# St. Andrew's Parish Church

Established 1706




**The Feast of St. Andrew, the Apostle**

The Family Service at 9:00 a.m.

November 22, 2026

THE FIRST READING *from* The Church Act 1706

Forasmuch in a well grounded Christian Commonwealth, matters concerning Religion and the Honour of God, ought in the first Place to be taken into Consideration, and honest Endeavors to attain such good Ends countenanced and encouraged, as being not only most acceptable to God, but the best Way and Means to obtain his Mercy and Blessing upon a People and Country. Be it therefore enacted by his Excellency John Lord Granville, Palatine, and the rest of the true and absolute Lords Proprietors of this Province, by and with the advice and consent of the rest of the members of the General Assembly now met at Charles Town for the South and West part of this Province, and by the Authority of the same. That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England…be solemnly read by all and every Minister or Reader in Every Church which now is, or hereafter shall be settled, and by Law established within this Province…And whereas it is necessary, and for the better Accommodation and Conveniency of the Inhabitants of this Province, that the same be divided into Parishes. Be it therefore further Enacted that Berkeley County Shall be divided into six more Parishes besides Charles Town… One upon Ashley River to be called by the name of St. Andrew's… And for the encouragement of faithful Ministers, labouring in the work of the Gospel, to come and reside in this Province, Be it further enacted that there shall be a Rector or Minister for each of the several Parishes… each shall be incorporate, and each of them shall have capacity and succession, by the name of the Rector of that Parish of which he is the Minister… and shall have the care of the souls of the inhabitants within the parish committed to his charge, and the Rector or Minister of the several parishes shall have and enjoy, to them and their successors, the several glebe lands already obtained or appointed… to any of the several parishes by the society founded by royal charter in the Kingdom of England, by the name of The Society for the Propagation of the Gospel in Foreign Parts… And there shall be seven more Vestrymen in each Parish… sober and discreet persons, that are also inhabitants of the said Parish, and of the religion of the Church of England and shall take the usual oaths appointed by act of parliaments…And be it further enacted… that the Churchwardens and Vestry of each Parish be authorized and required to take constant care to satisfy and pay the parochial charges, and all necessary repairs...and in case they shall not have sufficient effects to pay… it shall be lawful for the respective Vestry… to assess such sum as shall be necessary by the assessment of the estate, real and personal, of all and every inhabitants… and for want of sufficient distress, to commit the person to prison till payment be made... Read Three times and ratified in open Assembly, this 30th of Nov. 1706; Signed and Sealed by the Honourable Sir Nathaniel Johnson, Knight, as Governor; Enacted, Ratified and forever Confirmed under the Great Seal of the Province by His Excellency John Lord Granville, Palatine, and the rest of the true and absolute Lords Proprietors of the Province of Carolina.

*Lector:* Here ends the Reading

## The Feast of St. Andrew, the Apostle

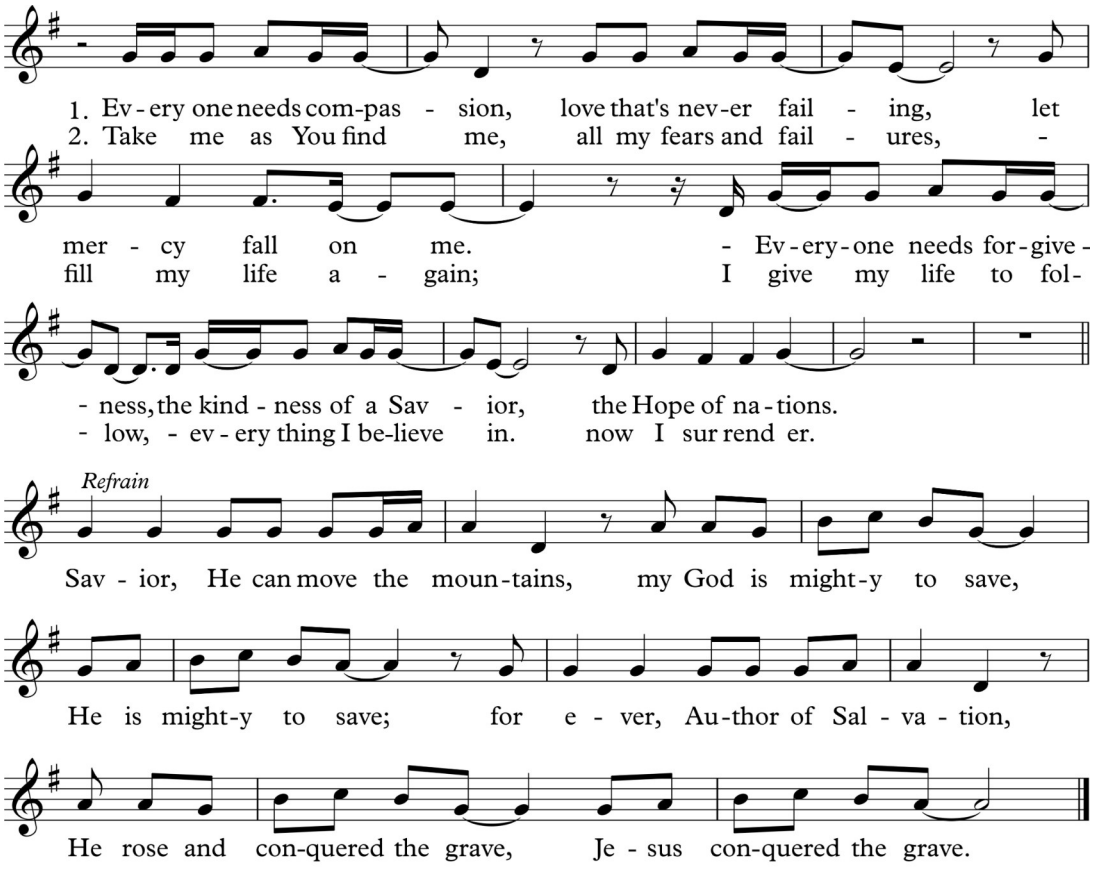
November 22, 2026

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;
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# *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)

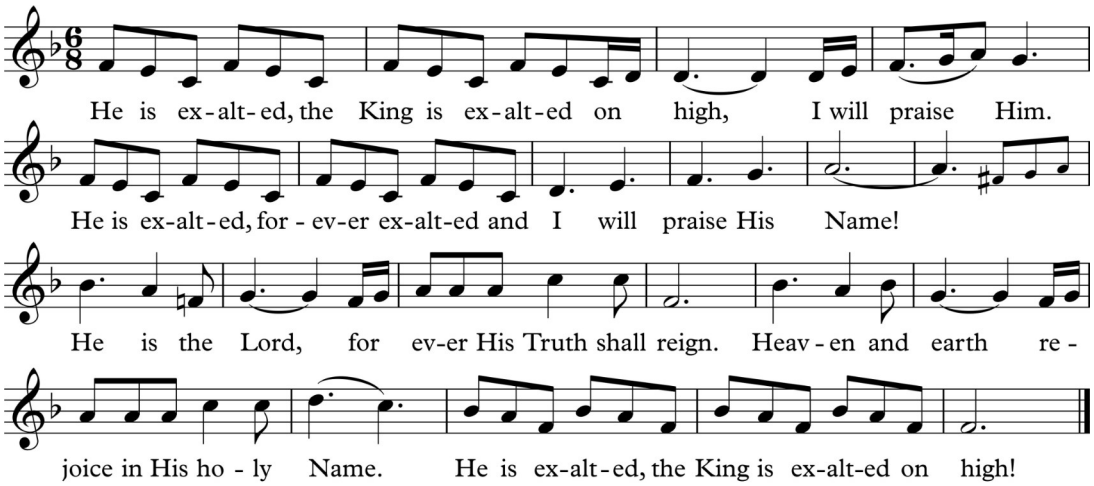
*Celebrant:* Hear what our Lord Jesus Christ says:
You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

The 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 Kyrie (BCP page 124)

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

## The Song of Praise, *standing* — *Jesus Calls Us*




Text & Music: Twila Paris ©1985 Straightway Music & Mountain Spring Music. 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 God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother, Simon, with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and forever**. Amen.**

(*Please be seated)*

**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 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 First Lesson Deuteronomy 30:11-20

11 "For this commandment that I command you today is not too hard for you, neither is
it far off. 12 It is not in heaven, that you should say, 'Who will ascend to heaven for us
and bring it to us, that we may hear it and do it?' 13 Neither is it beyond the sea, that you
should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do
it?' 14 But the word is very near you. It is in your mouth and in your heart, so that you can
do it. 15 "See, I have set before you today life and good, death and evil. 16 If you obey the
commandments of the LORD your God that I command you today, by loving
the LORD your God, by walking in his ways, and by keeping his commandments and his
statutes and his rules, then you shall live and multiply, and the LORD your God will bless
you in the land that you are entering to take possession of it. 17 But if your heart turns
away, and you will not hear, but are drawn away to worship other gods and serve
them, 18 I declare to you today, that you shall surely perish. You shall not live long in the
land that you are going over the Jordan to enter and possess. 19 I call heaven and earth to
witness against you today, that I have set before you life and death, blessing and curse.
Therefore choose life, that you and your offspring may live, 20 loving the LORD your
God, obeying his voice and holding fast to him, for he is your life and length of days, that
you may dwell in the land that the LORD swore to your fathers, to Abraham, to Isaac,
and to Jacob, to give them."

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

The Second Lesson Romans 10: 8b-18

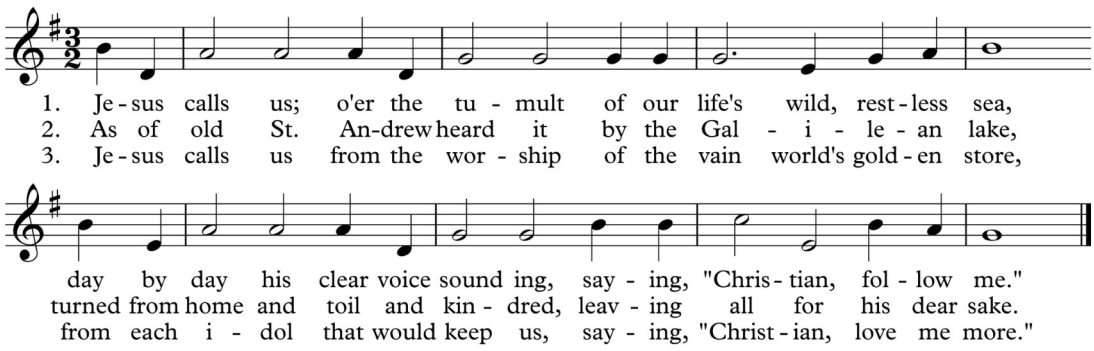
"The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); **9** because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. **10** For with the heart one believes and is justified, and with the mouth one confesses and is saved. **11** For the Scripture says, "Everyone who believes in him will not be put to shame." **12** For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. **13** For "everyone who calls on the name of the Lord will be saved."**14** How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard?[a] And how are they to hear without someone preaching? **15** And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" **16** But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" **17** So faith comes from hearing, and hearing through the word of Christ.**18** But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world."

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

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 SPARK Bible Lesson, The Disciples, page 258

The Gospel Song, *standing* *Praise the Lord, the Almighty*




Text: Cecil F. Alexander (1823-1895)
Music: GALILEE, William H. Jude (1851-1922)

The Holy Gospel St. John 1:35-46

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

35 The next day again John the Baptist was standing with two of his disciples, 36 and he
looked at Jesus as he walked by and said, "Behold, the Lamb of God!" 37 The two dis-
ciples heard him say this, and they followed Jesus. 38 Jesus turned and saw them fol-
lowing and said to them, "What are you seeking?" And they said to him, "Rabbi"
(which means Teacher), "where are you staying?" 39 He said to them, "Come and you
will see." So they came and saw where he was staying, and they stayed with him that
day, for it was about the tenth hour. 40 One of the two who heard John speak and fol-
lowed Jesus was Andrew, Simon Peter's brother. 41 He first found his own brother Si-
mon and said to him, "We have found the Messiah" (which means Christ). 42 He
brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John.
You shall be called Cephas" (which means Peter).
43 The next day Jesus decided to go to Galilee. He found Philip and said to him,
"Follow me." 44 Now Philip was from Bethsaida, the city of Andrew and Peter. 45
Philip found Nathanael and said to him, "We have found him of whom Moses in the
Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." 46 Nathanael
said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come
and see."

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

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

The Homily, *seated* Father Rich Giersch

## 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.

*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.*

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; Fr. Rob Sturdy, Anglican Chaplain at The Citadel, and Fr. Angel Davila and the Anglican congregation of San Andres in West Ashley.

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.

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)*

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.

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 <u>your kingdom may go forward</u>, 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* *I Want to Walk as a Child of the Light*

*by the Children's Choir*




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.

Today at the 11:15 service we welcome our newest members by confirmation:

Wade Alexander

Rhiannon Alexander

Jeff Davis

Vicki Davis

Charles R. Harris III

Isabel Harris

Jeff Harrell

Joanne Harrell

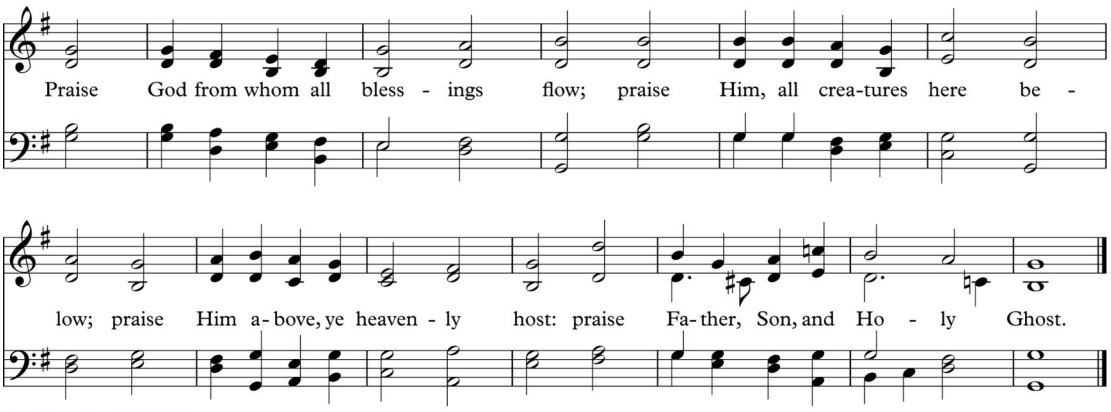
Lisa Newland

Tommy Newland

Susan Richards

Suzanne Schwab

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**

*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 the great shepherd of your flock, Jesus Christ our Lord, who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations, and promised to be with them always, even to the end of the ages.

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

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

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

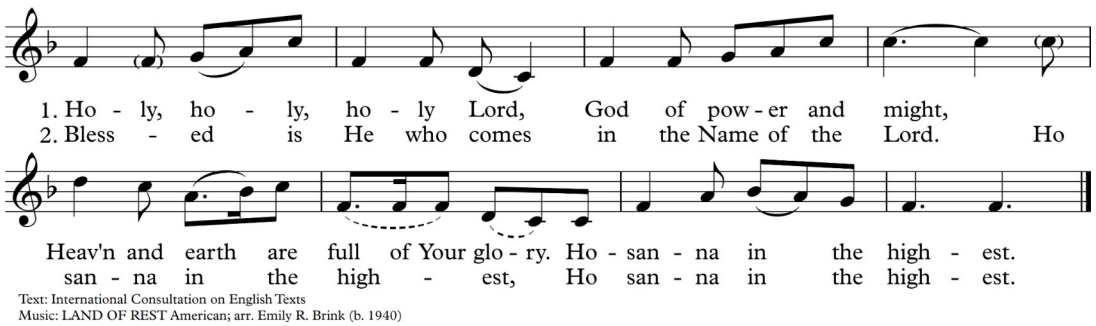
We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

* If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

The Sanctus



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

The Prayer of Consecration, *kneeling* (BCP page 132)

*Celebrant:*

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me." Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."
Therefore we proclaim the mystery of faith:
*Celebrant and People:*

**Christ has died.**
**Christ is risen.**
**Christ will come again.**

*Celebrant:*

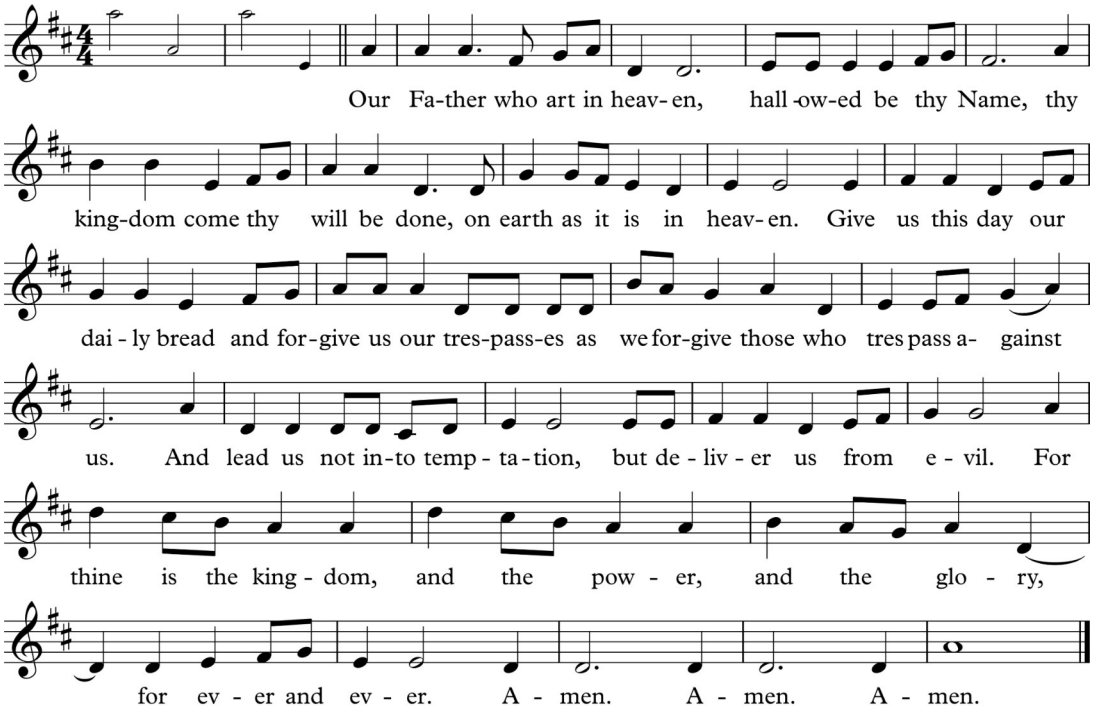
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

The Lord's Prayer

*Celebrant:* And now as our Savior Christ has taught us, we are bold to pray.




Text: International Consultation on English Texts
Music: R.D. Duckett (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

The **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 (BCP page 135)

*Celebrant:* Alleluia. Christ our Passover is sacrificed for us.
*People*: **Therefore let us keep the feast. Alleluia.**

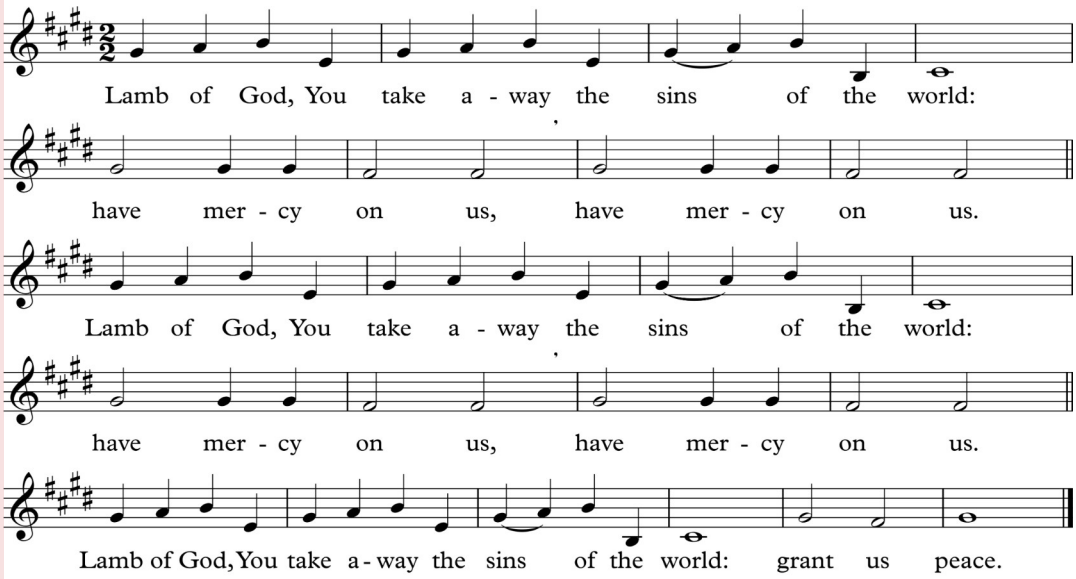
**The Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas

The Prayer of Humble Access (BCP page 135)

*Celebrant and People:*

**We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.**

The Agnus Dei (Lamb of God)




Setting: Eric Wyse (b. 1959).
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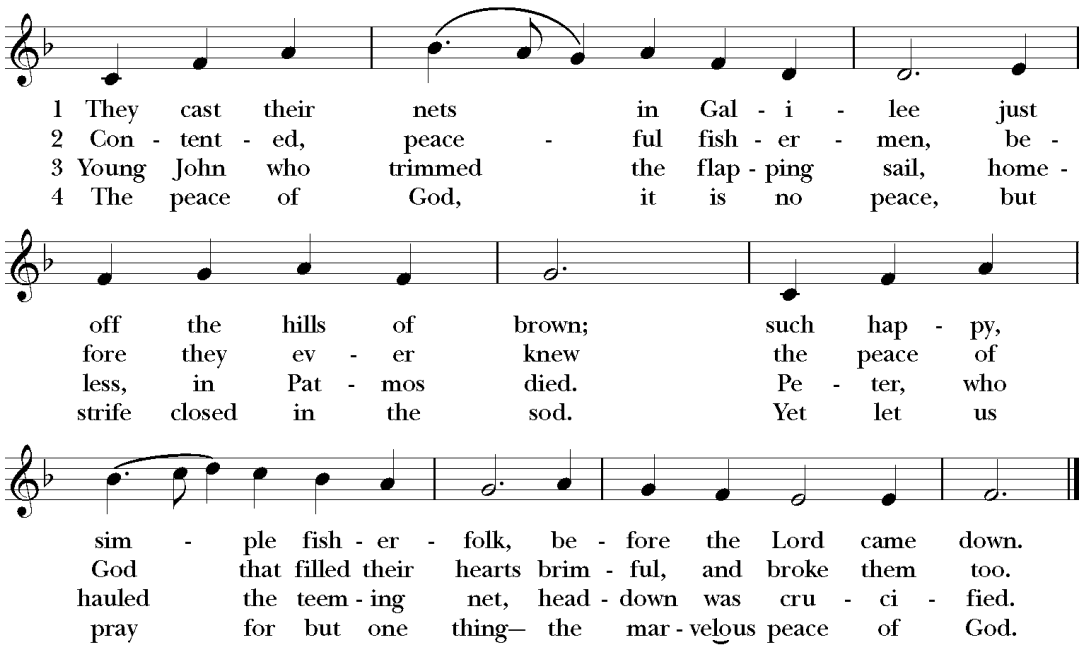
The Invitation to Communion (BCP page 136)

*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* *They Cast their Nets*

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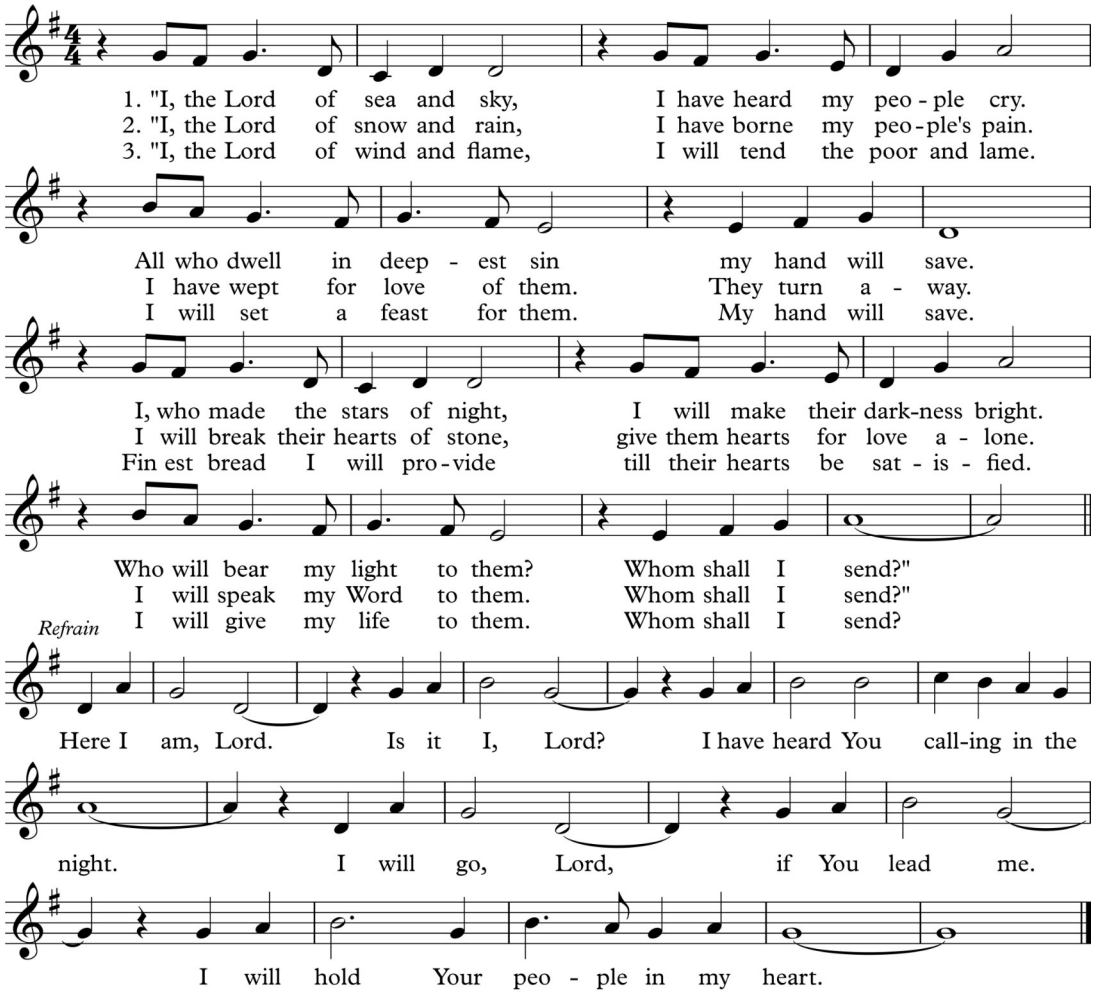
## The Second Communion Song, *seated* — *Here I Am Lord*

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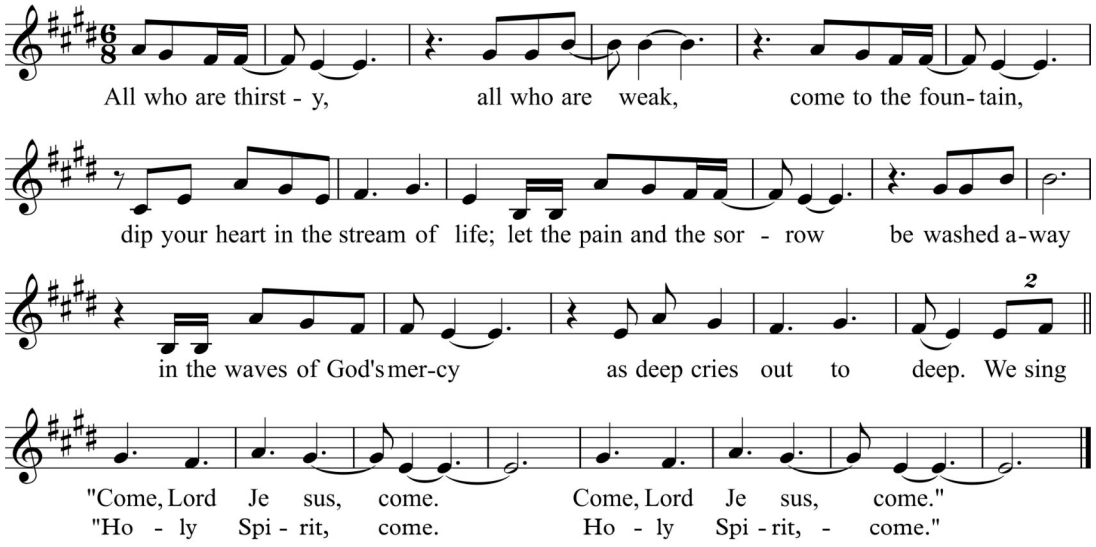
## The Third Communion Song, *seated* — *All Who Are Thirsty*

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

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

The Post Communion Prayer, *kneeling*

*Celebrant:* Let us pray.

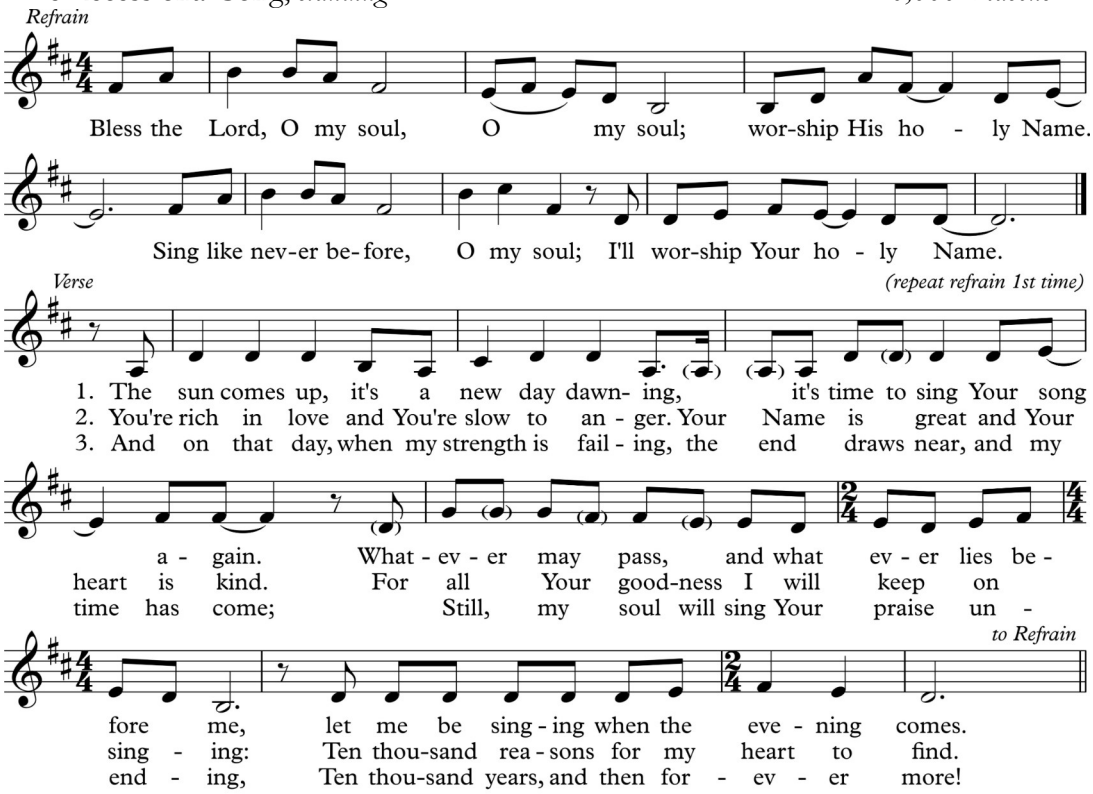
*Celebrant and People:*

**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* *10,000 Reasons*

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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)

*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!**