

ST. ANDREW'S PARISH CHURCH

Established 1706



The Lost Lamb, by Del Parson, © Del Parson

THE FOURTH SUNDAY OF EASTER

The Family Service at 9:00 a.m.

April 25, 2021



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*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL *Historian*

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 Donnie McDaniel
HOMILIST

Amelia Little
Kristen Martin
LECTORS

The Wilsons
THE FAMILY OF THE DAY

VESTRY IN CHARGE - William Adams, Mandy Beckmann, Gene Arner

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

The Fourth Sunday of Easter


April 25, 2021

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional 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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The Acclamation, *standing*

(BCP page 123)

Leader: Alleluia! Christ is risen!

People: **The Lord is risen indeed. Alleluia!**

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.**

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 **Acclamation**, which is an eager expression of praise.

The Summary of the Law

(BCP page 124)

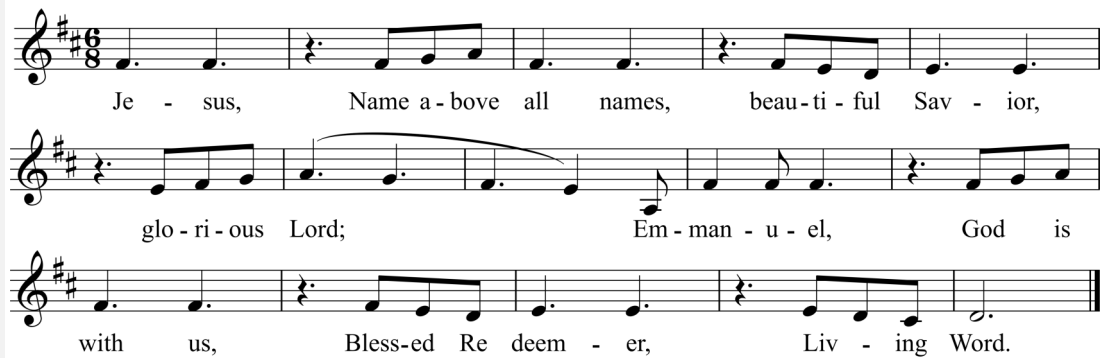
Leader: We remember what our Lord Jesus Christ taught us:

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*

Jesus Name Above All Names



Words and music: Nadia Hearn
© 1974, 1978 Scripture in Song. Used by permission CCLI #1984772.

The Collect of the Day, *standing*

(BCP page 125)

Leader: The Lord be with you.

People: **And with your spirit.**

Leader: Let us pray.

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.

O God, whose Son Jesus Christ is the Good Shepherd of your people: Grant that, when we hear his voice, we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, 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*)

Ezekiel 34:1-10

The word of the LORD came to me: "Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. So they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them.

"Therefore, you shepherds, hear the word of the LORD: As I live, declares the Lord GOD, surely because my sheep have become a prey, and my sheep have become food for all the wild beasts, since there was no shepherd, and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep, therefore, you shepherds, hear the word of the LORD: Thus says the Lord GOD, Behold, I am against the shepherds, and I will require my sheep at their hand and put a stop to their feeding the sheep. No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them.

Lector: The Word of the Lord.

People: **Thanks be to God.**

Psalm 23. (*Read in unison*)

The LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
he leadeth me beside the still waters.
He restoreth my soul;
he leadeth me in the paths of righteousness
for his Name's sake.
Yea, though I walk through the valley
of the shadow of death, I will fear no evil;
for thou art with me;
thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of
mine enemies;
thou anointest my head with oil;
my cup runneth over.
Surely goodness and mercy shall follow me
all the days of my life,
and I will dwell in the house of the LORD for ever.

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.

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure.

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he appeared in order to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The SPARK Bible Reading, *seated*

The Good Shepherd
SPARK Bible, pg. 436

The Gospel Song, *standing*

The King of Love My Shepherd Is



1. The King of love my shep-herd is, whose good-ness fail-eth nev-er;
 2. Where streams of liv-ing wa-ter flow, my ran-somed soul he lead-eth,
 5. Thou spread'st a ta-ble in my sight; thy unc-tion grace be-stow-eth;
 6. And so through all the length of days thy good-ness fail-eth nev-er:

I noth-ing lack if I am his, and he is mine for ev-er.
 and where the ver-dant pas-tures grow, with food ce-les-tial feed-eth.
 and oh, what trans-port of de-light from thy pure chal-ice flow-eth!
 Good Shep-herd, may I sing thy praise with-in thy house for ev-er.

Text: Henry Williams Baker (1821-1877); para. of Psalm 23
 Music: ST. COLUMBA, Irish Melody

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

People: Glory to you, Lord Christ.

I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

Gospeller: The Gospel of the Lord.

People: Praise to you, Lord Christ

The Homily, *seated*

Father Donnie McDaniel

We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

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

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

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

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

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

The Prayers of the People, *standing*

(BCP page 128)

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Lawrence; Bishop Skilton, Father Marshall, Father 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 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.**

We are sinful people. "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the Confession, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

The Absolution, *kneeling*

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

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

"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

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

The Offertory Song, *seated*

Lamb of God

1. Your on - ly Son no sin to hide, but You have sent Him from Your
2. Your gift of Love they cru - ci - fied, they laughed and scorned Him as He
3. I was so lost, I should have died, but You have brought me to Your

side to walk up - on this guilt - y sod and to be - come the Lamb of God. (to vs. 2)
died. The hum - ble King they named a fraud and sac - ri - ficed the Lamb of God.
side to be led by Your staff and rod and to be called a lamb of God.

O Lamb of God, sweet Lamb of God. I love the Ho - ly Lamb of God.

O wash me in His pre - cious blood, my Je - sus Christ, the Lamb of God.
'til I am just a lamb of God.

Words & Music: Twila Paris (b. 1958)

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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.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has won for us 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.

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:

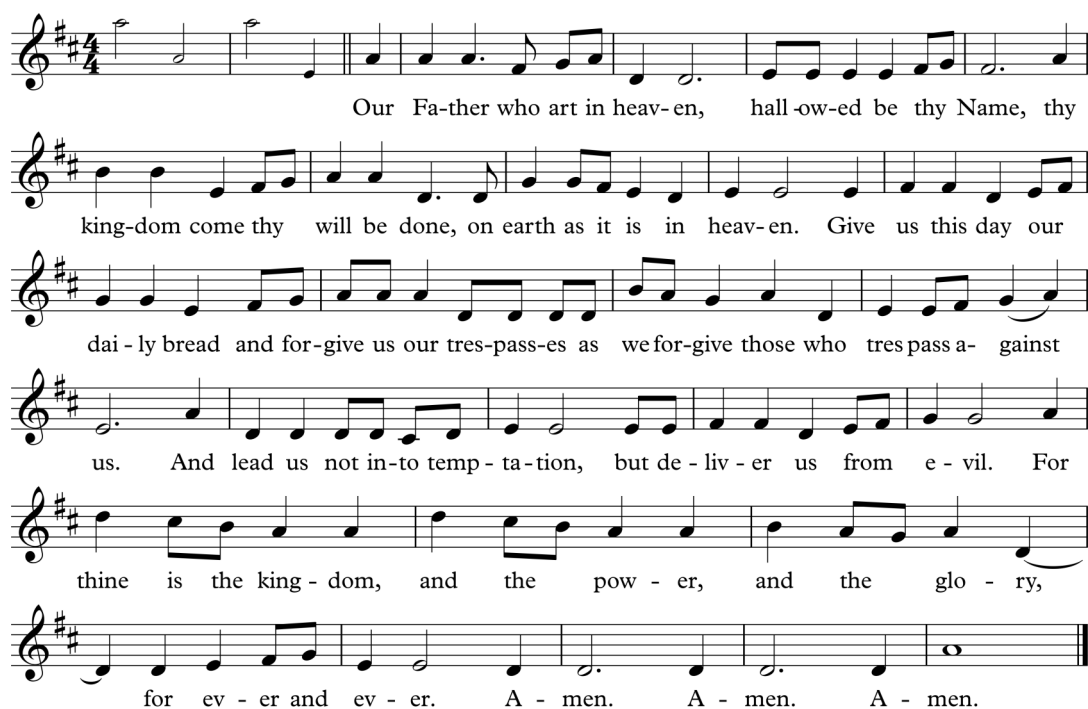
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, 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.**

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 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 Prayer for Spiritual Communion

(BCP 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.

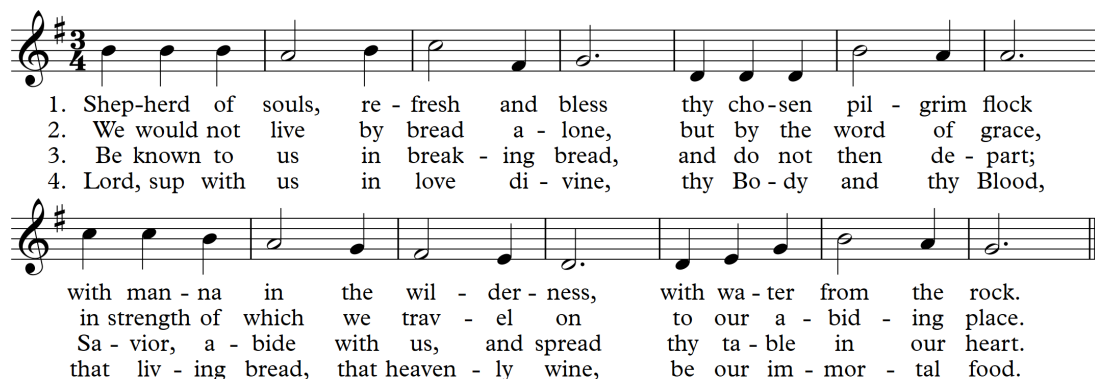
Setting: Eric Wyse (b. 1959).
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The Invitation to Communion

(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.



1. Shep-herd of souls, re - fresh and bless thy cho-sen pil - grim flock
 2. We would not live by bread a - lone, but by the word of grace,
 3. Be known to us in break - ing bread, and do not then de - part;
 4. Lord, sup with us in love di - vine, thy Bo - dy and thy Blood,

with man - na in the wil - der - ness, with wa - ter from the rock.
 in strength of which we trav - el on to our a - bid - ing place.
 Sa - vior, a - bide with us, and spread thy ta - ble in our heart.
 that liv - ing bread, that heaven - ly wine, be our im - mor - tal food.

Text: James Montgomery (1771-1854), alt.
 Music: ST. AGNES, melody John Bacchus Dykes (1823-1876)

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 in the name of Jesus Christ.

The Recessional Song, *standing*

Before the Throne of God Above

1. Be - fore the throne of God a - bove I have a strong, a per - fect plea;
 2. When Sat - an tempts me to des - pair, and tells me of the guilt with - in,
 3. Be - hold Him there! The ris - en Lamb! My per - fect spot - less Right - eous - ness,

A Great High Priest whose name is Love, who ev - er lives and pleads for me.
 Up - ward I look, and see Him there who made an end to all my sin;
 The great un - chang - a - ble I AM, the King of glo - ry and of grace.;

My name is grav - en on His hands, my name is writ - ten on His heart;
 Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed free;
 One with Him - self, I can - not die, my soul is pur - chased by His blood,

I know that while in heaven He stands, no tongue can bid me thence de - part.
 For God, the Just, is sat - is - fied to look on Him and par - don me,
 My life is hid with Christ on high, with Christ, my Sav - ior and my God,

No tongue can bid me thence de - part.
 To look on Him and par - don me. (to Bridge)
 With Christ, my Sav - ior and my God.

Bridge *last time: repeat to last half of verse 3*

Hal - le - lu - jah, hal - le - lu -

jah, praise the One, ris - en Son of God.

Words by Charitie L. Bancroft, adpt., music by Vikki Cook
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We Go Out to Serve God

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.

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.

Please leave the church one pew at a time to avoid congestion in the aisle. Please wait for an usher to dismiss you.

If you are sitting in the transept, please use the side door.

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