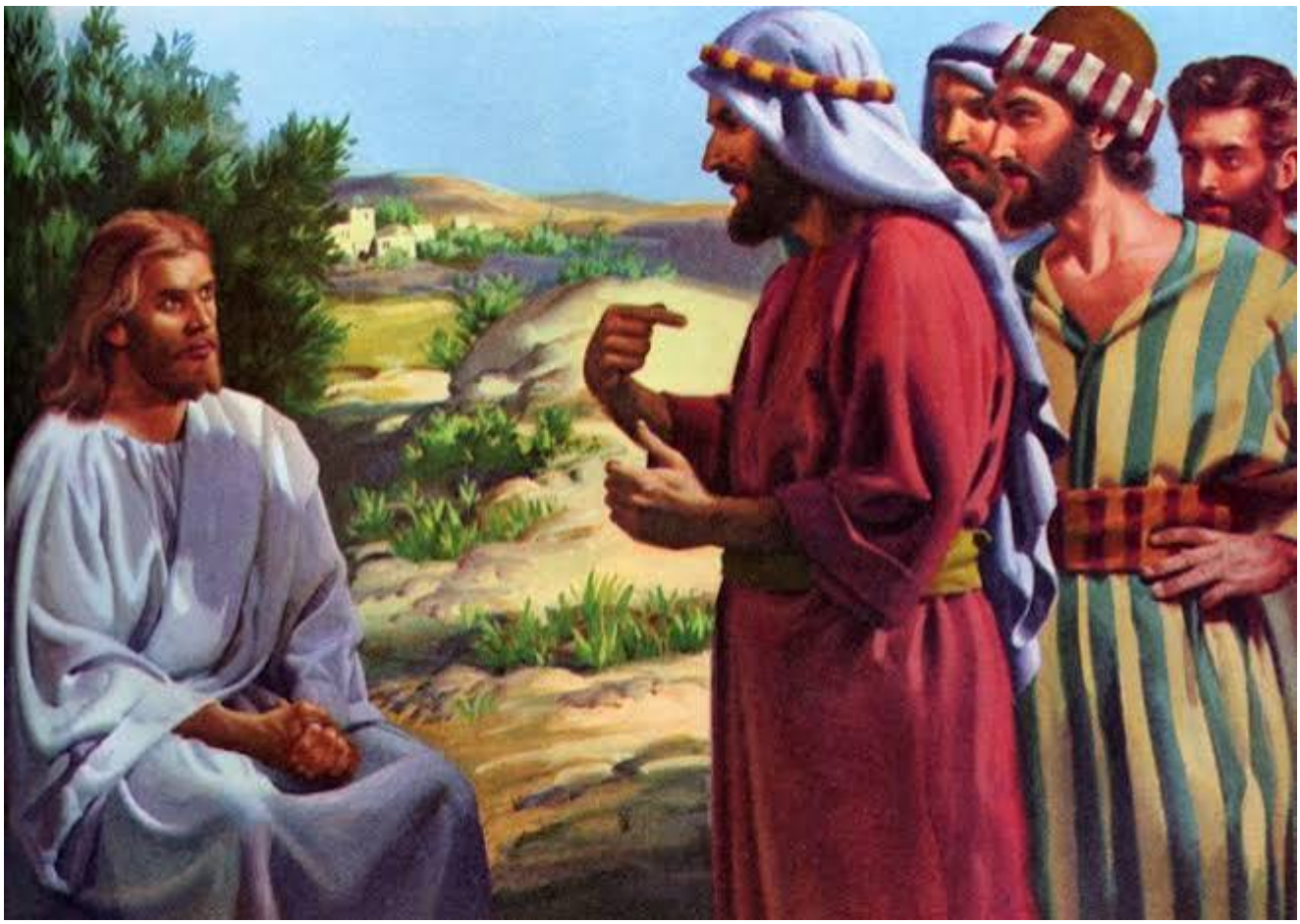
# St. Andrew's Parish Church

Established 1706



**The Twenty-Second Sunday after Pentecost**

The Family Service at 9:00 a.m.

October 25, 2026

# Welcoming All, Worshipping Christ
# Witnessing God's Love

*The Clergy & Staff*

THE REV. MARSHALL HUEY, *Rector*
THE REV. RICHARD GIERSCH, *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, *Assistant to the Director of Music*
KYLIE SMOAK, *Director of Children's Choir*
KEVIN UPPERCUE, *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*

---

The King's Counterpoint

## Tallis ys Dead and Music Dies

Sacred motets and music from the Liturgy by Tallis and Byrd

Join Vox Regis, The King's Counterpoint's chamber choir on 25th October, as they explore the glorious sound-world of William Byrd (1540-1623) and his teacher and mentor Thomas Tallis (1505-1585) in the super acoustics of The Cathedral of St. John the Baptist in downtown Charleston.




The King's Counterpoint

William Byrd became one of the greatest composers of the Renaissance and he was taught by Tallis, another giant amongst the Tudor composers. The choir will be exploring the very best motets, anthems and liturgical settings from these giants of the music scene in the 16th and 17th centuries.

**The Cathedral of St. John the Baptist**
**120 Broad Street, Charleston. 29401**
**Sunday, October 25 at 2.00pm**
**This is a FREE ADMISSION Event, all are welcome, young and old!**
**Tickets are not required. Donations will be gratefully accepted to offset costs.**

## The Twenty-Second Sunday After Pentecost

October 25, 2026

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Rector's Welcome

The Processional Song, *standing* — *Mighty to Save*




Words and music by Ben Fielding & Reuben Morgan;
© 2006 Hillsong Music Pub. (adm. EMI CMG). Used by permission CCLI #1984772.

# *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)

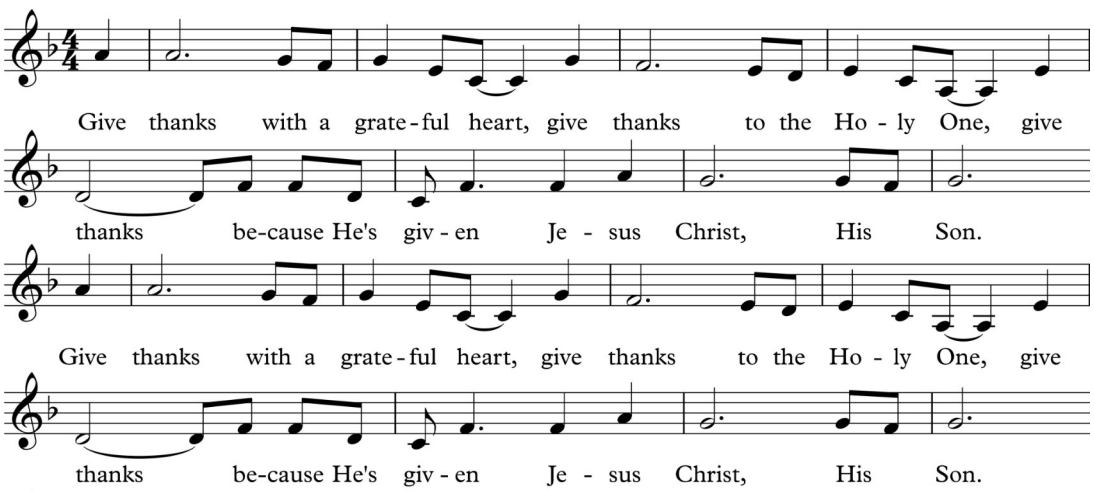
*Celebrant:* Lord, have mercy upon us.

*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* *Give Thanks*




song continued over ↗



Text & Music: Henry Smith (b. 1952)
© 1978 Integrity's Hosanna!! Music (admin. by ASCAP). Used by permission. CCLI# 1984772.

The Collect of the Day (BCP page 125)

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

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **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 I Corinthians 13:1-13

1 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or
a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all
knowledge, and if I have all faith, so as to remove mountains, but have not love, I am
nothing. 3 If I give away all I have, and if I deliver up my body to be burned, but have
not love, I gain nothing.
4 Love is patient and kind; love does not envy or boast; it is not arrogant 5 or rude. It
does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at
wrongdoing, but rejoices with the truth. 7 Love bears all things, believes all things, hopes
all things, endures all things.
8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease;
as for knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but
when the perfect comes, the partial will pass away. 11 When I was a child, I spoke like a
child, I thought like a child, I reasoned like a child. When I became a man, I gave up
childish ways. 12 For now we see in a mirror dimly, but then face to face. Now I know in
part; then I shall know fully, even as I have been fully known.
13 So now faith, hope, and love abide, these three; but the greatest of these is love.

*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.

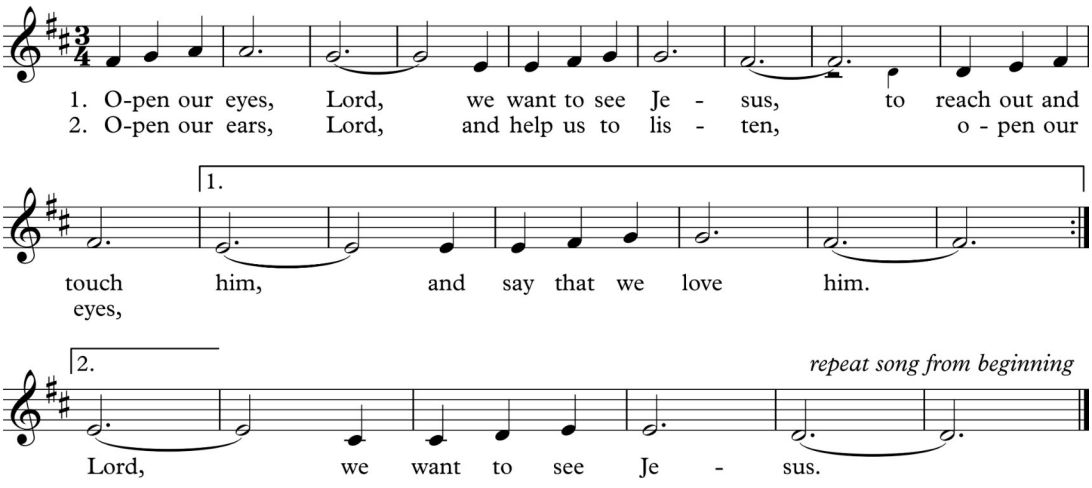
The Second Lesson I Thessalonians 2:1-8

For you yourselves know, brothers, that our coming to you was not in vain. [2] But
though we had already suffered and been shamefully treated at Philippi, as you know,
we had boldness in our God to declare to you the gospel of God in the midst of
much conflict. [3] For our appeal does not spring from error or impurity or any attempt
to deceive, [4] but just as we have been approved by God to be entrusted with the
gospel, so we speak, not to please man, but to please God who tests our hearts. [5] For
we never came with words of flattery, as you know, nor with a pretext for
greed—God is witness. [6] Nor did we seek glory from people, whether from you or
from others, though we could have made demands as apostles of Christ. [7] But we were
gentle among you, like a nursing mother taking care of her own children. [8] So, being
affectionately desirous of you, we were ready to share with you not only the gospel of
God but also our own selves, because you had become very dear to us.

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

The SPARK Bible Lesson, The Greatest Commandment, page 308

The Gospel Song, *standing* *Open Our Eyes, Lord*




Text & Music: Bob Cull (b. 1949)
© 1976 Maranatha! Music (Admin. by The Copyright Company)
Used by permission. CCLI# 1984772.

THE HOLY GOSPEL St.Matthew 22:34-46

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

34 But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered
together. And one of them, a lawyer, asked him a question to test him. 36 "Teacher,
which is the great commandment in the Law?" 37 And Jesus said to him, "You shall love
the Lord your God with all your heart and with all your soul and with all your mind. 38
This is the first and great commandment. 39 And a second is like it: You shall love your
neighbor as yourself. 40 On these two commandments depend all the Law and the
Prophets."41 Now while the Pharisees were gathered together, Jesus asked them a ques-
tion, 42 saying, "What do you think about the Christ? Whose son is he?" They said to
him, "The son of David." 43 He said to them, "How is it then that David, in the Spirit,
calls him Lord, saying, 44 ""The Lord said to my Lord, "Sit at my right hand, until I put
your enemies under your feet""?
45 If then David calls him Lord, how is he his son?" 46 And no one was able to answer
him a word, nor from that day did anyone dare to ask him any more questions.

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 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)

*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.

*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.**

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 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.**

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 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)*

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 (BCP page 131)

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

*People*: **And with your spirit.**

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

# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated* — *Our Great God (*Ortega)

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

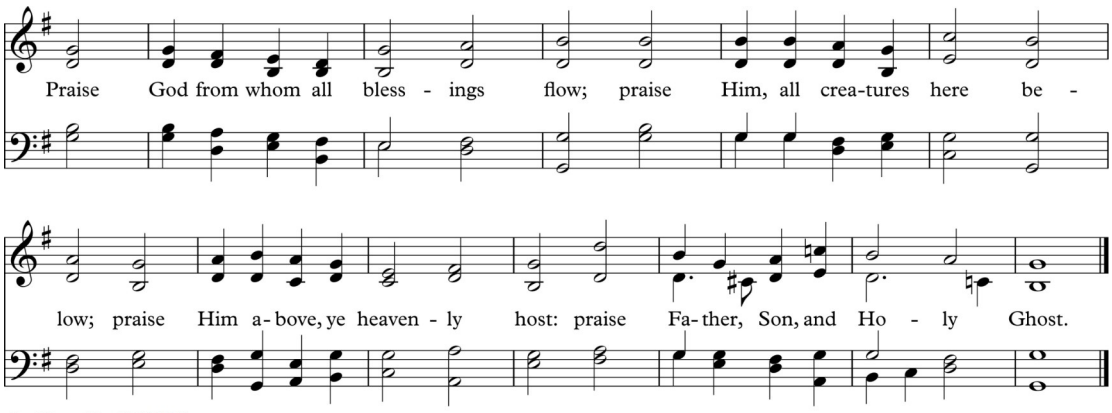
Or visit oldstandrews.org and click on the giving tab.




Words by Fernando Ortega Music by Mac Powell
© 2002 Word Music, Inc. and Dejamesolo Music (Admin. By Word Music, Inc.)/New Spring (a div. of Brentwood-Benson Music Publishing d/b/a GreatWorshipSongs.com). Used by permission CCLI # 208083.



The Presentation Song, *standing* *Doxology*




Text: Thomas Ken (1637-1711)
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:* (BCP page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

*People:* **And of your own have we given you.** *I Chronicles 29:11-14*

## We Share God's Holy Communion

The Sursum Corda, *remain standing* (BCP page 132)

*Celebrant:* The Lord be with you.
*People:* **And with your spirit.**
*Celebrant:* Lift up your hearts.
*People:* **We lift them up to the Lord.**
*Celebrant:* Let us give thanks to the Lord our God.
*People:* **It is right to give him thanks and praise.**

*The Celebrant continues:*

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

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

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.

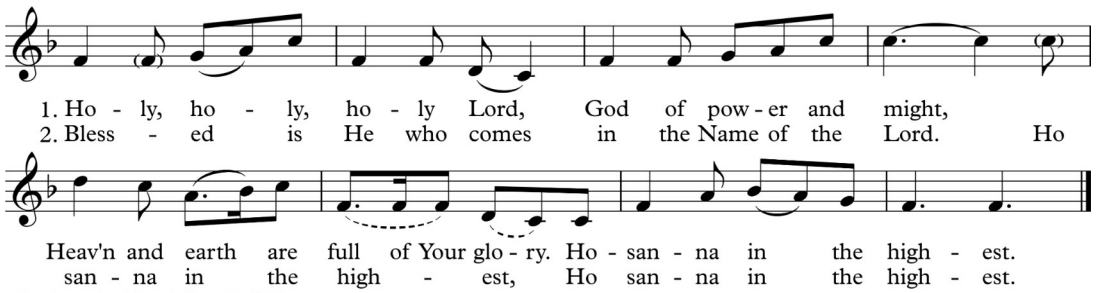
We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

* 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.

*Celebrant and People:*

**Our Father, who art in heaven,**
**hallowed be thy Name,**
**thy kingdom come,**
**thy will be done,**
**on earth as it is in heaven.**
**Give us this day our daily bread.**
**And forgive us our trespasses,**
**as we forgive those who trespass against us.**
**And lead us not into temptation,**
**but deliver us from evil.**
**For thine is the kingdom, and the power, and the glory,**
**for ever and ever. Amen.**

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

The Fraction (page 135)

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

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

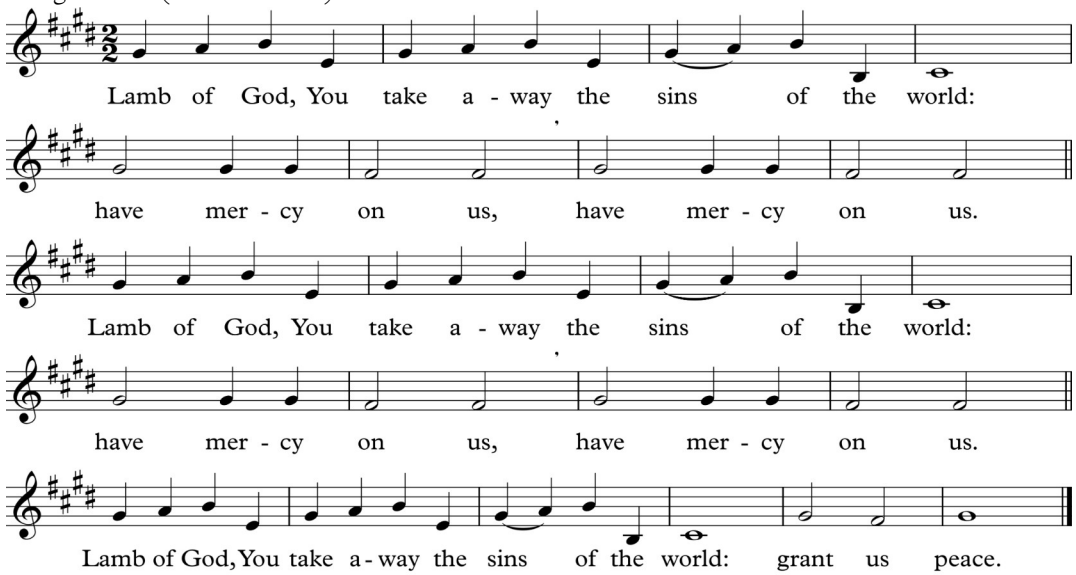
The Prayer of Humble Access (BCP page 135)

*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)




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

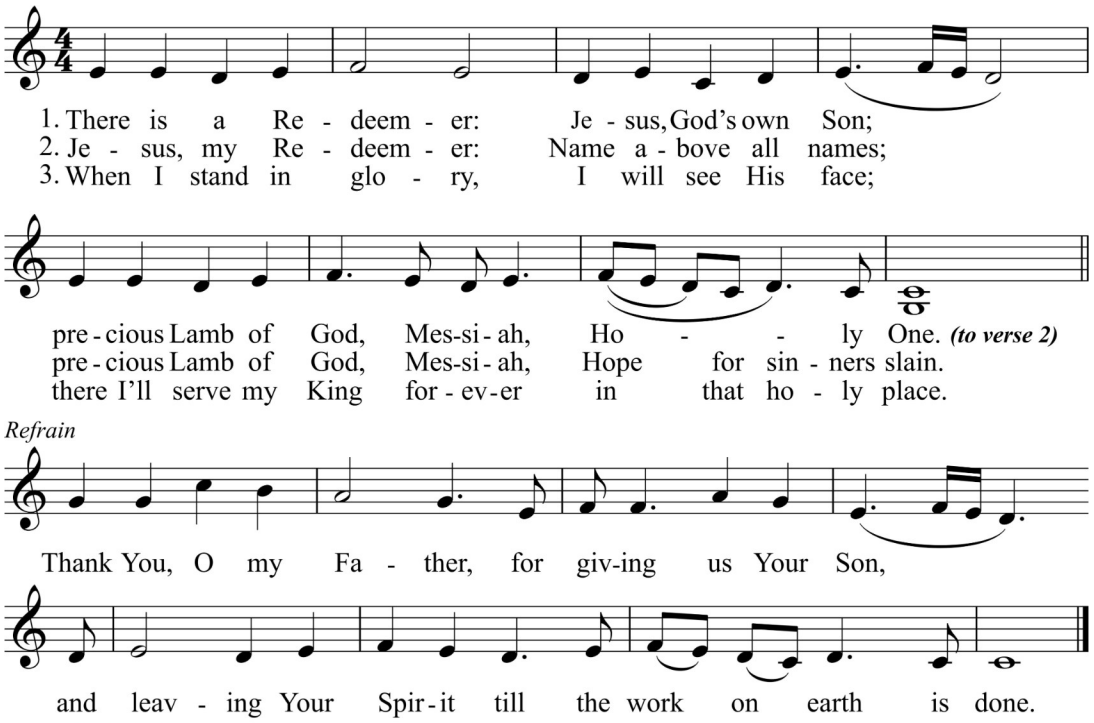
The Invitation to Communion (BCP page 136)

*Celebrant:*

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

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

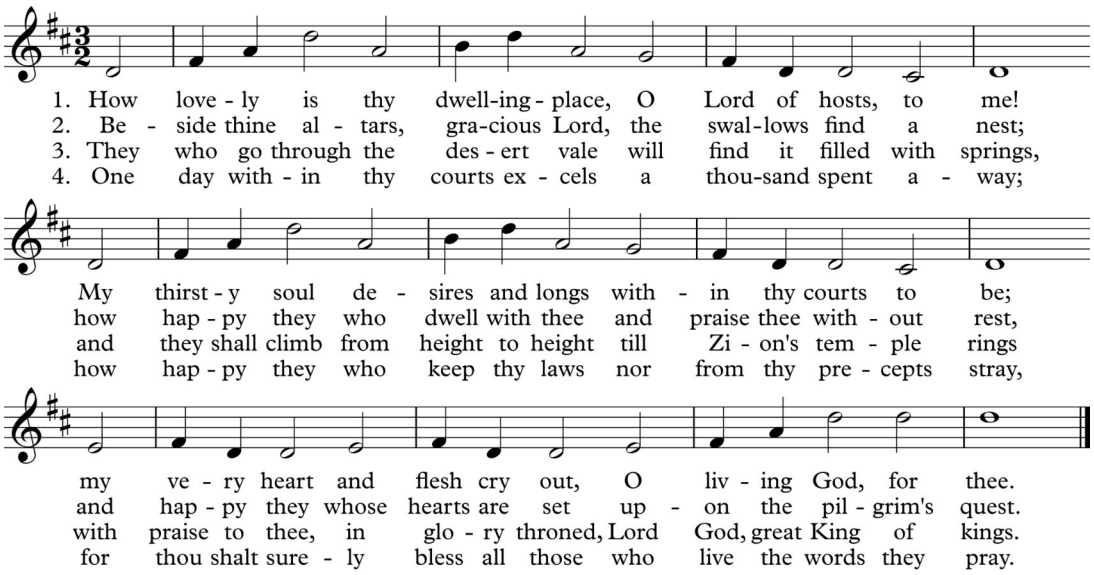
The First Communion Song, *seated* *There is a Redeemer*




Words: Melody Green, 1982
Musoc: *There Is a Redeemer,* Melody Green, 1982
© 1982 Birdwing Music/BMG Songs, Inc./Ears To Hear Music (admin. by EMI CMG). Used by permission CCLI #1984772.

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.

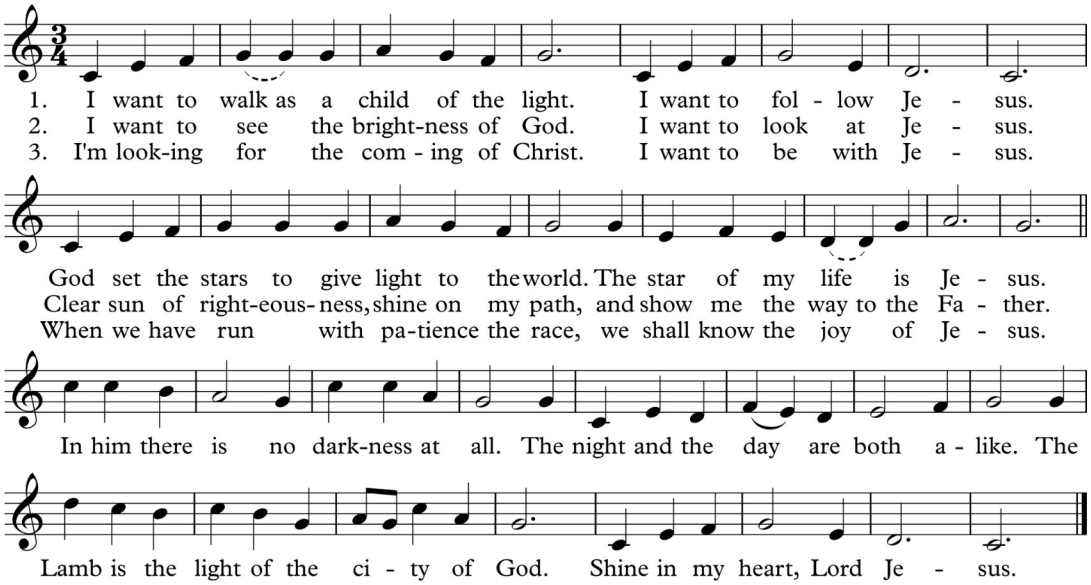
The Second Communion Song, *seated* *How Lovely is thy Dwelling Place*




Text: Paraphrase of Psalm 84; sts. 1-2, *The Psalms of David in Meeter*, 1650; sts. 3-4, Carl P. Daw, Jr. (b. 1944)
Music: BROTHER JAMES' AIR, J. L. Macbeth Bain, (c. 1840-1925) adapt.

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* *I Want to Walk as the Child of Light*




Text: Kathleen Thomerson (b. 1934)
Music: HOUSTON, Kathleen Thomerson. © 1970 Celebration. Used by permission. CCLI# 1984772

The Post Communion Prayer, *kneeling*

*Celebrant:* Let us pray.

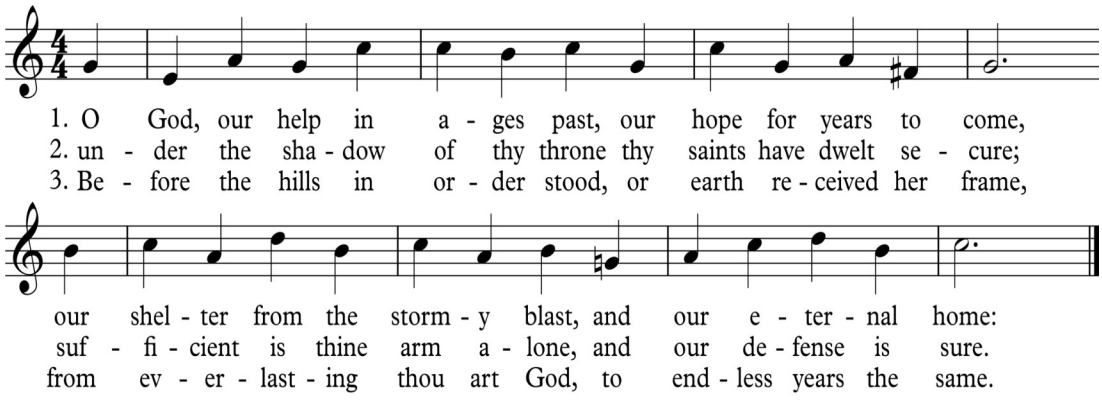
*Celebrant and People:*

**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* *O God our Help in Ages Past*




Text: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5
Music: ST. ANNE, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

**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.