

# ST. ANDREW'S PARISH CHURCH

Established 1706



THE EIGHTEENTH SUNDAY AFTER PENTECOST

The Family Service at 9:00 a.m.

September 26, 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**

The Rev. David Alwine  
HOMILIST

Clark Wilson  
Erin Wilson  
LECTORS

The Wilsons  
FAMILY OF THE DAY

VESTRY IN CHARGE - Jim Beall, Jenny Fogle, Roxanne Erskine

ALTAR GUILD - Dee Norton, Romaine Smith, Eric Smith, Betty Rucker, Lacey Ahlers

# The Eighteenth Sunday After Pentecost

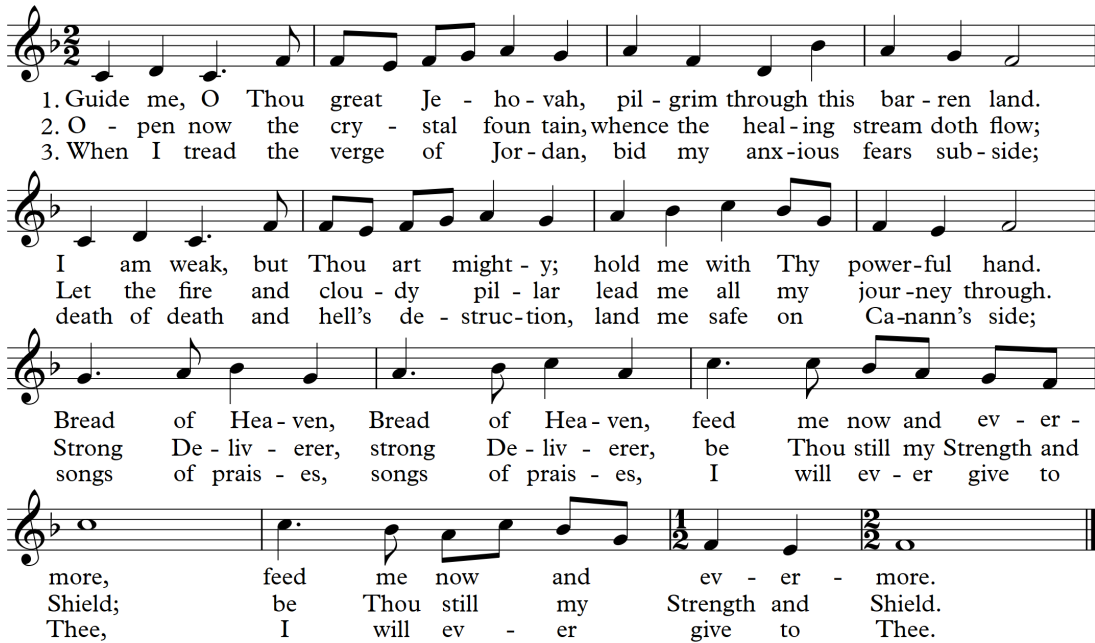
September 26, 2021

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Processional Song, *standing*

*Guide Me O Thou Great Jehovah*



1. Guide me, O Thou great Je - ho - vah, pil - grim through this bar - ren land.  
2. O - pen now the cry - stal foun tain, whence the heal - ing stream doth flow;  
3. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side;  
I am weak, but Thou art might - y; hold me with Thy power - ful hand.  
Let the fire and clou - dy pil - lar lead me all my jour - ney through.  
death of death and hell's de - struc - tion, land me safe on Ca - nann's side;  
Bread of Hea - ven, Bread of Hea - ven, feed me now and ev - er -  
Strong De - liv - erer, strong De - liv - erer, be Thou still my Strength and  
songs of prais - es, songs of prais - es, I will ev - er give to  
more, feed me now and ev - er - more.  
Shield; be Thou still my Strength and Shield.  
Thee, I will ev - er give to Thee.

Text: William Williams (1717-1791) tr. Peter Williams (1722-1796), alt.  
Music: CWM RHONDDA, John Hughes (1873-1932)

## 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*

## *We Fall Down*

The musical score is written for a single melodic line in treble clef, key of D major (two sharps), and 4/4 time. It consists of four staves of music. The lyrics are written below the notes. The first staff begins with 'We fall down, we lay our crowns at the feet of Je - sus, the'. The second staff continues with 'great- ness of mer-cy and love at the feet of Je - sus. And we cry,'. The third staff has the lyrics '"Ho - ly, ho - ly, ho - ly." And we cry, "Ho - ly, ho - ly, ho -'. The fourth staff concludes with '- ly." And we cry, "Ho - ly, ho - ly, ho - ly is the Lamb.'

Text & Music: Chris Tomlin (b. 1972) ©1998 worshiptogether.com songs  
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.

O merciful Lord, grant to your faithful people pardon and peace, that we may be cleansed from all our sins and serve you with a quiet mind; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*Please be seated for the Lessons.*

## We Hear God's Word

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

Numbers 11:4-6, 10-17, 24-29

Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, "Oh that we had meat to eat! We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. But now our strength is dried up, and there is nothing at all but this manna to look at."

Moses heard the people weeping throughout their clans, everyone at the door of his tent. And the anger of the LORD blazed hotly, and Moses was displeased. Moses said to the LORD, "Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give them birth, that you should say to me, 'Carry them in your bosom, as a nurse carries a nursing child,' to the land that you swore to give their fathers? Where am I to get meat to give to all this people? For they weep before me and say, 'Give us meat, that we may eat.' I am not able to carry all this people alone; the burden is too heavy for me. If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness." Then the LORD said to Moses, "Gather for me seventy men of the elders



of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you. And I will come down and talk with you there. And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it yourself alone. So Moses went out and told the people the words of the LORD. And he gathered seventy men of the elders of the people and placed them around the tent. Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it. Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." And Joshua the son of Nun, the assistant of Moses from his youth, said, "My lord Moses, stop them." But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!"

Lector: The Word of the Lord.

People: Thanks be to God.

The Psalm

Psalm 19

- 1 The heavens declare the glory of God, \*  
**and the firmament shows his handiwork.**
- 2 One day speaks to another, \*  
**and one night gives knowledge to another.**
- 3 There is neither speech nor language, \*  
**and their voices are not heard;**
- 4 But their sound has gone out into all lands, \*  
**and their words to the ends of the world.**
- 5 In them he has set a tent for the sun, \*  
**which comes forth as a bridegroom out of his chamber, and rejoices like a strong man to run his course.**
- 6 It goes forth from the uttermost part of the heavens, and runs about to the end of it again, \*  
**and there is nothing hidden from its heat.**
- 7 The law of the LORD is perfect, reviving the soul; \*  
**the testimony of the LORD is sure, and gives wisdom to the simple.**
- 8 The statutes of the LORD are right, and rejoice the heart; \*  
**the commandment of the LORD is pure, and gives light to the eyes.**
- 9 The fear of the LORD is clean, and endures for ever; \*  
**the judgments of the LORD are true, and righteous altogether.**
- 10 More to be desired are they than gold, even much fine gold; \*  
**sweeter also than honey, than the drippings from the honeycomb.**
- 11 Moreover, by them is your servant taught, \*  
**and in keeping them there is great reward.**

*Continued over →*

12 Who can tell how often he offends? \*

**O cleanse me from my secret faults.**

13 Keep your servant also from presumptuous sins, lest they get the dominion over me; \*  
**so shall I be undefiled, and innocent of great offense.**

14 Let the words of my mouth and the meditation of my heart be always acceptable in your sight, \*

**O LORD, my rock and my redeemer.**

The Epistle Lesson

James 4:7-5:6

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. Humble yourselves before the Lord, and he will exalt you.

Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

Come now, you who say, “Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit”—yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, “If the Lord wills, we will live and do this or that.” As it is, you boast in your arrogance. All such boasting is evil. So whoever knows the right thing to do and fails to do it, for him it is sin.

Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. You have condemned and murdered the righteous person. He does not resist you.

Lector: The Word of the Lord.

**People: Thanks be to God.**

The SPARK Bible Lesson, *seated*

Share God's Love  
SPARK Bible, pg.326

# The Gospel Song, *standing*

# *Come Thou Fount*

1. Come, thou fount of ev - ry bless - ing, tune my heart to sing thy grace!  
 2. Here I find my great - est trea - sure; hith - er, by thy help, I've come;  
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to be!  
 4. Oh, that day when freed from sin - ning, I shall see thy love - ly face;  
 Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.  
 and I hope, by thy good plea - sure, safe - ly to ar - rive at home.  
 Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:  
 clothed then in the blood - washed lin - en, how I'll sing thy won - drous grace!  
 Teach me some me - lo - dious son - net, sung by flam - ing tongues a - bove.  
 Je - sus sought me when a stran - ger wan - dering from the fold of God;  
 prone to wan - der, Lord, I feel it, prone to leave the God I love;  
 Come, my Lord, no long - er tar - ry; take my ran - som'd soul a - way;  
 Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.  
 he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.  
 here's my heart, oh, take and seal it, seal it for thy courts a - bove.  
 send thine an - gels soon to car - ry me to realms of end - less day.

Text: Robert Robinson (1735-1790), alt.  
 Music: NETTLETON, melody from *A Repository of Sacred Music, Part II*, 1813

## The Holy Gospel

Mark 9:38-48

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

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

John said to Jesus, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” But Jesus said, “Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. For the one who is not against us is for us. For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.

“Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, ‘where their worm does not die and the fire is not quenched.’

**Gospeller:** The Gospel of the Lord.

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

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.”

## 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.**

About the “posture” of prayer: It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

The Prayers of the People, *standing*

(BCP page 128)

*Reader:* Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop 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.



*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

The Confession of Sins

(BCP page 130)

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

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

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

The Absolution, *kneeling*

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

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

The Peace

(BCP page 131)

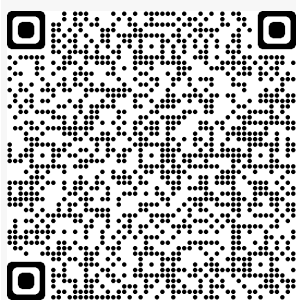
*Celebrant:* The peace of the Lord be always with you.

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

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

# We Give in Thanksgiving for God's Blessings

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.

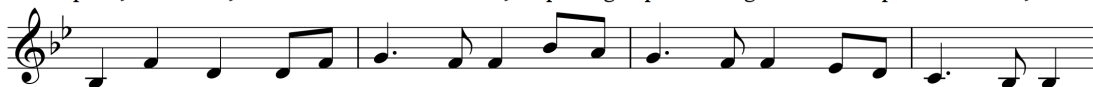


## The Offertory Song, *seated*

*Speak, O Lord*



1. Speak, O Lord, as we come to You, to re - ceive the food of Your Ho - ly Word,
2. Teach us, Lord, full o - be - di - ence, ho - ly rev - er - ence, true hu - mil - i - ty,
3. Speak, O Lord, and re - new our minds, help us grasp the heights of Your plans for us,



take Your truth, plant it deep in us, shape and fash - ion us in Your like - ness;  
test our thoughts and our at - ti - tudes in the ra - di - ance of Your pu - ri - ty;  
truth un - changed from the dawn of time, that will ech - o down through e - ter - ni - ty;



that the light of Christ might be seen to day in our acts of love and our deeds of faith;  
cause our faith to rise, cause our eyes to see Your ma - jes - tic love and au - thor - i - ty;  
and by grace we'll stand on Your prom - is - es, and by faith we'll walk, as You walk with us;



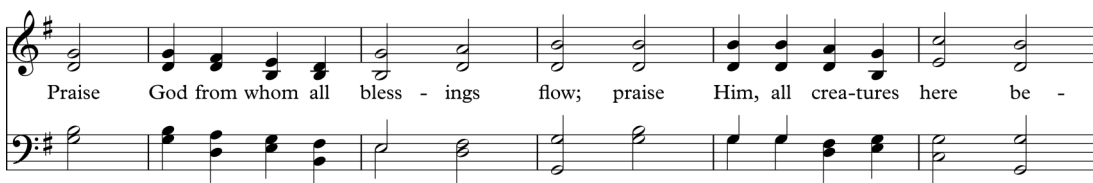
speak, O Lord, and ful - fill in us all Your pur - pos - es for Your glo - ry.  
words of power that can nev - er fail, let their truth pre - vail o - ver un - be - lief.  
speak, O Lord, till Your Church is built and the earth is filled with Your glo - ry.

Words and music by Keith Getty & Stuart Townend

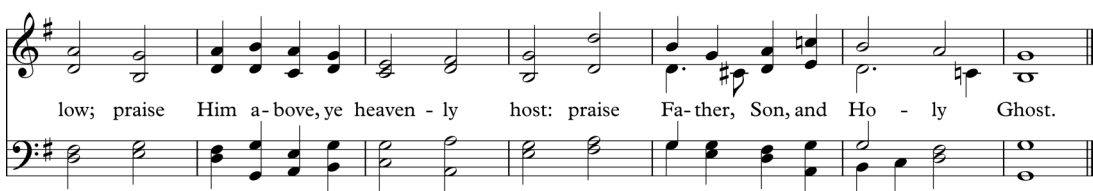
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## The Presentation Song, *standing*

*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)

*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



1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
2. Bless - ed is He who comes in the Name of the Lord. Ho



Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.  
san - na in the high - est, Ho san - na in the high - est.

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

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

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

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

## The Prayer of Consecration, *kneeling*

(BCP page 132)

### *Celebrant:*

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

### *Celebrant and People:*

**Christ has died.**

**Christ has risen.**

**Christ will come again.**

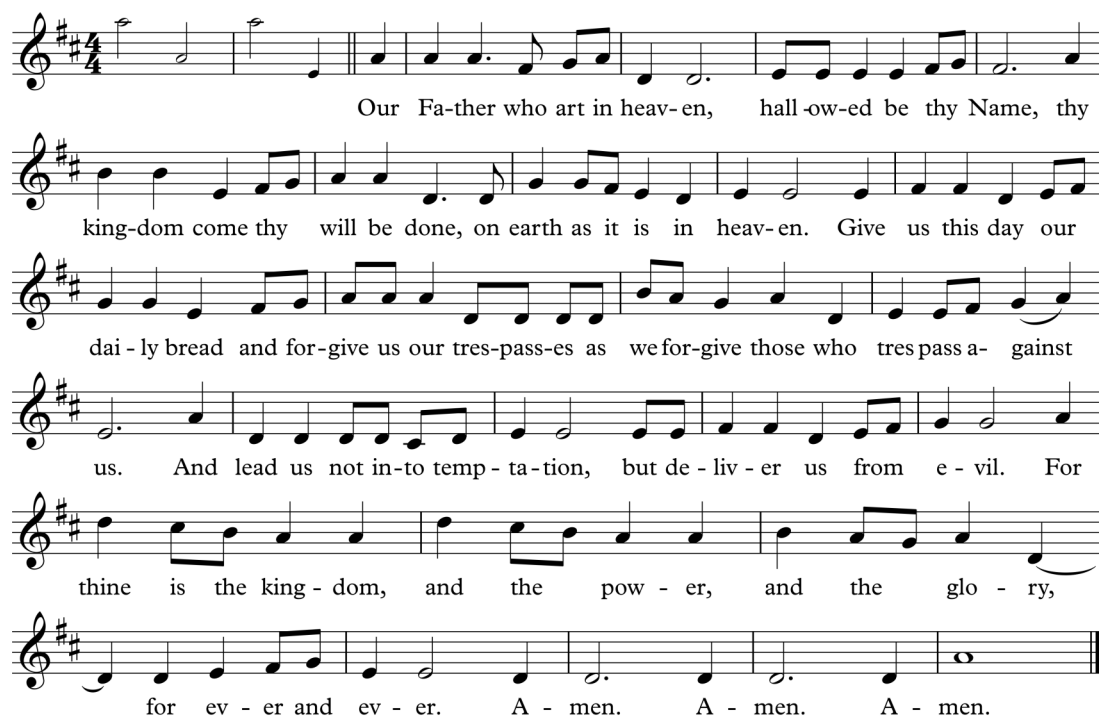
### *Celebrant:*

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.**

## The Lord's Prayer

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



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

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

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

## The Fraction

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

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

## The Prayer of Humble Access

(BCP page 135)

*Celebrant and People:*

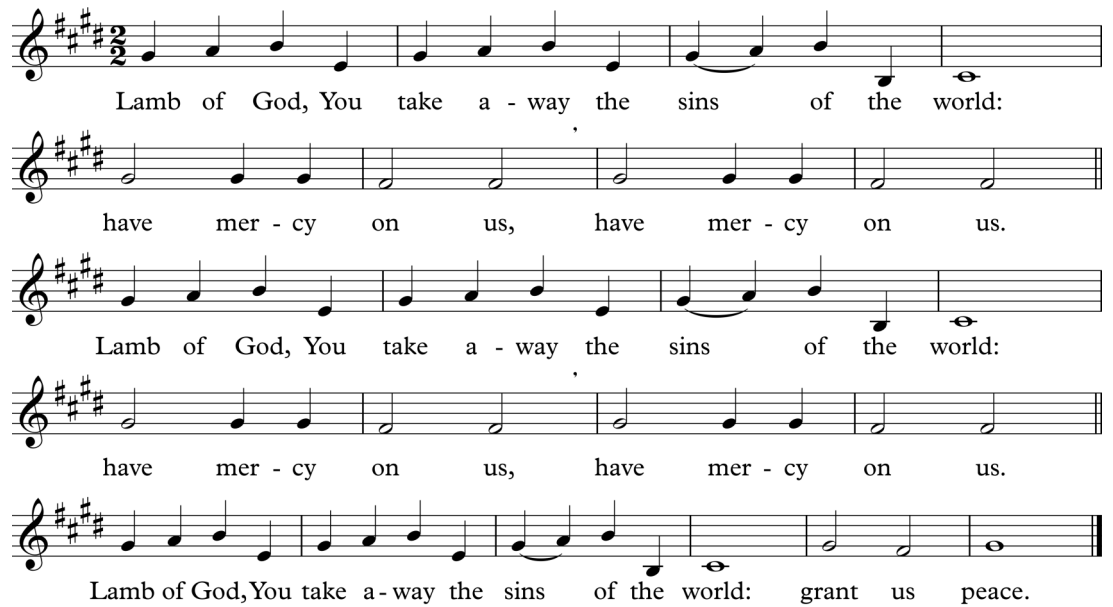
**We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious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

### The Prayer of Humble Access

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



## The Agnus Dei (Lamb of God)



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

Setting: Eric Wyse (b. 1959).  
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The 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 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.


## Communion Song, *seated*

*Here is Bread, Here is Wine*

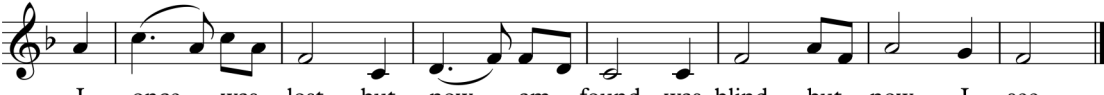


1. Here is bread, here is wine:  
2. Here is grace, here is peace: Christ is with us: He is with us.  
3. Here we are, joined in one:  
Break the bread; taste the wine: Christ is with us here. (to vs. 2)  
Know His grace; find His peace: feast on Je - sus here.  
We'll pro-claim till He comes Je - sus cru - ci - fied.  
In this bread there is heal - ing; in this cup there's life for - ev - er.  
In this mo - ment by the Spir - it Christ is with us here.

Text & Music: Graham Kendrick © 1992 Make Way Music (admin. Integrity's Hosanna! Music)  
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1. A - maz - ing grace! how sweet the sound, that saved a wretch like me!  
 2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved;  
 3. The Lord has prom - ised good to me, his Word my hope se - cures;  
 4. Through man - y dan - gers, toils, and snares, I have al - rea - dy come;  
 5. When we've been there ten thou - sand years, bright shin - ing as the sun,



I once was lost but now am found, was blind but now I see.  
 how pre - cious did that grace ap - pear the hour I first be - lieved!  
 he will my shield and por - tion be as long as life en - dures.  
 'tis grace that brought me safe thus far, and grace will lead me home.  
 we've no less days to sing God's praise than when we'd first be - gun.

Text: John Newton (1725-1807); alt.; st. 5, John Rees (19th cent.)

Music: NEW BRITAIN, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921)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

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 Recessional Song, *standing*

*Wonderful, Merciful Savior*

1. Won - der - ful, mer - ci - ful Sav - ior, pre - cious Re - deem - er and Friend;  
 2. Coun - se - lor, Com - fort - er, Keep - er, Spir - it we long to em - brace;  
 3. Al - might - y, in - fi - nite Fa - ther, faith - ful - ly lov - ing Your own;

who would have thought that a Lamb could res - cue the souls of men?  
 You of - fer hope when our hearts have hope - less - ly lost the way;  
 here in our weak - ness You find us fall - ing be - fore Your throne;

*Refrain*

Oh, You res - cue the souls of men. *(to vs. 2)*  
 oh, we hope - less - ly lost the way. You are the One that we praise,  
 oh, we're fall - ing be - fore Your throne.

You are the One we a - dore, You give the heal - ing and grace our  
 hearts al - ways hun - ger for; oh, our hearts al - ways hun - ger for.

Text: Dawn Rodgers and Eric Wyse, 1989; Music: VINE RIDGE, Dawn Rodgers, 1989.  
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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.

## 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.**



Join The King's Counterpoint  
 In-Person or Online  
 As we launch our 2021-22 Concert Season with

"HOMECOMING"

Songs of Southern Hospitality

Sunday, 26th September—2.00pm

IN-PERSON—The Cathedral of St. Luke & St. Paul  
 126 Coming Street, Charleston. 29403  
 (Social Distancing will be observed as per guidelines)  
 and ONLINE on Sunday, 3rd October via YouTube

A concert featuring choir favorites, a few pieces from our postponed Residency at Canterbury Cathedral (*now scheduled for July 2022*), and spirituals that you know and love.

Tickets available here:

<https://events.eventgroove.com/event/Homcoming-Songs-Southern-Hospitality-53855>

or contact David at church or via 216-217-7721