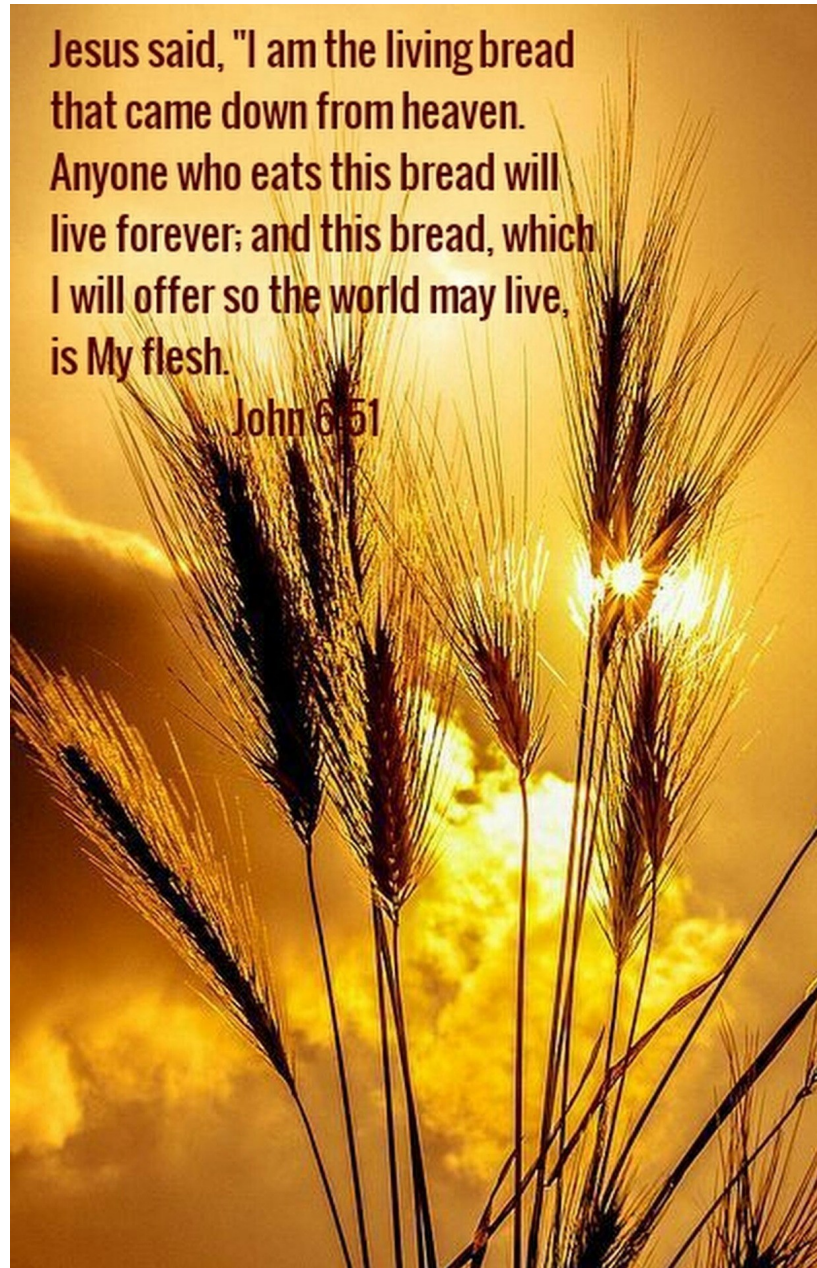


ST. ANDREW'S PARISH CHURCH

Established 1706



Jesus said, "I am the living bread
that came down from heaven.
Anyone who eats this bread will
live forever; and this bread, which
I will offer so the world may live,
is My flesh.

John 6:51

THE ELEVENTH SUNDAY AFTER PENTECOST

The Family Service at 9:00 a.m.

August 8, 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*

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

SERVING TODAY

Father Joseph Vella
HOMILIST

Evelyn Beckmann
James Little
LECTORS

The Littles
THE FAMILY OF THE DAY

VESTRY IN CHARGE - Michael Ulmer, Rich Carnes, Tommy Compton

ALTAR GUILD - Millie Strobel, Janet Bex, Leogh Smalley, Naomi Radcliff

The Eleventh Sunday After Pentecost

August 18 2021

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

How Great is Our God

1. The splen - dor of the King, - clothed in maj - es - ty;
2. And age to age He stands, and time is in His hands,
let all the earth re - joice, let all the earth re - joice.
Be - gin - ning and the End, Be - gin - ning and the End;
He wraps Him - self in light, and dark - ness tries to hide,
the God - head, Three in One, - Fa - ther, Spir - it, Son,
and trem - bles at His voice, and trem - bles at His voice.
the Li - on and the Lamb, the Li - on and the Lamb.
Refrain
How great is our God, sing with me, how great is our God;
and all will see how great, how great is our God! *1st time - to verse 2*
2nd time - going on
Bridge
Name a - bove all names, wor - thy of all praise;
my heart will sing, how great is our God! *1st time - repeat bridge*
2nd time - to refrain

Words and music: Chris Tomlin, Jesse Reeves, and Ed Cash
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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 liturgy begins with the **Accla-
mation**, which is an eager expres-
sion of praise.

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 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*

Holy is the Lord

We stand and lift up our hands, for the joy of the Lord is our strength;
we bow down and wor - ship Him now; how great, how awe - some is He.
And to-ge-th - er we sing, ev - ery - one sing:
Ho-ly is the Lord God Al - might - ty, the earth is filled with His glo
- ry; ho - ly is the Lord God Al - might - ty, the earth
is filled with His glo - ry, the earth is filled with His glo - ry.

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.

Words and music by Louie Giglio & Chris Tomlin
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The Collect of the Day, *standing*

(BCP page 125)

Leader: The Lord be with you.

People: **And with your spirit.**

Leader: Let us pray.

Almighty God, give us the increase of faith, hope, and love; and, that we may obtain what you have promised, make us love what you command; 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)*

Deuteronomy 8:1-10

“The whole commandment that I command you today you shall be careful to do, that you may live and multiply, and go in and possess the land that the LORD swore to give to your fathers. And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD. Your clothing did not wear out on you and your foot did not swell these forty years. Know then in your heart that, as a man disciplines his son, the LORD your God disciplines you. So you shall keep the commandments of the LORD your God by walking in his ways and by fearing him. For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing out in the valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. And you shall eat and be full, and you shall bless the LORD your God for the good land he has given you.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Epistle Lesson

Ephesians 4:17-5:2

Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. But that is not the way you learned Christ!— assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.

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

(continued on next page)

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.

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.

Lector: The Word of the Lord.

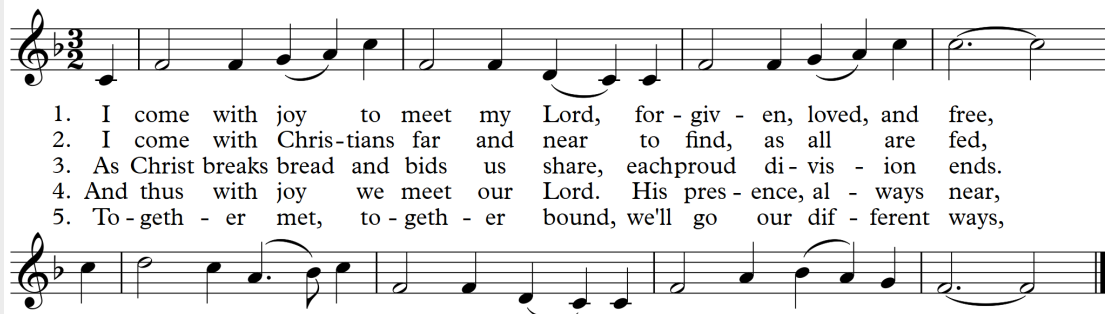
People: Thanks be to God.

The SPARK Bible Lesson, *seated*

The Last Supper
SPARK Bible, pg. 462

The Gospel Song, *standing*

I come with Joy to Meet My Lord



1. I come with joy to meet my Lord, for - giv - en, loved, and free,
2. I come with Chris-tians far and near to find, as all are fed,
3. As Christ breaks bread and bids us share, eachproud di - vis - ion ends.
4. And thus with joy we meet our Lord. His pres - ence, al - ways near,
5. To - geth - er met, to - geth - er bound, we'll go our dif - ferent ways,

in awe and won - der to re - call his life laid down for me.
the new com-mu - ni - ty of love in Christ's com - mun - ion bread.
That love that made us makes us one, and stran - gers now are friends.
is in such friend-ship bet - ter known: we see and praise him here.
and as his peo - ple in the world, we'll live and speak his praise.

The Holy Gospel

John 6:37-51

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

People: Glory to you, Lord Christ.

And Jesus said: "All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

(continued)

So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’” Jesus answered them, “Do not grumble among yourselves. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— not that anyone has seen the Father except he who is from God; he has seen the Father. Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

Gospeller: The Gospel of the Lord.

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

The Homily, *seated*

Father Joseph Vella

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.”

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.

The Prayer for the Selection of a Bishop

(BCP Page 648)

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 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.

The Peace, *standing*

(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

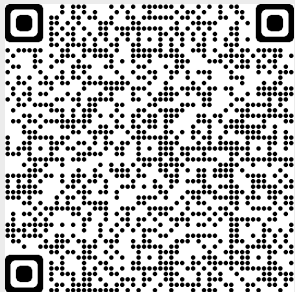
If you want to give an offering to Old St. Andrew's, you may scan the QR code and give using a debit or credit card or an e-check. Your choices will be:

*Pledge

*Non-pledge Offering
(undesignated gift to general fund)

*Rector's Discretionary Fund

*Dominican Republic Mission Fund



The Offertory Song, *seated*

Lead Me, Guide Me

Refrain

Lead me, guide me, a-long the way, for if You lead me, I can not stray.

Lord, let me walk each day with Thee. Lead me, O Lord, lead me.

1. I am weak and I need Thy strength and pow'r to help me
2. Help me tread in the paths of right-eous-ness, be my aid when

o-ver my weak-est hour. Help me through the dark-ness thy
Sa-tan and sin op-press. I am put-ting all my

face to see, lead me, O Lord, lead me.
trust in Thee. Lead me, O Lord, lead me.

Text & Music: Doris M. Akers
© 1953 Hill & Range Songs, Inc. (Unichappell Music, Inc.) Used by permission. OneLicense.net A-716890

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.**

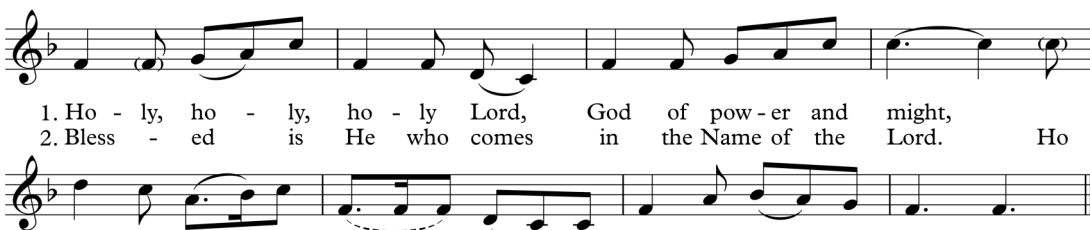
The Celebrant continues:

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.

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.

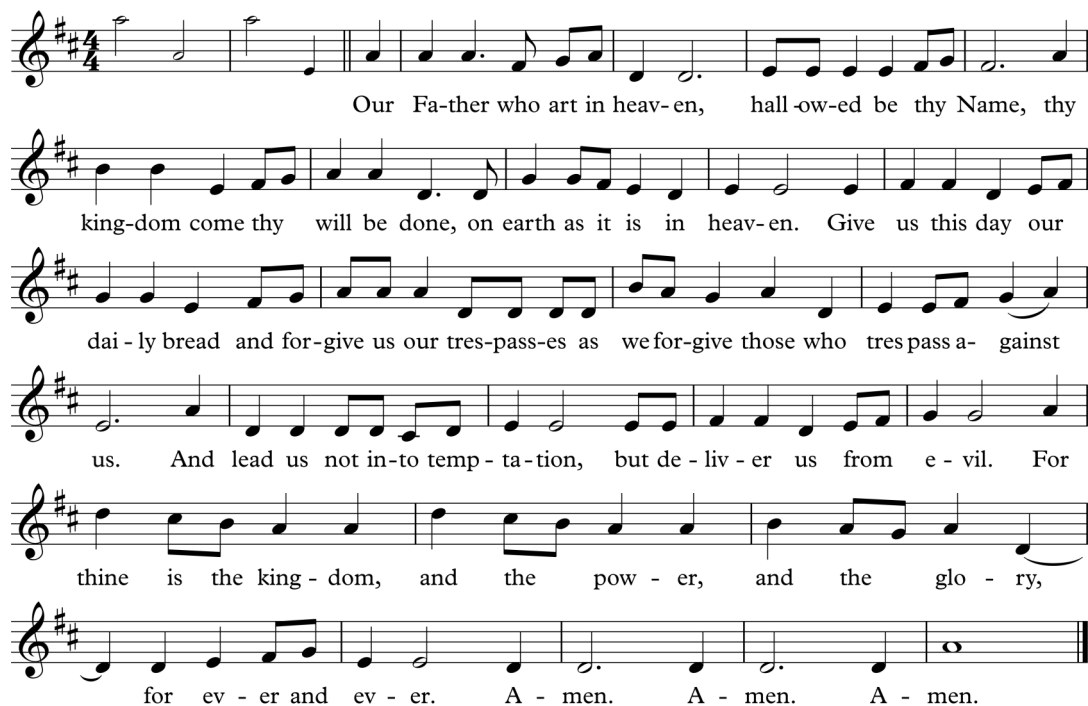
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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

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 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 Communion Song, *seated*

Let Us Break Bread Together

1. Let us break bread to - geth - er on our knees;
 2. Let us drink wine to - geth - er on our knees.
Refrain
 When I fall on my knees with my face to the ris - ing sun,
 O Lord, have mer - cy on me.
 3. Let us praise God to - geth - er on our knees;
 let us praise God to - geth - er on our knees. *to Refrain*

Text: Afro-American spiritual
 Music: LET US BREAK BREAD, Afro-American spiritual; harm. & arr. Eric Wyse (b. 1959)

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.

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 in the name of Jesus Christ.

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

The Blessing

The Recessional Song, *standing*

I Have Decided to Follow Jesus

1. I have decided to follow Jesus, I have decided to follow Jesus, I have decided to follow Jesus, No turning back, no turning back. I have decided to follow Him.
2. The world behind me, the cross before me; The world behind me, the cross before me; The world behind me, the cross before me, No turning back, no turning back. I have decided to follow Him.
3. Tho' none go with me, still I will follow, Tho' none go with me, the cross before me; The world behind me, the cross before me, No turning back, No turning back. I have decided to follow Him.
4. Will you decide now to follow Jesus? Will you decide now to follow Jesus? Will you decide now to follow Jesus? No turning back, no turning back. I have decided to follow Him.

As the service ends, we are charged to "go forth," a challenge to reach out beyond our own church to the world around us.

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.

The Scripture quotations are from the English Standard Version of the Bible.