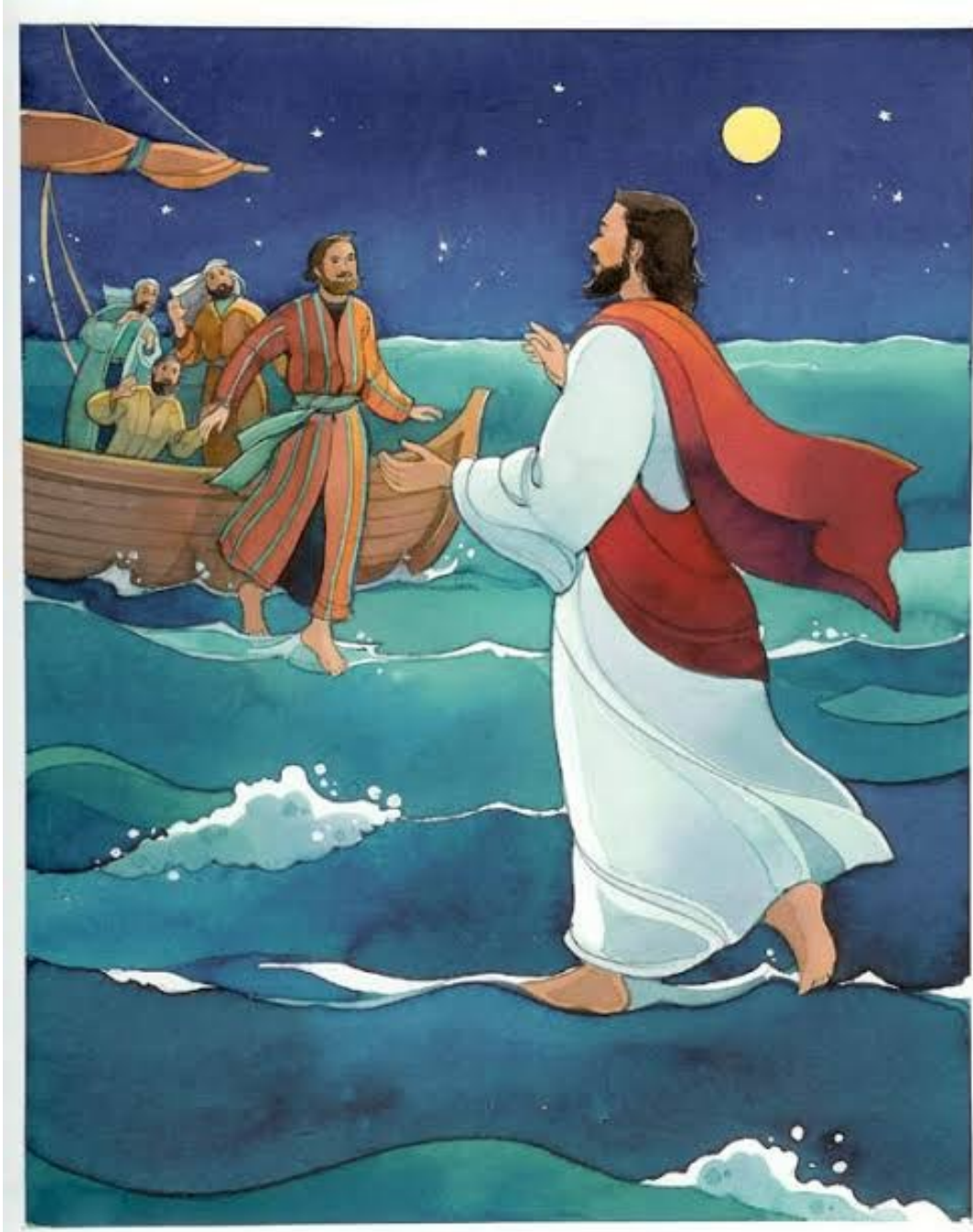


ST. ANDREW'S PARISH CHURCH

Established 1706



The Eleventh Sunday after Pentecost

The Family Service at 9:00 a.m.

August 9, 2026



Welcoming All, Worshipping Christ Witnessing God's Love



The Clergy & Staff

THE REV. MARSHALL HUEY, *Rector*
THE REV. RICHARD GIERSCHE, *Associate Rector*
THE REV. DAVID ALWINE, *Assisting Priest*
THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
THE REV. LEE HERSHON, *Deacon Emeritus*
DAVID ACRES, *Director of Music*
JUDITH ACRES, *Director of Children's Choir*
KEVIN UPPERCUE, *Pianist*
DR. KIT PERONA-WRIGHT, *Guest Organist/Pianist*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
TERESA HART, *Administrative Assistant*
WILLIAM ADAMS, *Sunday Sexton*

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

Kathy Abraham, 2028, *Senior Warden*
Dean Bays, 2028
John Cunningham 2029
Pat Davis, 2028
Dale Finkbine 2029
Jonathan Graham 2029
Rick Jennings, 2027
T.J. Leavell, 2028
James Little 2029
Todd Lundgren, 2027, *Junior Warden*
Romaine Smith, 2027
Michael Ulmer, 2027
John Steinmeyer, *Treasurer*
Romaine Smith, *Clerk*

The Volunteers

Larry Coomer, *Graveyard Administrator*
Michael Christensen, *AV Coordinator*
Jeffrey Hearn, *Buildings & Grounds Administrator*
Roxanne Erskine, *Membership Coordinator*
Paul Porwoll, *Historian*

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

SERVING TODAY

Homilist - The Reverend Marshall Huey

Family of the Day - The Picous

Lectors - Noel Picou, Henry Picou

Prayers of the People - Vicki Filan

Chalice Bearer - Eric Smith

Vestry in Charge - Pat Davis, Rick Jennings

Altar Guild - Janet Bex, Romaine Smith, Eric Smith, Andrea Ulmer

The Eleventh Sunday After Pentecost

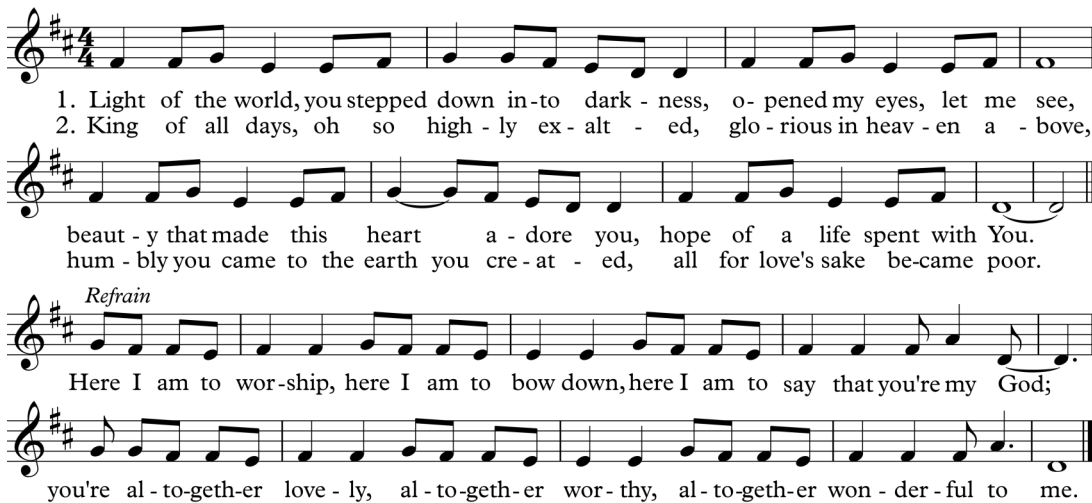
August 9, 2026

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

Here I am to Worship



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

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

Words and music by Tim Hughes
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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)

Priest: 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.

The Kyrie

(BCP page 124)

Priest: Lord, have mercy upon us.

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

Priest: Lord, have mercy upon us.

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.

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.

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

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

The Collect 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 Collect of the Day (BCP page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty God, give us the increase of faith, hope, and love; and, that we may obtain what you have promised, make us love what you command; 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

Exodus 14: 13-25

¹³ And Moses said to the people, “Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. ¹⁴ The LORD will fight for you, and you have only to be silent.” ¹⁵ The LORD said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. ¹⁶ Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. ¹⁷ And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. ¹⁸ And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen.” ¹⁹ Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, ²⁰ coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night. ²¹ Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. ²² And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. ²³ The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. ²⁴ And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, ²⁵ clogging their chariot wheels so that they drove heavily. And the Egyptians said, “Let us flee from before Israel, for the LORD fights for them against the Egyptians.”

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Second Lesson

Romans 9: 1-5

I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— ² that I have great sorrow and unceasing anguish in my heart. ³ For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. ⁴ They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. ⁵ To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

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.

O-pen the eyes_ of my heart, Lord, o-pen the eyes_ of my heart,

I want to see You, I want to see You;

O-pen the eyes_ of my heart, Lord, o-pen the eyes_ of my heart,

I want to see You, I want to see You; (Repeat 1st time)

Refrain

To see You high and lift - ed up,

shin-ing in the light of Your glo - ry; Pour out Your power and love

as we sing, "Ho - ly, ho - ly, ho - ly." (1st time, to the beginning)
(2nd time, going on)

Ending

Ho - ly, ho - ly, ho - ly, ho - ly, ho - ly, ho - ly, ho - ly,

ho - ly, ho - ly, ho - ly, I want to see You.

Words and music by Paul Baloché
© 1997 Integrity's Hosanna Music. Used by permission CCLI #208083.



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

²² Immediately Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. ²³ And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, ²⁴ but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. ²⁵ And in the fourth watch of the night he came to them, walking on the sea. ²⁶ But when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in fear. ²⁷ But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid." ²⁸ And Peter answered him, "Lord, if it is you, command me to come to you on the water." ²⁹ He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus. ³⁰ But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." ³¹ Jesus immediately reached out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?" ³² And when they got into the boat, the wind ceased. ³³ And those in the boat worshiped him, saying, "Truly you are the Son of God."

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

The Homily, *seated*

Father Marshall Huey

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, *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.

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.

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.

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.

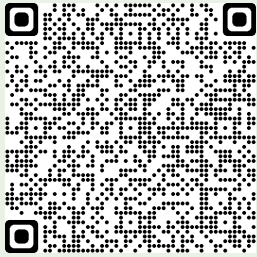
People: **And with your spirit.**

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Oceans

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.

Verse 1 & 2

1. You call me out up-on the wa-ter the great un - known where feet may
 2. Your grace a-bounds in deep-est waters Your sov-reign hand will be my
 fail. And there I find You in the mys - try, in o - ceans
 guide. Where feet may fail and fear sur - rounds me, you'vee - ver
 deep, my faith will stand. And I will call upon Your name
 failed and you won't start now.
 And keep me eyes above the waves. when o - ceans rise, my soul will rest in Your em-
 - brace for I am Yours and You are mine. Spirit lead me where my trust
 is with out bor - ders let me walk upon the wa - ters where ev - er You would call me
 Take me deep - er than my feet could ev - er wand - der and my faith
 will be made strong - er in the pres - ence of my Sav - iour.

Sing Bridge 3x
 Then Repeat Chorus



Musical score for 'The Presentation Song' in G major, 4/4 time. The score is written for a four-part choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. The lyrics are: '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:

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.

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 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)

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.

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

The Agnus Dei (Lamb of God)

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

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

(BCP page 136)

Celebrant:

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

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

The First Communion Song, *seated*

Amazing Grace (My Chains are Gone)

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.

Amazing grace
How sweet the sound
That saved a wretch like me
I once was lost, but now I'm found
Was blind, but now I see '
T'was grace that taught my heart to fear
And grace my fears relieved
How precious did that grace appear
The hour I first believed
Chorus:
My chains are gone
I've been set free
My God, my Savior has ransomed me
And like a flood His mercy reigns
Unending love, amazing grace
The Lord has promised good to me
His word my hope secures
He will my shield and portion be
As long as life endures
Repeat chorus twice:
The earth shall soon dissolve like snow
The sun forbid to shine
But, God who called me here below
Will be forever mine
Will be forever mine
You are forever mine

The Second Communion Song, *seated*

All Who are Thirsty

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

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

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 Third Communion Song, *seated*

Shine Jesus Shine

1. Lord, the light of Your love is shin - ing, in the midst of the
2. As we gaze on Your king - ly bright - ness so our fac - es dis -
dark - ness shin - ing; Je - sus, Light of the World, shine up - on us,
play Your like - ness, ev - er chang - ing from glo - ry to glo - ry;
set us free by the truth You now bring us; shine on me, shine on me.
mir - rored here, may our lives tell Your sto - ry; shine on me, shine on me.
Refrain
Shine, Je - sus, shine, fill this land with the Fa - ther's glo - ry;
blaze, Spir - it blaze; set our hearts on fire;
flow, riv - er, flow, flood the na - tions with grace and mer - cy;
send forth Your Word, Lord, and let there be light.

Words: Graham Kendrick, 1987 Music: *Shine, Jesus, Shine*, Graham Kendrick, 1987
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The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father,

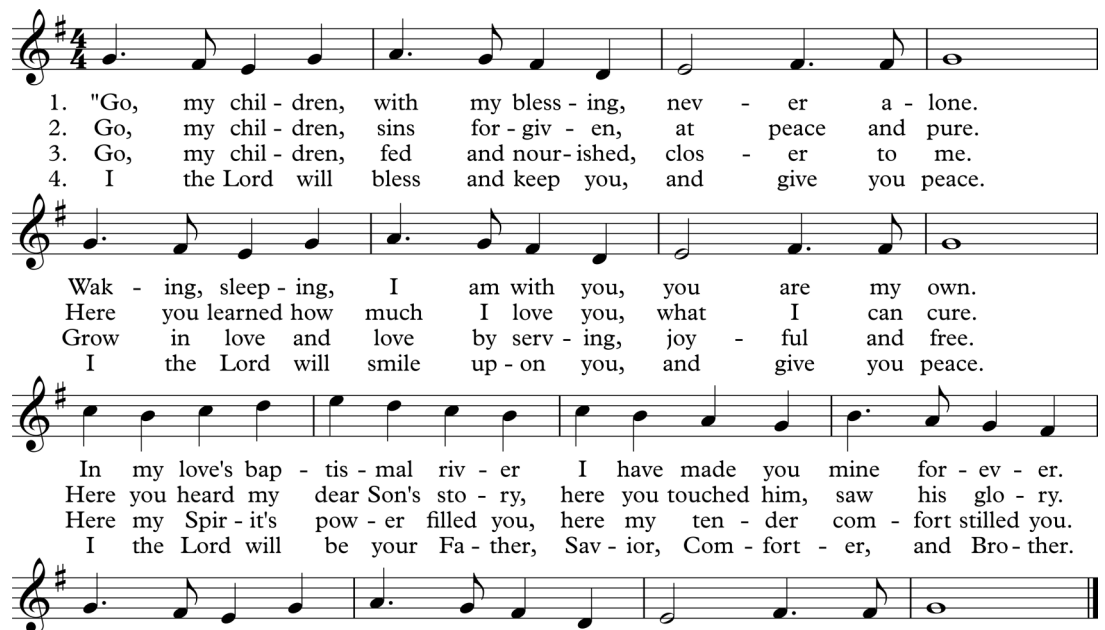
We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you 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 2019 page 137)

The Recessional Song, *standing*

Go, My Children With my Blessing



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

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

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

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

Text: Jaroslav Vajda (1919-2008)

Music: AR HYDY NOS, Welsh Traditional. Used by permission. OneLicense.net A-716890.

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.

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!