

ST. ANDREW'S PARISH CHURCH

Established 1706



Christ the King Sunday

The Family Service at 9:00 a.m.

November 13, 2022



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, *Assistant to the Rector*

THE REVEREND LEE HERSHON, *Deacon Emeritus*

DAVID ACRES, *Director of Music*

ANN HOOD, *Organist/Pianist*

BRENDA RINDGE, *Director of Christian Education*

AMY AUSTEN, *Parish Administrator*

JEANNE GERHARDT, *Parish Bookkeeper*

JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL, *Historian*

MICHAEL CHRISTENSEN, *AV Coordinator*

THE RT. REV. WILLIAM J. SKILTON

Bishop Suffragan, South Carolina, Retired

Assistant Bishop, The Dominican Republic, Retired

Bishop in Residence, Old St. Andrew's Parish Church

The Vestry

Kathy Abraham, 2024, *Senior Warden*

William Adams, 2024

Debra Bays, 2025

Mandy Beckmann, 2023

Wilson Blanton, 2025

Rich Carns, 2023

Carrie Davis, 2023

Roxanne Erskine, 2024

Jenny Fogle, 2023

Herb Huser, 2024

James Little, 2025, *Junior Warden*

James Wilson, 2025

John Steinmeyer, *Treasurer*

Cindi Smith, *Clerk*

Andy Lacour, *Chancellor*

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

SERVING TODAY

The Reverend David Alwine
HOMILIST

Clark Wilson
Erin Wilson
LECTORS

The Wilsons
FAMILY OF THE DAY

VESTRY IN CHARGE - Jenny Fogle, James Wilson, Herb Huser

ALTAR GUILD - Millie Strobel, Leigh Smalley, Naomi Radcliff

Christ the King Sunday

November 13, 2022

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

Crown him with many crowns

1. Crown him with man - y crowns, the Lamb up - on his throne;
2. Crown him the Son of God, be - fore the worlds be - gan,
3. Crown him the Lord of life, who tri - umphed o'er the grave,

Hark! how the heaven-ly an - them drowns all mu - sic but its own;
and ye, who treadwhere he hath trod, crown him the Son of man;
and rose vic - to - rious in the strife for those he came to save;

a - wake, my soul, and sing of him who died for thee,
who ev - ery grief hath known that wrings the hu - man breast,
his glo - ries now we sing who died, and rose on high,

and hail him as thy match-less King through all e - ter - ni - ty.
and takes and bears them for his own, that all in him may rest.
who died, e - ter - nal life to bring, and lives that death may die.

Text: Matthew Bridges (1800-1894)
Music: DIADEMATA, George Job Elvey (1816-1893)

The Acclamation

(BCP page 123)

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

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

Welcome!

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

If you are visiting with us today,
please take a **welcome brochure**
(located in the envelope rack on
the back of each pew) and fill out
the **visitor card**. Please place it in
the offering plate or leave it with
an usher.

The Collect for Purity

(BCP page 124)

Leader: 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 liturgy begins with the **Acclamation**, which is an eager expression of praise.

The Summary of the Law

(BCP page 124)

Leader: We remember what our Lord Jesus Christ taught us:

People: **We should love the Lord our God with all our hearts. We should love our neighbors as ourselves.**

Leader: These two commandments explain the way God wants us to live.

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 Song of Praise, *standing*

Majesty

Maj - es - ty, wor - ship His maj - es - ty,

un - to Je - sus be all glo - ry, pow - er, and praise;

Maj - es - ty, King - dom au - thor - i - ty

flow from His throne un - to His own; His an - them raise.

So ex - alt, lift up on high the name of Je - sus;

Mag - ni - fy, come glo - ri - fy Christ Je - sus, the King.

Maj - es - ty, wor - ship His maj - es - ty,

Je - sus who died, now glo - ri - fied, King of all kings.

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

The Collect of the Day

(BCP page 125)

Leader: The Lord be with you.

People: And with your spirit.

Leader: Let us pray.

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen**

(Please be seated for the Lessons)

We Hear God's Word

The First Lesson

Jeremiah 23:1-6

"Woe to the shepherds who destroy and scatter the sheep of my pasture!" declares the LORD. Therefore thus says the LORD, the God of Israel, concerning the shepherds who care for my people: "You have scattered my flock and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil deeds, declares the LORD. Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the LORD.

"Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.'

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 Second Lesson

Colossians 1:11-20

Being strengthened with all power, according to the glorious might of Jesus, for all endurance and patience with joy; giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Lector: The Word of the Lord.

People: Thanks be to God.

The 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 song.

The Gospel Song, standing

Praise to the Lord, the Almighty

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion;
 2. Praise to the Lord, o - ver all things he glo - rious - ly reign - eth:
 3. Praise to the Lord, who doth pros - per thy way and de - fend thee;
 4. Praise to the Lord! O let all that is in me a - dore him!

O my soul, praise him, for he is thy health and sal - va - tion:
 borne as on ea - gle-wings, safe - ly his saints he sus - tain - eth.
 sure - ly his good - ness and mer - cy shall ev - er at - tend thee;
 All that hath life and breath come now with prais - es be - fore him!

join the great throng, psal - ter - y, or - gan, and song,
 Hast thou not seen how all thou need - est hath been
 pon - der a - new what the Al - might - y can do,
 Let the a - men sound from his peo - ple a - gain;

sound - ing in glad ad - o - ra - tion.
 grant - ed in what he or - dain - eth?
 who with his love doth be - friend thee.
 glad - ly for ev - er a - dore him.

Text: Joachim Neander (1650-1680); tr. *Hymnal 1940*, alt.

Music: LOBE DEN HERREN, melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863;

The Holy Gospel

Luke 23:35-43

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 Holy Gospel of our Lord Jesus Christ according to Luke.

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

And the people stood by, watching, but the rulers scoffed at Jesus, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” The soldiers also mocked him, coming up and offering him sour wine and saying, “If you are the King of the Jews, save yourself!” There was also an inscription over him, “This is the King of the Jews.”

One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” And he said, “Jesus, remember me when you come into your kingdom.” And he said to him, “Truly, I say to you, today you will be with me in paradise.”

Gospeller: The Gospel of the Lord.

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

The Homily, seated

Father David Alwine

We Respond to God

The Nicene Creed, standing

(BCP page 127)

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

People: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father, through Him all things were made. For us and for our salvation He came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word "creed" comes from the Latin word "credo" which means "I believe."

The Prayers of the People, *standing*

(BCP page 128)

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, 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 Fr. Zac Nash, Chaplain at Joint Base Charleston; All Saints' Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; 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 Tecklenburg, 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 know you hear us when we pray. We ask that you answer our prayers as may be best for us.

Celebrant:

Almighty God, who sits on the throne of judgment, we humbly beseech thee to bless the members of the South Carolina Supreme Court as they deliberate this final petition filed against us. Give unto them the spirit of wisdom and understanding, that they may provide finality to these lawsuits and enable us to continue our mission and ministry here. Guide and direct us as to how to best serve and support Camp St. Christopher and the parishes who have been displaced. Grant to all of us in our Diocese your peace which truly passes understanding, and the reassurance that you are a just and loving God.

Reader: Lord, in your mercy:

People: **Hear our prayer.**

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.

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

The Absolution, *kneeling*

The Bishop when present, or the Priest, stands and says:

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Peace

(BCP page 131)

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

People: And with your spirit.

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

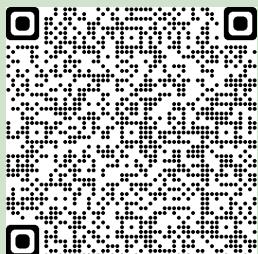
We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Behold our God

Sung by the Family Service Music Team

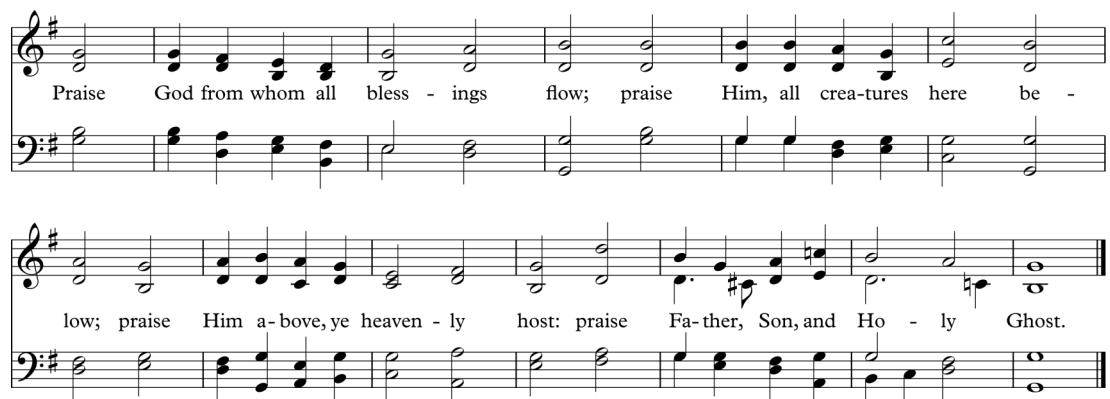
If you want to give an offering to
Old St. Andrew's, you may scan the
QR code.



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 below;
Praise Him above, ye heavenly host: praise Father, Son, and Holy 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.**

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.**

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 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 your only begotten Son Jesus Christ, the King of kings and Lord of lords; for you have seated him at your right hand in glory, and put all things in subjection under his feet, that he may present them to you, O Father, perfectly restored in beauty, truth, and love.

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 and Benedictus

The musical notation consists of two staves of music. The top staff begins with a treble clef, a key signature of one flat, and common time. It contains six measures of music. The lyrics for the first measure are "1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might," and for the second measure are "2. Bless - ed is He who comes in the Name of the Lord. Ho". The bottom staff begins with a bass clef, a key signature of one flat, and common time. It contains five measures of music. The lyrics for the first measure are "Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.", and for the second measure are "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 **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

The Prayer of Consecration, *kneeling*

(BCP page 132)

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.

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 has risen.

Christ will come again.

Celebrant:

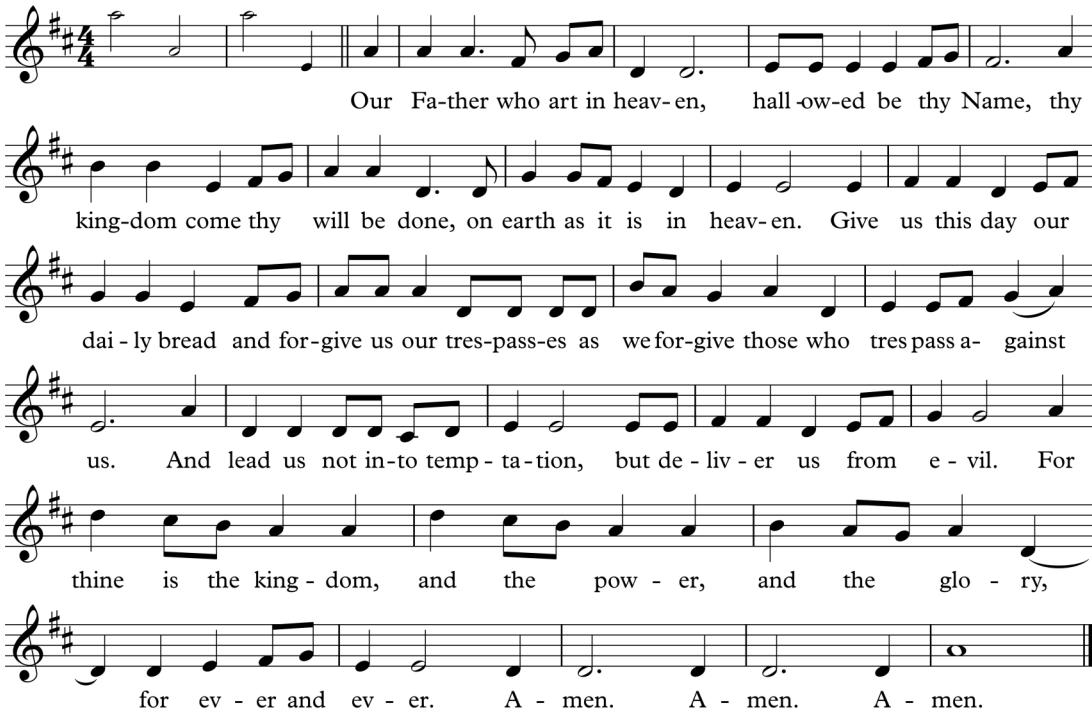
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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



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 trespass 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 **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.

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words. At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

The First Communion Song, seated

Praise my soul, the King of heaven

1. Praise, my soul, the King of hea - ven; to his feet thy trib-ute bring;
2. Praise him for his grace and fa - vor to his peo-ple in dis - tress;
3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4. An - gels, help us to a - dore him; ye be - hold him face to face;

ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:
praise him still, the same as ev - er, slow to chide, and swift to bless:
in his hand he gen - tly bears us, res - cues us from all our foes.
sun and moon, bow down be - fore him, dwell-ers all in time and space.

Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

Text: Henry Francis Lyte (1793-1847), alt.
Music: LAUDA ANIMA, John Goss (1800-1880)

The Second Communion Song, seated

Fairest Lord Jesus

1 Fair - est Lord Je - sus, Ru-ler of all na - ture, O thou of
2 Fair are the mea - dows, fair-er still the wood - lands, robed in the
3 Fair is the sun - shine, fair-er still the moon - light, and all the
God and man the Son; thee will I cher - ish,
bloom - ing garb of spring: Je - sus is fair - er,
twink - ling, star - ry host: Je - sus shines bright - er,
thee will I hon - or, thou, my soul's glo-ry, joy, and crown.
Je - sus is pur - er, who makes the woe-ful heart to sing.
Je - sus shines pur - er, than all the an-gels heaven can boast.

The Post Communion Prayer, *kneeling*

(BCP page 137)

Celebrant: Let us pray.

Celebrant and People:

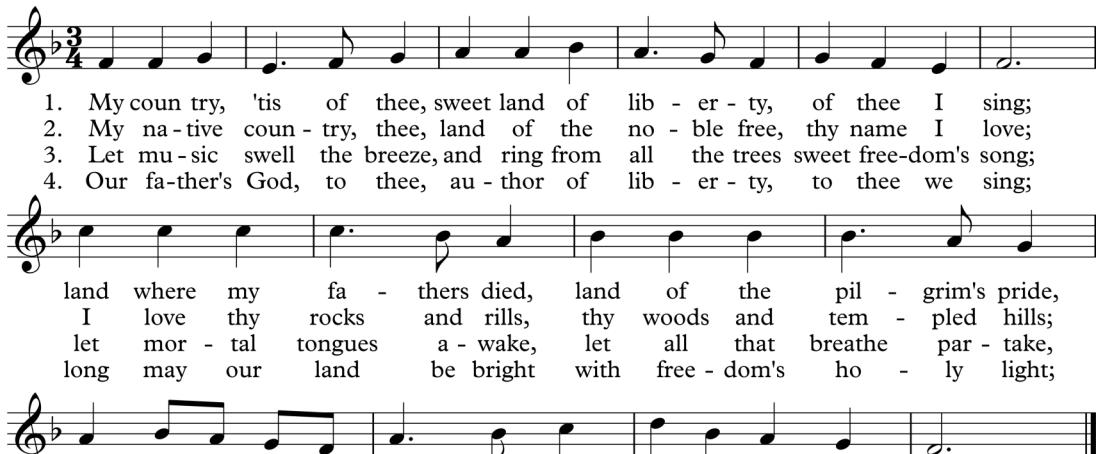
Heavenly Father, We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose to make Christ known in the world.

The Blessing

The Recessional Hymn, *standing*

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

We Go Out to Serve God

The Dismissal and Commissioning

(BCP page 138)

Priest or Deacon:

Our worship has concluded; our service begins.

Priest or Deacon:

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

People:

Thanks be to God! Alleluia! Alleluia!

As the service ends, we are charged to "go forth," 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.

