

# ST. ANDREW'S PARISH CHURCH

Established 1706



## THE THIRTEENTH SUNDAY AFTER PENTECOST

The Family Service at 9:00 a.m.

August 22, 2021



# 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*  
KIRSTEN HOLLEY, *Organ/Piano*  
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  
William Adams 2024  
Gene Arner, 2022  
Jim Beall, 2022  
Mandy Beckmann, 2023  
Rich Carns, 2023, *Junior Warden*  
Tommy Compton, 2022  
Carrie Davis, 2023  
Roxanne Erskine, 2024  
Jenny Fogle, 2023  
Herb Huser, 2024  
Michael Ulmer, 2022, *Senior Warden*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*

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THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*

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## **SERVING TODAY**

Father Marshall Huey  
HOMILIST

Mary Alice Wilson  
T.J. Leavell  
LECTORS

The Davises  
FAMILY OF THE DAY

VESTRY IN CHARGE - Kathy Abraham, Carrie Davis, Herb Huser

ALTAR GUILD - Lilian Fogel, Daphne Simons, Carol Steinmeyer

# The Thirteenth Sunday After Pentecost

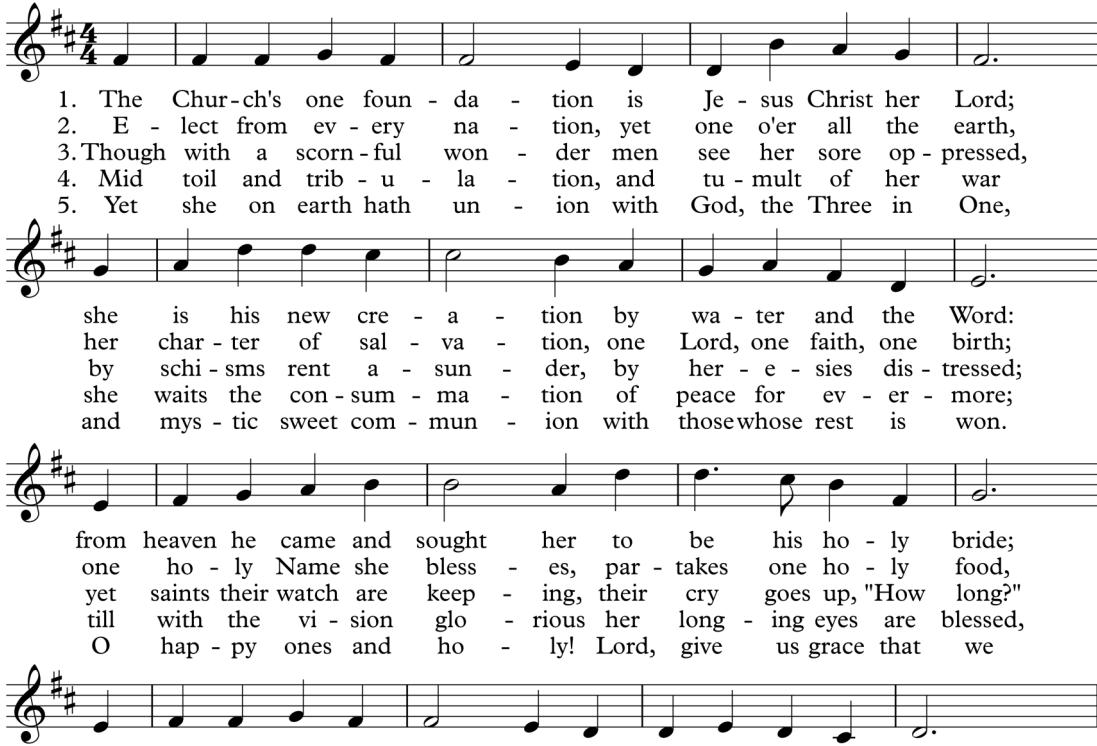
August 22 2021

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Processional Song, *standing*

*The Church's One Foundation*



1. The Chur-ch's one foun - da - tion is Je - sus Christ her Lord;  
2. E - lect from ev - ery na - tion, yet one o'er all the earth,  
3. Though with a scorn - ful won - der men see her sore op - pressed,  
4. Mid toil and trib - u - la - tion, and tu - mult of her war  
5. Yet she on earth hath un - ion with God, the Three in One,  
  
she is his new cre - a - tion by wa - ter and the Word:  
her char - ter of sal - va - tion, one Lord, one faith, one birth;  
by schi - sms rent a - sun - der, by her - e - sies dis - tressed;  
she waits the con - sum - ma - tion of peace for ev - er - more;  
and mys - tic sweet com - mun - ion with those whose rest is won.  
  
from heaven he came and sought her to be his ho - ly bride;  
one ho - ly Name she bless - es, par - takes one ho - ly food,  
yet saints their watch are keep - ing, their cry goes up, "How long?"  
till with the vi - sion glo - rious her long - ing eyes are blessed,  
O hap - py ones and ho - ly! Lord, give us grace that we  
  
with his own blood he bought her, and for her life he died.  
and to one hope she press - es with ev - ery grace en - dued.  
and soon the night of weep - ing shall be the morn of song.  
and the great Church vic - to - rious shall be the Church at rest.  
like them, the meek and low - ly, on high may dwell with thee.

Text: Samul John Stone (1839-1900)  
Music: AURELIA, S.S. Wesley (1810-1876)

## 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 Acclamation, *standing*

(BCP page 146)

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

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

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

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.

*People:* **Amen.**

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.

The Song of Praise, *standing*

*He is Exalted*

He is ex-alt-ed, the King is ex-alt-ed on high, I will praise Him.  
He is ex-alt-ed, for - ev-er ex-alt-ed and I will praise His Name!  
He is the Lord, for ev-er His Truth shall reign. Heav-en and earth re -  
joice in His ho - ly Name. He is ex-alt-ed, the King is ex-alt-ed on high!

Text & Music: Twila Paris ©1985 Straightway Music & Mountain Spring Music. Used by permission. CCLI# 1984772

**The Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Collect of the Day, *standing*

(BCP page 125)

*Leader:* The Lord be with you.

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

*Leader:* Let us pray.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated for the Lessons.*



## We Hear God's Word

The Old Testament Lesson *(will not be read)*

Isaiah 51:1-6

“Listen to me, you who pursue righteousness, you who seek the LORD: look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, that I might bless him and multiply him. For the LORD comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.

“Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples. My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait. Lift up your eyes to the heavens, and look at the earth beneath; for the heavens vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die in like manner; but my salvation will be forever, and my righteousness will never be dismayed.

*Lector:* The Word of the Lord.

*People:* **Thanks be to God.**

The Epistle Lesson

Ephesians 4:25-5:2

Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

*Lector:* The Word of the Lord.

*People:* **Thanks be to God.**

The SPARK Bible Lesson, *seated*

Peter's Faith  
SPARK Bible, pg. 322

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 Gospel Song, *standing*

*Thy Word*

*Refrain*

Thy Word is a lamp un-to my feet and a light un-to my path.

*Fine.*

Thy Word is a lamp un-to my feet and a light un-to my path.

1. When I feel a-fraid, think I've lost my way, still You're there right be- side me. And  
 2. I will not for-get Your love for me and yet my heart for - ev - er is wan-der ing.

*to Refrain*

noth-ing will I fear as long as You are near. Please be near me to the end.  
 Je - sus, be my guide and hold me to Your side, and I will love You to the end.

Text: Amy Grant (b.1960) Music: Michael W. Smith (b.1957)  
 © 1984 Meadowgreen Music Co., Age to Age Music (admin. EMI Christian Music Pub.)  
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## The Holy Gospel

Matthew 16:13-20

*Gospeller:* The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." Jesus said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Then he strictly charged the disciples to tell no one that he was the Christ.

*Gospeller:* The Gospel of the Lord.

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

## The Homily, *seated*

Father Marshall Huey

## We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

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

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

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

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

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

The Prayers of the People, *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 Lawrence; 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 for All Saints’ Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; for San José Church in the Dominican Republic, their Rector, Fr. Sandino Sanchez and their Bishop, Moises Quezada; and for 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.

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.

*Celebrant or Priest:*

Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a Bishop for this Diocese that we may receive a faithful pastor who will continue the ministry of Bishop Lawrence by caring for your people, equipping us for ministry, and leading us forth in fulfillment of the Great Commission; through Jesus Christ our Lord. **Amen.**

## We Ask for God's Forgiveness

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 Confession of Sins

(BCP page 130)

*Celebrant:* Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

*People:* **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

The Absolution, *kneeling*

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

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

The Peace

(BCP page 131)

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

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



# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*Be Unto Your Name*

1. We are a mom-ent, You are for - e - ver, Lord of the a - ges,  
 2. We are the bro - ken, You are the heal - er, Je - sus, Re-deem - er,  
 God be - fore time; We are a va - por, You are e - ter - nal,  
 might - y to save; You are the love song we'll sing for - e - ver,  
 love e - ver - last - ing, reign - ing on high.  
 bow - ing be - fore You, bless - ing Your name.

*Refrain*  
 Ho - ly, ho - ly, Lord God Al - might - y, worth - y is the  
 Lamb who was slain; high - est prais - es, ho - nor and glo - ry,  
 be un - to Your name, be un - to Your name.

Words and music by Lynn DeShazo & Gary Sadler  
 © 1998 Integrity's Hosanna! Music. Used by permission CCLI #208083.

**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.

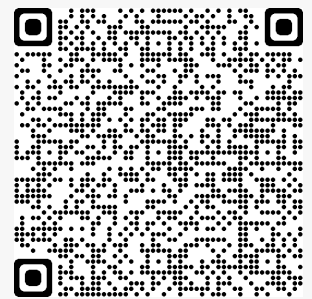
If you want to give an offering to Old St. Andrew's, you may scan the QR code and give using a debit or credit card or an e-check.

The Presentation Song, *standing*

*Doxology*

Praise God from whom all bless - ings flow; praise Him, all crea-tures here be -  
 low; praise Him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

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



*Celebrant:*

(BCP page 131)

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

*People:* **And of your own have we given you.**

## We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

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.

*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:

The Sanctus and Benedictus

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.

1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, Ho  
2. Bless - ed is He who comes in the Name of the Lord. Ho  
Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.  
san - na in the high - est, Ho san - na in the high - est.

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

*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.

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.**

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

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

The **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 Lord's Prayer

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

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy  
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our  
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst  
us. And lead us not in-to temp - ta - tion, but de - liv - er us from e - vil. For  
thine is the king - dom, and the pow - er, and the glo - ry,  
for ev - er and ev - er. A - men. A - men. A - men.

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

## The Fraction

*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)

The musical score is written for a single voice part in treble clef, with a key signature of three sharps (F#, C#, G#) and a 2/2 time signature. The melody is simple and hymn-like, with lyrics written below the notes. The lyrics are: "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." The score consists of five staves of music.

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)

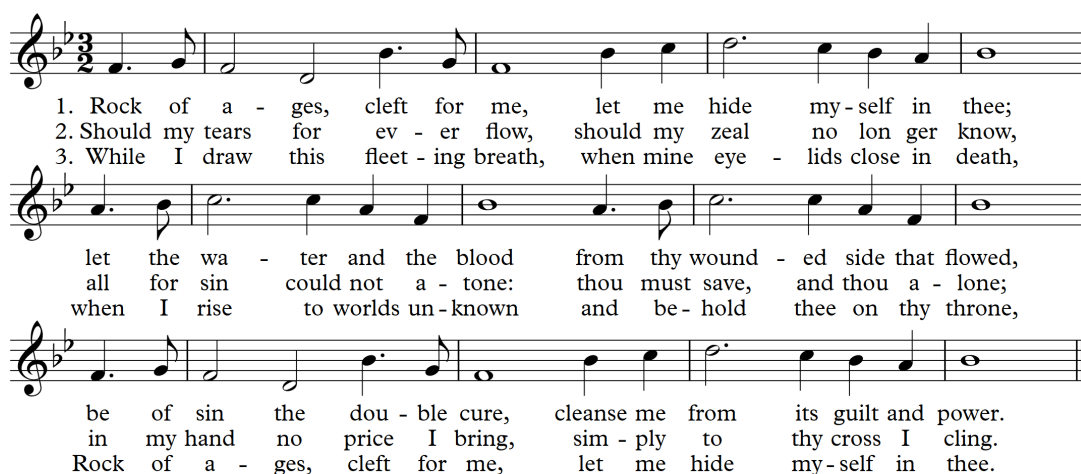
*Celebrant:*

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 Communion Song, *seated*

*Rock of Ages*



1. Rock of a - ges, cleft for me, let me hide my - self in thee;  
 2. Should my tears for ev - er flow, should my zeal no lon ger know,  
 3. While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,  
 all for sin could not a - tone: thou must save, and thou a - lone;  
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.  
 in my hand no price I bring, sim - ply to thy cross I cling.  
 Rock of a - ges, cleft for me, let me hide my - self in thee.

Text: Augustus Montague Toplady (1740-1778), alt.  
 Music: TOPLADY, Thomas Hastings (1784-1872)

## 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.**

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



Take my life, — that I — may be — con - se - crat - ed, Lord,

— to thee; — take my mo - ments and — my days; —

let them flow — in cease - less praise. —

1. Take my hands and let —  
 2. Take my voice and let —  
 3. Take my sil - ver and —  
 4. Take my will and make —

— them move — at the im - pulse of — thy love; —  
 — me sing — al - ways al - ways for — my King; —  
 — my gold, — not a mite would I — with - hold —  
 — it thine, — it shall be no long - er mine; —

take my feet and let — them be — swift and  
 take my lips and let — them be — filled with  
 take my in - tel - lect — and use — ev - 'ry  
 take my heart, it is — thine own, — it shall

beau - ti - ful — for thee.  
 mes - sag - es — from thee.  
 pow'r as thou - shalt choose.  
 be thy roy - al throne.

## We Go Out to Serve God

The Dismissal

(BCP page 138)

*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.

