

# ST. ANDREW'S PARISH CHURCH

established 1706



THE TWENTY-THIRD SUNDAY AFTER PENTECOST

The Family Service at 9:00 a.m.

November 8, 2020



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*  
WALTER STANLEY, *Sexton*

PAUL PORWOLL *Historian*

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Ret.*  
*Assistant Bishop, The Dominican Republic, Ret.*

## *The Vestry*

Kathy Abraham 2021  
Gene Arner, 2022  
Jim Beall, 2022  
Mandy Beckmann, 2023  
Rich Carns, 2023  
Clay Chandler, 2021  
Tommy Compton, 2022  
Carrie Davies, 2023  
Jennie Fogle, 2023  
Herb Huser, 2021  
James Little, 2021, *Junior Warden*  
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 South Carolina, XIV*

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*The flowers on the altar today are given to the Glory of God  
and in remembrance of all Daughters who have gone before us  
by the Daughters of the King.*

# The Twenty-Third Sunday after Pentecost

November 8, 2020

The Family Service at 9:00 a.m.

## Welcome!

to our historic, living  
church where the saints  
have gathered to worship  
since 1706!

## We Gather in the Lord's Name

Opening Song, *standing*

*Days of Elijah*

1. These are the days of E - li - jah, de - clar - ing the Word of the Lord. And  
2. These are the days of E - zek - iel, the dry bones be - com - ing as flesh. And

these are the days of Your ser - vant, Mo - ses, right eous - ness be - ing re - stored. And  
these are the days of Your ser - vant, Da - vid, re build ing a tem - ple of praise. And

these are the days of great tri - als, of fam - ine and dark ness and sword; still  
these are the days of the har vest, the fields are as white in your world; and

*Chorus*

we are the voice in the des - ert cry - ing, "Pre - pare ye the way of the Lord." Be - hold he  
we are the la - bor - ers in your vine - yard de - clar - ing the Word of the Lord.

comes, rid - ing on the clouds, shin - ing like the sun at the trum - pet call. Lift your  
voice, it's the year of ju - bi lee, and out of Zi - on's hills sal - va - tion comes.

Text & Music: Robin Mark  
© 1996 Daybreak Music, Ltd. (admin. by Integrity's Hosanna! Music)  
Used by permission. CCLI# 1984772.

Acclamation, *standing*

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

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

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

***Amen.***

We remember what our Lord Jesus Christ taught us:

***We should love the Lord our God with all our hearts. We should love our neighbors as ourselves.***

These two commandments explain the way God wants us to live.

The liturgy begins with **the Acclamation**, which is an eager expression of praise. In this acclamation we identify who our God is: Father, Son, and Holy Spirit. The Holy Trinity.

Frontispiece:  
*The Parable of the Ten Virgins* by  
Jorge Cocco

Song of Praise, *standing**Majesty*

Maj - es - ty, wor - ship His maj - es - ty,  
 un - to Je - sus be all glo - ry, pow - er, and praise;  
 Maj - es - ty, King - dom au - thor - i - ty  
 flow from His throne un - to His own; His an - them raise.  
 So ex - alt, lift up on high the name of Je - sus;  
 Mag - ni - fy, come glo - ri - fy Christ Je - sus, the King.  
 Maj - es - ty, wor - ship His maj - es - ty,  
 Je - sus who died, now glo - ri - fied, King of all kings.

Words and music by Jack Hayford, 1977  
 © 1981 by Rocksmith 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.

Collect of the Day, *standing*

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

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*(Please be seated)*

# We Hear God's Word

*The First Reading, seated*

1 Thessalonians 4 verses 13-18

But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

Lector: The Word of the Lord.

People: **Thanks be to God.**

**The Scriptures** teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

*The Second Reading, seated*

Ten Bridesmaids  
SPARK Bible, Page 314

Lector: The Word of the Lord.

People: **Thanks be to God.**

1. Give me oil in my lamp, keep me burning; give me oil in my lamp, I pray  
Give me oil in my lamp, keep me burning, keep me burning 'til the break of day.  
Chorus: Sing hosanna, sing hosanna, sing hosanna to the King of kings!  
Sing hosanna, sing hosanna, sing hosanna to the King!
2. Give me joy in my heart, keep me praising; give me joy in my heart I pray.  
Give me joy in my heart, keep me praising, keep me praising 'til the break of day.  
Chorus: Sing hosanna, sing hosanna, sing hosanna to the King of kings!  
Sing hosanna, sing hosanna, sing hosanna to the King!
3. Give me love in my heart, keep me serving; give me love in my heart, I pray  
Give me love in my heart, keep me serving, keep me serving 'til the break of day.  
Chorus: Sing hosanna, sing hosanna, sing hosanna to the King of kings!  
Sing hosanna, sing hosanna, sing hosanna to the King!



## The Holy Gospel

Matthew 25 verses 1-13

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

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

Then Jesus said: "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all became drowsy and slept. But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.' Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.' And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins came also, saying, 'Lord, lord, open to us.' But he answered, 'Truly, I say to you, I do not know you.' Watch therefore, for you know neither the day nor the hour.

Gospeller: The Gospel of the Lord.

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

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

## We Respond to God

The Nicene Creed, *standing*

Let us stand and affirm our faith in the words of the Creed.

*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.”

## Prayers of the People, *standing*

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 Donnie, Father Joe, Father David, 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 Trump, 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.

## We Ask for God's Forgiveness

### Confession, *kneeling*

Let us now confess our sins, and ask for God's forgiveness.

Lord God, for all the times I have disappointed you;

**I am truly sorry.**

For all the mean or selfish things I have done;

**I am truly sorry.**

For the good and helpful things I have not done;

**I am truly sorry.**

For not loving you or other people as I should;

**I am truly sorry.**

Because Jesus died for my sins, forgive me and help me be more faithful.

**Lord, hear our prayer.**

God tells us in the Bible that if we are sorry for our sins and turn from them, he will forgive us.



Absolution, *kneeling*

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

We are sinful people. Here, in the Confession, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

The Comfortable Words (BCP 2019 page 130)

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.” - 1 John 1:8

Peace, *standing*

The peace of the Lord be always with you.  
**And with your spirit.**

## We Give in Thanksgiving for God's Blessings

The Offertory:

If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please use this link or visit our website [oldstandrews.org](http://oldstandrews.org).

<https://www.oldstandrews.org/giving-I>

Offertory Song

*Even So, Come*

Sung by the Family Music Team

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:* 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

*The People remain standing.*

*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.

For in the multitude of your saints, you have surrounded us with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the unfading crown of glory.

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

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

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine.

For those who would like to come forward to receive, two clergy will be in the center aisle. The Celebrant will intinct (dip) the wafer into the consecrated wine chalice and then place the intinct wafer onto the palm of the person receiving. The other clergy will be holding the chalice for the Celebrant.

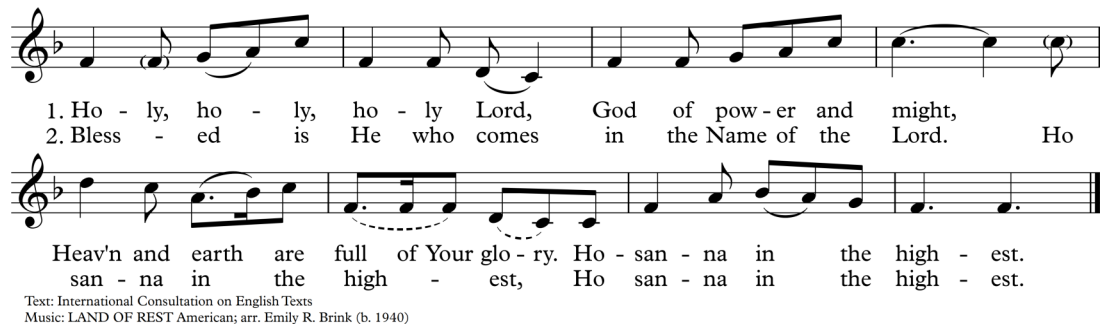
Anyone who does not want a wafer with wine should tell the clergy when they approach them to receive.

Both clergy will have on masks for safety. The ushers will invite people into the center aisle row by row to minimize congregating in the aisles. Those coming forward should keep their masks on until it is time to receive, then should put their mask back on before returning down the center aisle to their seats.

Individual communion elements are available if you do not want to receive from the clergy.

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

## The Sanctus



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)

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.

## The Prayer of Consecration

### *The People kneel, the Celebrant continues*

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 is risen.**

**Christ will come again.**

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.**

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

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.

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.

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.

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

THE PRAYER OF HUMBLE ACCESS (BCP 2019 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 FOR SPIRITUAL COMMUNION (BCP 2019 page 677)

*Celebrant:* Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. **Amen**

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.

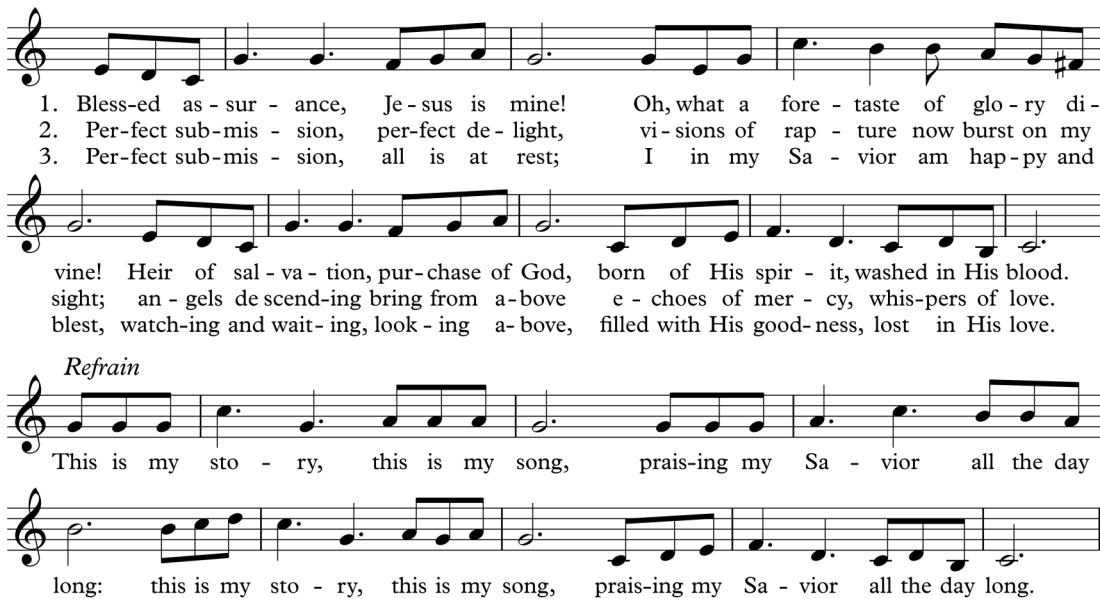
Setting: Eric Wyse (b. 1959).  
© 2004 Vine Ridge Music (admin. Fox Music, a div. of Classic Fox Records Ltd.). All rights reserved. CCLI #1984772.

## Invitation to Communion

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*

### *Blessed Assurance*



1. Bless-ed as - sur - ance, Je - sus is mine! Oh, what a fore - taste of glo - ry di -  
2. Per-fect sub-mis - sion, per-fect de - light, vi - sions of rap - ture now burst on my  
3. Per-fect sub-mis - sion, all is at rest; I in my Sa - vior am hap - py and

vine! Heir of sal - va - tion, pur-chase of God, born of His spir - it, washed in His blood.  
sight; an - gels de scend-ing bring from a - bove e - choes of mer - cy, whis-pers of love.  
blest, watch-ing and wait-ing, look - ing a - bove, filled with His good-ness, lost in His love.

*Refrain*

This is my sto - ry, this is my song, prais-ing my Sa - vior all the day  
long: this is my sto - ry, this is my song, prais-ing my Sa - vior all the day long.

Text: Fanny J. Crosby (1820-1915)  
Music: Phoebe P. Knapp (1830-1908)

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 you come to the Communion rail. 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

*After Communion, the Celebrant says*

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 PRAYER FOR OUR MILITARY VETERANS

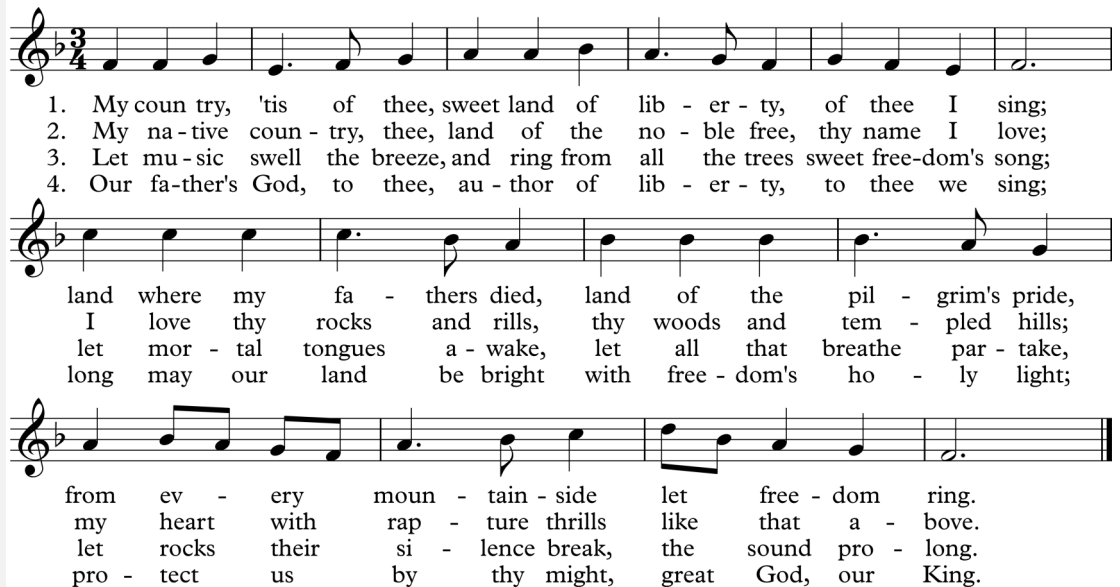
O Judge of the nations, we thank you with grateful hearts for the men and women of our country who in the day of decision ventured much for the liberties we now enjoy. Grant that we may not rest until all the people of this land share the benefits of true freedom and gladly accept its disciplines. This we ask in the Name of Jesus Christ our Lord. **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.

## The Blessing

Recessional Song, *standing*

*My Country, 'tis of Thee*



1. My coun try, 'tis of thee, sweet land of lib - er - ty, of thee I sing;  
2. My na - tive coun - try, thee, land of the no - ble free, thy name I love;  
3. Let mu - sic swell the breeze, and ring from all the trees sweet free-dom's song;  
4. Our fa - ther's God, to thee, au - thor of lib - er - ty, to thee we sing;

land where my fa - thers died, land of the pil - grim's pride,  
I love thy rocks and rills, thy woods and tem - pled hills;  
let mor - tal tongues a - wake, let all that breathe par - take,  
long may our land be bright with free - dom's ho - ly light;

from ev - ery moun - tain - side let free - dom ring.  
my heart with rap - ture thrills like that a - bove.  
let rocks their si - lence break, the sound pro - long.  
pro - tect us by thy might, great God, our King.

After hearing his holy Word and eating and drinking of his precious Body & Blood, we are sent out into the world to proclaim the great things Jesus has done for us.

Text: Samuel Francis Smith (1808-1895)  
Music: AMERICA, from *Thesaurus Musicus*, 1745

## We Go Out to Serve God

Priest: Alleluia, alleluia. Go in peace to love and serve the Lord.

People: Thanks be to God. Alleluia, Alleluia.

Scripture passages are from the English Standard Version of the Bible.