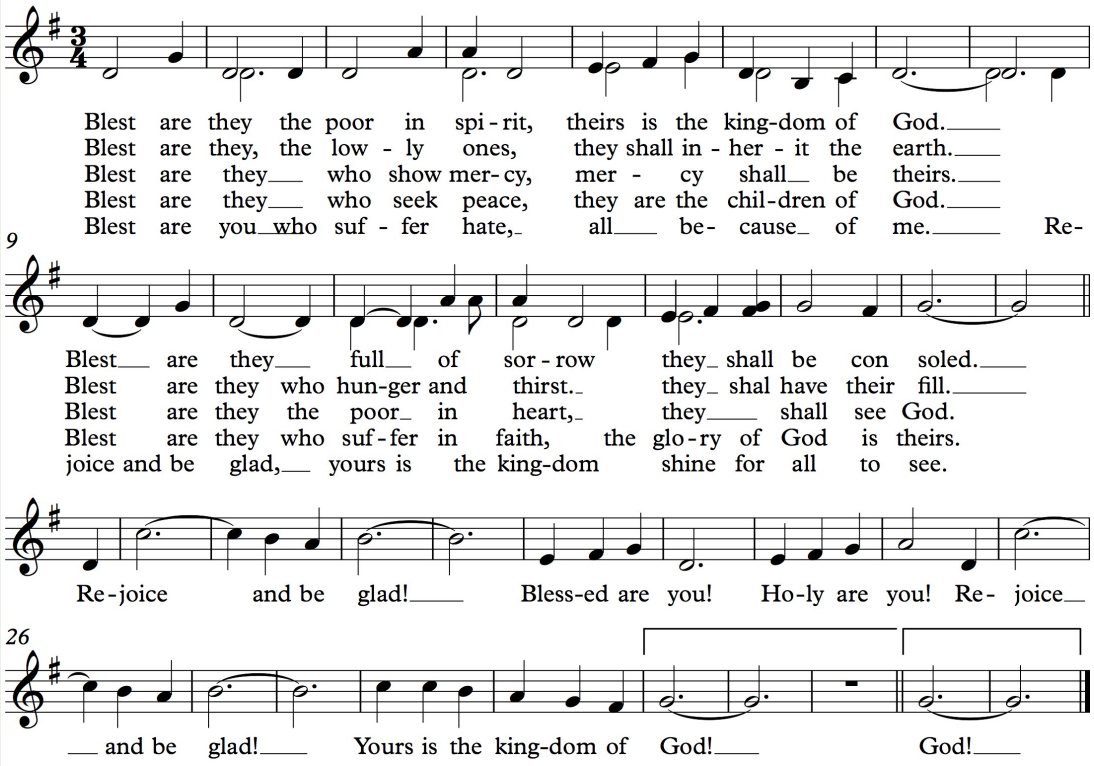
The Offertory Song, *seated* — *Blest Are They* by David Haas

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.

Blest Are They

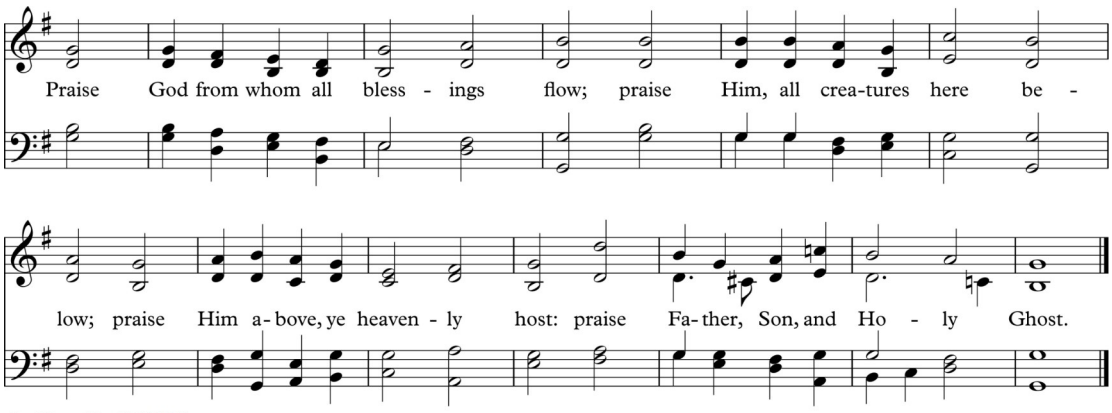
David Haas



Copyright © 1986 by GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638

All Rights Reserved International Copyright Secured

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.

For in the multitude of your saints, you have surrounded us with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the unfading crown of glory. .

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Our altar is **The Lord's Table** and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine.

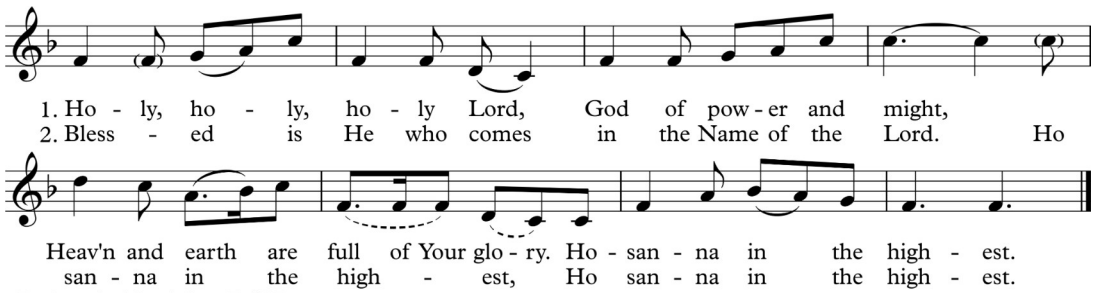
We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

* 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 Sanctus



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

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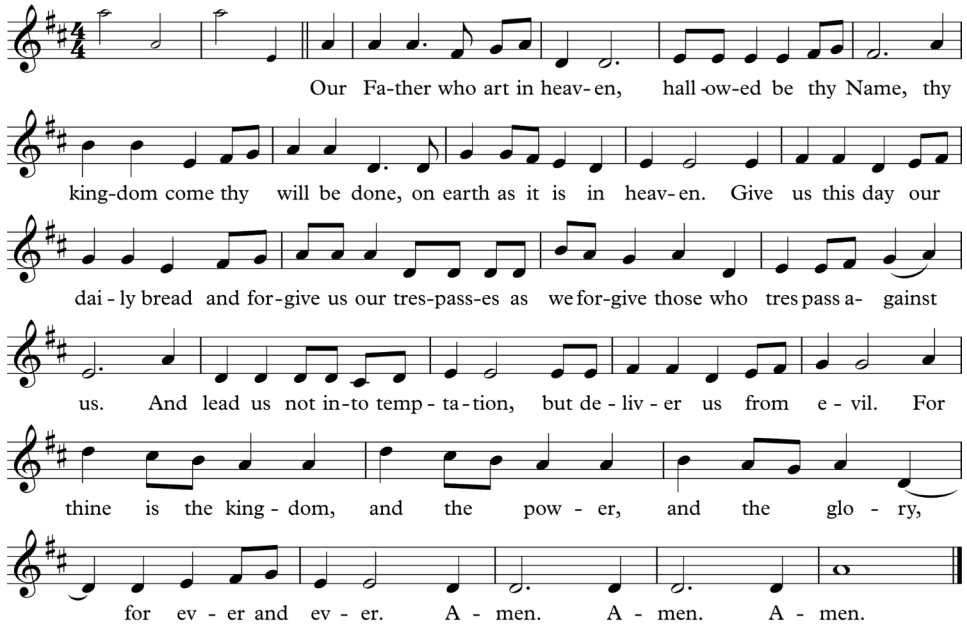
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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

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

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 pray.



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 (page 135)

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

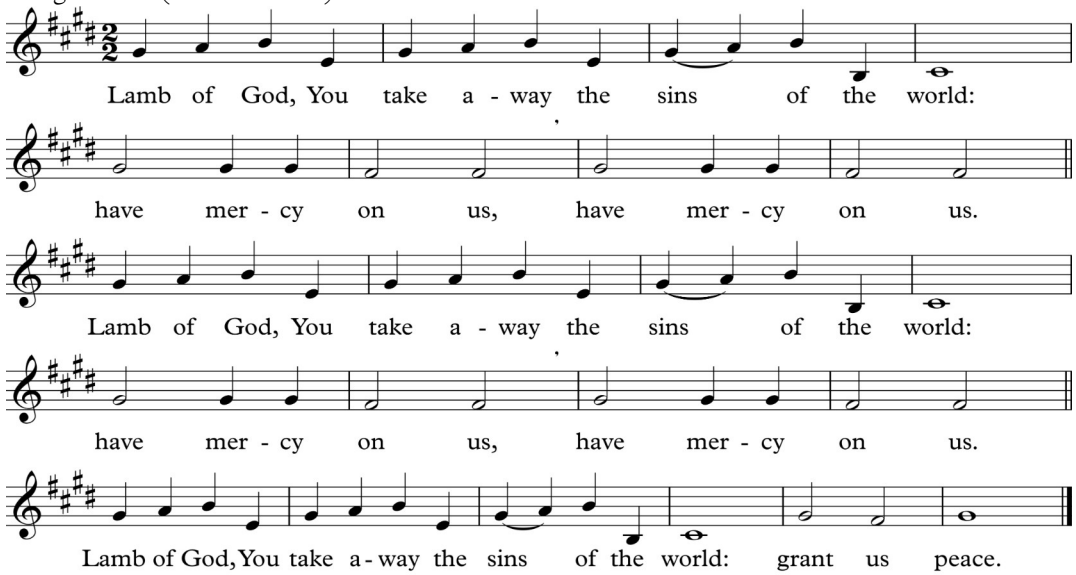
People: **Therefore let us keep the feast. Alleluia.**

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 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 **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 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.

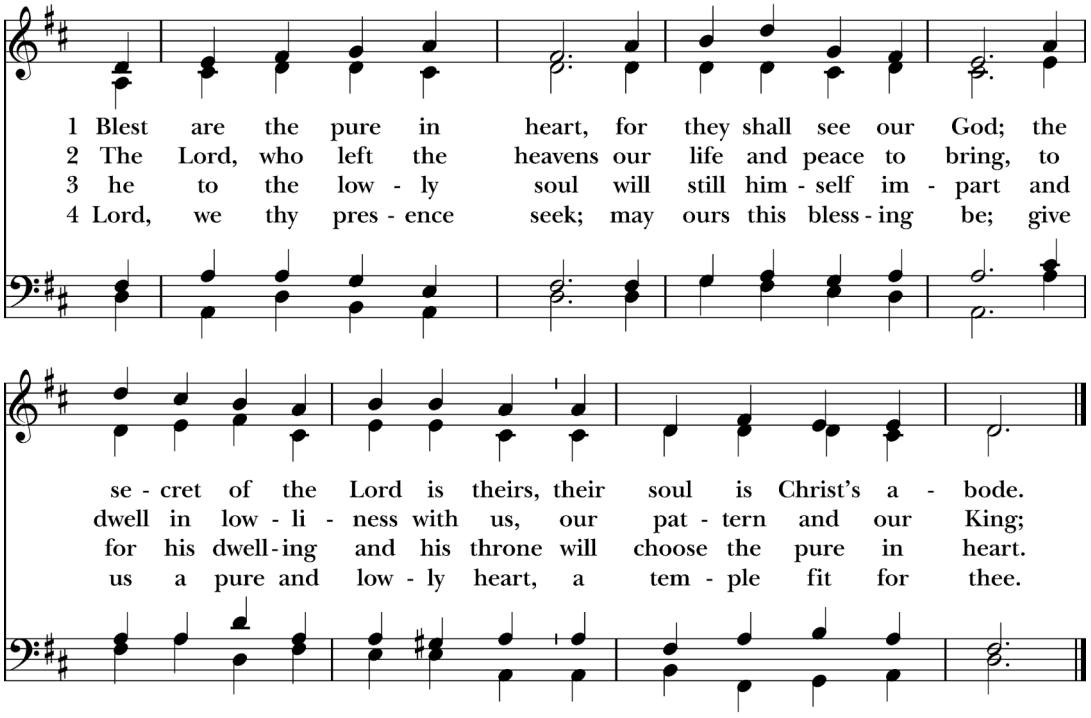
(If you need Holy Communion brought to you in your pew, please ask the Usher.)

The All Saints' Remembrance

Read by the Members of the Order of the Daughters of the King

The names are printed on the inside of the front cover.

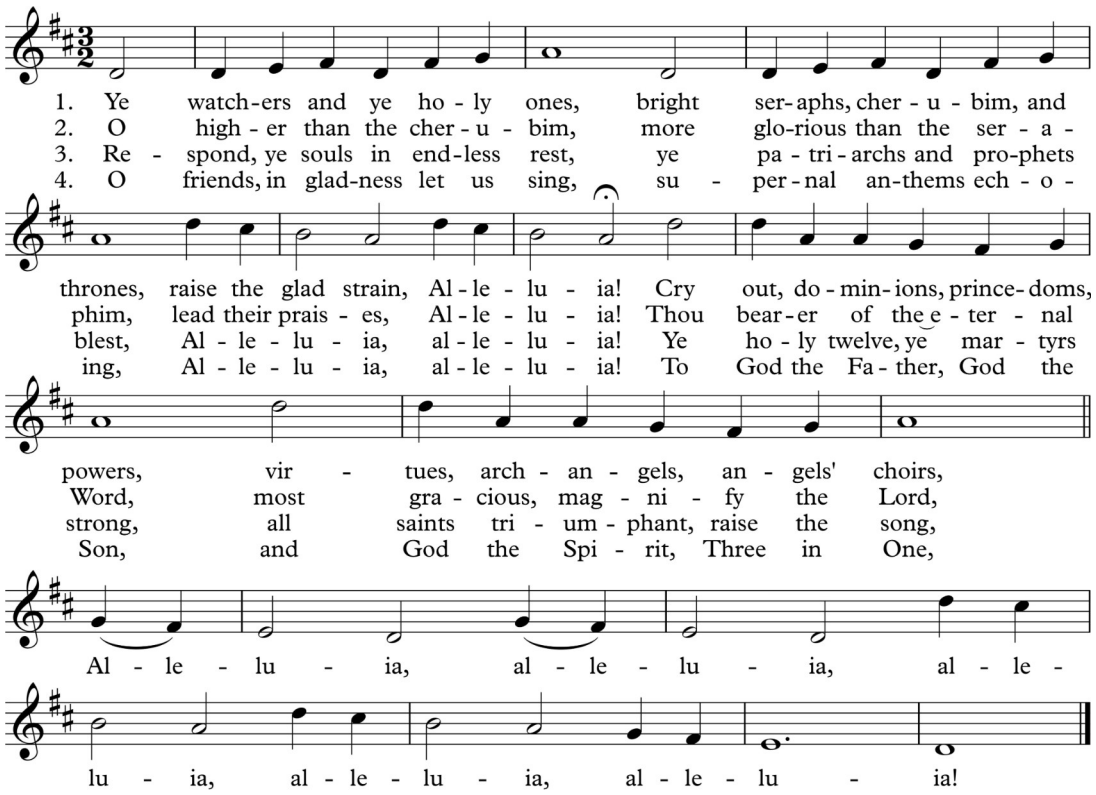
The First Communion Song, *seated* *Blest are the Pure in Heart*



Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt. Music: *Franconia*, melody Johann Balthasar König (1691-1758); adapt. and harm. William Henry Havergal (1793-1870).

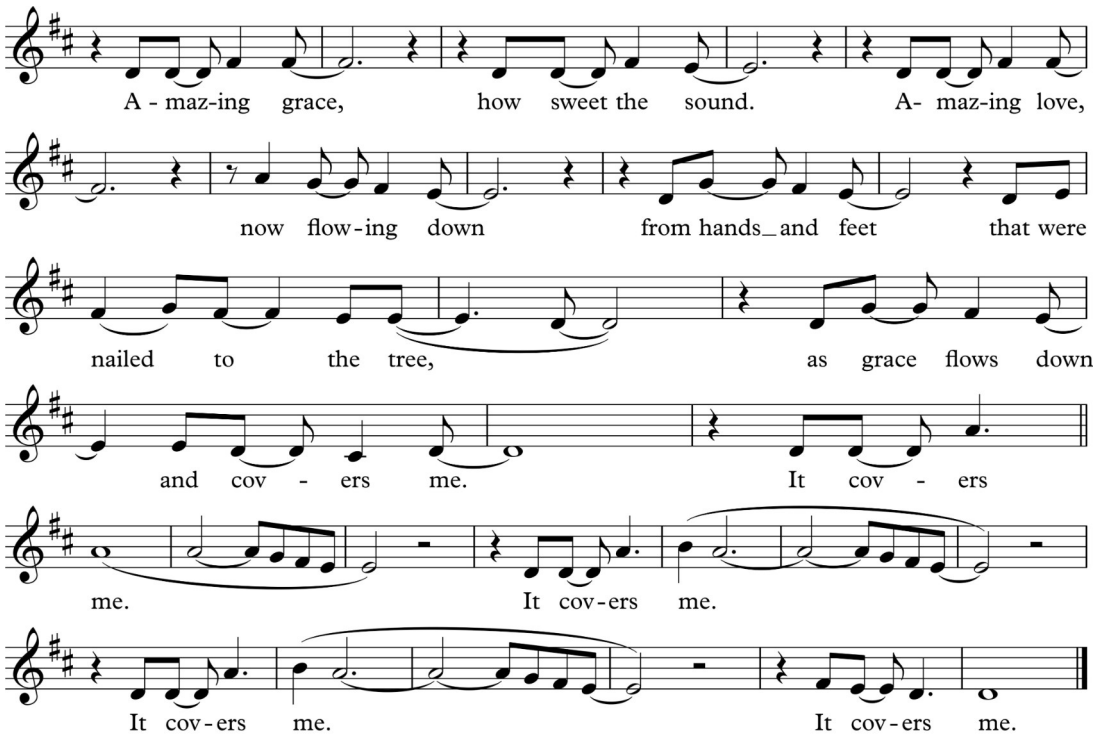
The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A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

The Second Communion Song, *seated* — *Ye Watchers & Ye Holy Ones*



Text: John Athelstan Laurie Riley (1858-1945)
Music: LASST UNS ERFREUEN, melody from *Auserlesne Catholische Geistliche Kirchengesang*, 1626; adapt. and harm. Ralph Vaughan Williams (1872-1958)

The Third Communion Song, *seated* — *David Bell*



Text & Music: David Bell, Louie Giglio, Rod Padgett
© 2000 worshiptogether.com Songs (admin. EMI Christian Music Pub.) Used by permission. CCLI# 1984772

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 Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

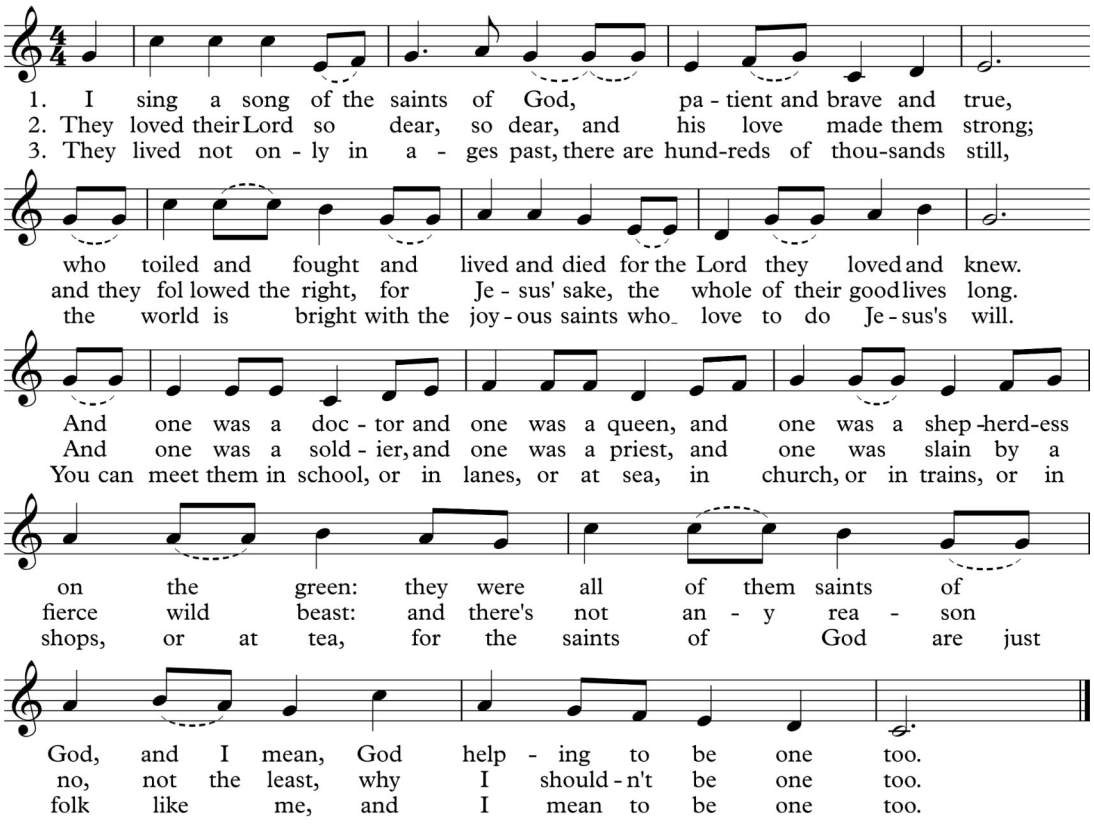
Celebrant and People:

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 (BCP page 137)

The Recessional Song, *standing* *I Sing a Song of the Saints of God*



Text: Lesbia Scott. (1898-1986), alt.
Music: GRAND ISLE, John Henry Hopkins (1861-1945) © Oxford University Press. Used by permission.

We Go Out to Serve God

The Dismissal and Commissioning (BCP page 138)

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

Celebrant 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!**

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