

ST. ANDREW'S PARISH CHURCH

Established 1706



CHRIST THE KING SUNDAY

The Family Service at 9:00 a.m.

November 14, 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*
Roxanne Erskine, *Interim Clerk*
Andy Lacour, *Chancellor*

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

SERVING TODAY

The Rev. Marshall Huey
HOMILIST

Tessa Christensen
T.J. Leavell
LECTORS

The Leavells
FAMILY OF THE DAY

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

ALTAR GUILD - Millie Strobel, Janet Bex, Leigh Smalley

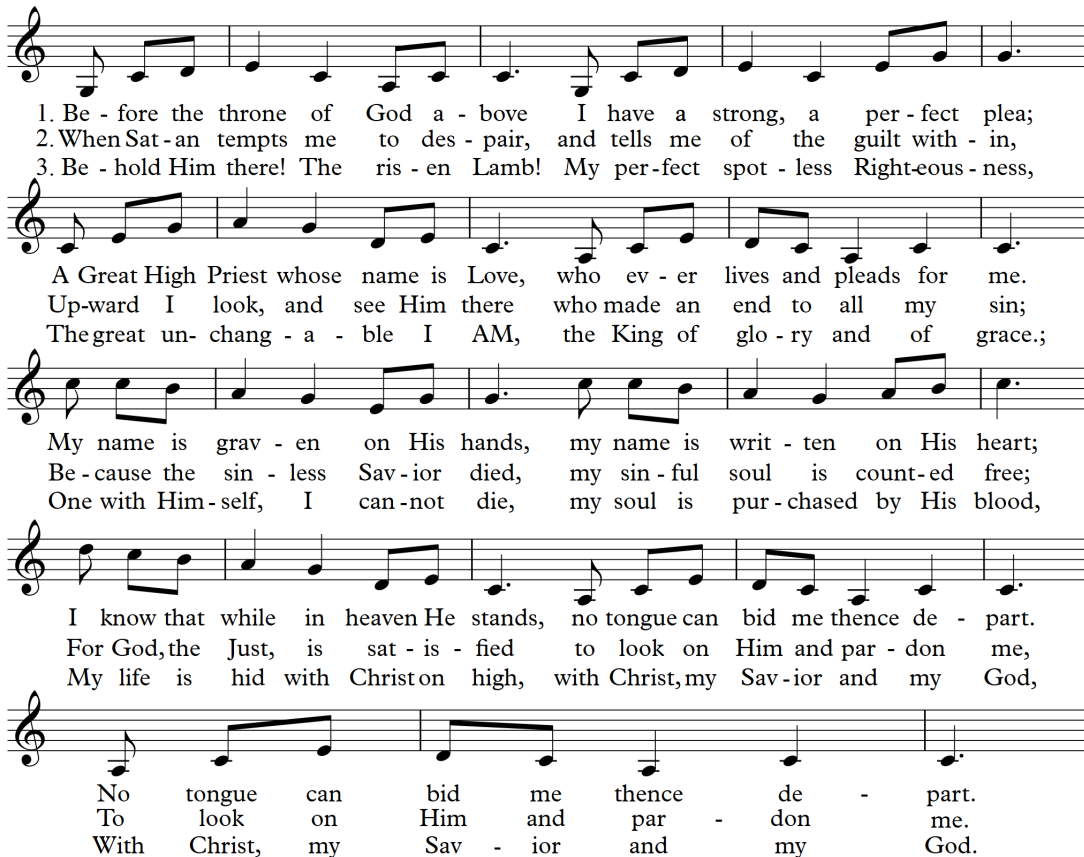
Christ the King Sunday
November 14, 2021
The Family Service at 9:00 a.m.
We Gather in the Lord's Name

Welcome!

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

The Processional 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.
With Christ, my Sav - ior and my God.

Words by Charitie L. Bancroft, adpt., music by Vikki Cook
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last time: repeat to last half of verse 3

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.**

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*

We fall down, we lay our crowns at the feet of Je - sus,
 the great - ness of His mer - cy and love, at the feet of Je - sus;
Refrain
 And we cry "Ho - ly, ho - ly, ho - ly," we cry "Ho - ly, ho - ly, ho - ly,"
 we cry "Ho - ly, ho - ly, ho - ly is the Lamb."

Words and music by Chris Tomlin
 © 1998 worshiptogether.com songs ASCAP (admin by EMI CMG). 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.

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; 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 Old Testament Lesson (*will not be read*)

Daniel 7:9-14

"As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. A stream of fire issued and came out from before him; a thousands thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. "I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.

"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

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 New Testament Lesson

Revelation 1:1-8

The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

Lector: The Word of the Lord. **People: Thanks be to God.**

The Gospel Song, *standing**Praise to the Lord, the Almighty*

1. Praise to the Lord, the Al-might-y, the King of cre-a-tion;
 2. Praise to the Lord, o-ver all things he glo-rious-ly reign-eth;
 3. Praise to the Lord, who doth pros-per thy way and de-fend thee;
 4. Praise to the Lord! O let all that is in me a-dore him!

O my soul, praise him, for he is thy health and sal-va-tion:
 borne as on ea-gle-wings, safe-ly his saints he sus-tain-eth.
 sure-ly his good-ness and mer-cy shall ev-er at-tend thee;
 All that hath life and breath come now with prais-es be-fore him!

join the great throng, psal-ter-y, or-gan, and song,
 Hast thou not seen how all thou need-est hath been
 pon-der a-new what the Al-might-y can do,
 Let the a-men sound from his peo-ple a-gain;

sound-ing in glad ad-o-ra-tion.
 grant-ed in what he or-dain-eth?
 who with his love doth be-friend thee.
 glad-ly for ev-er a-dore him.

Text: Joachim Neander (1650-1680); tr. *Hymnal* 1940, alt.
 Music: LOBE DEN HERREN, melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863;

The Holy Gospel

John 18:33-37

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

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

So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”

Gospeller: The Gospel of the Lord.

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

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-elect, Chip Edgar; 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.

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.**

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.**

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 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.

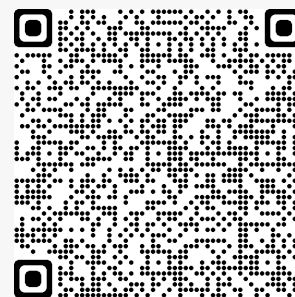
We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Behold Our God

Sung by the Family Service Music Team

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



The Presentation Song, *standing*

Doxology

A musical score for a doxology. It consists of two systems of music, each with a treble and bass staff. The lyrics are written below the notes. The first system covers the first line of the doxology, and the second system covers the second line. The music is in a simple, hymn-like style with a key signature of one sharp (F#) and a common time signature (C).

Praise God from whom all blessings flow; praise Him, all creatures 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 your only begotten Son Jesus Christ, the King of kings and Lord of lords; for you have seated him at your right hand in glory, and put all things in subjection under his feet, that he may present them to you, O Father, perfectly restored in beauty, truth, and love.

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

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.

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. Duckert (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

The Fraction

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

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

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

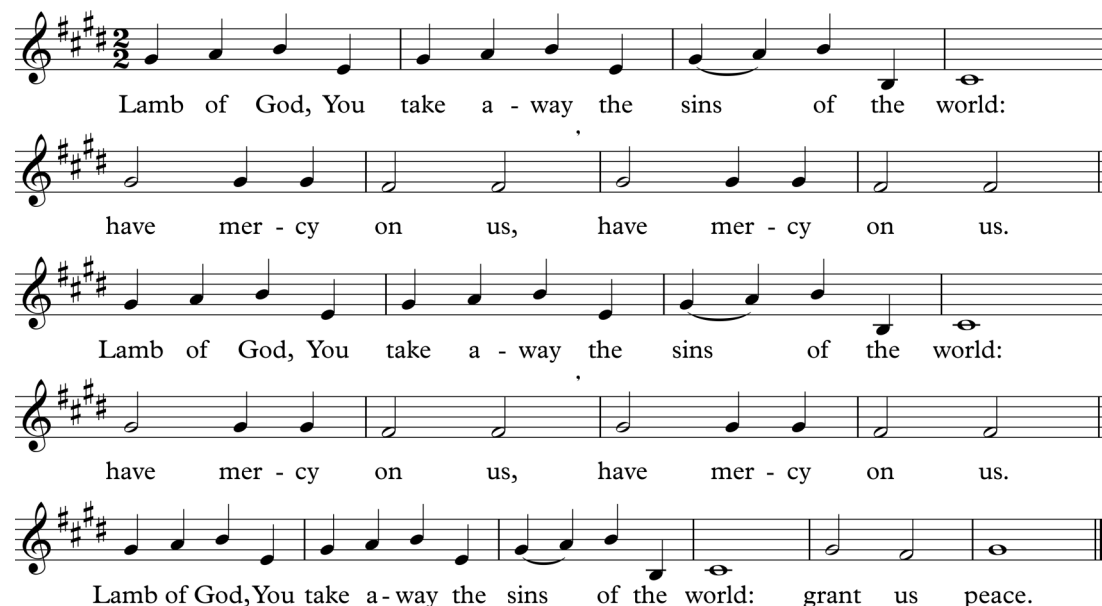
The Prayer of Humble Access

(BCP page 135)

Celebrant and People;

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

The Agnus Dei (Lamb of God)



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

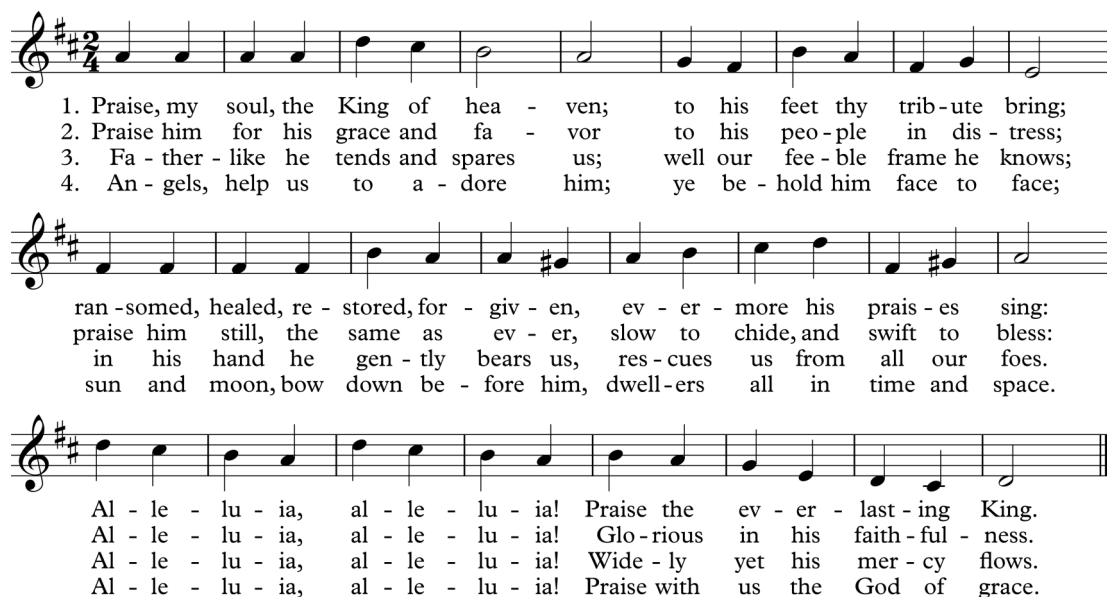
(BCP page 136)

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.

First Communion Song, *seated*

Praise My Soul, the King of Heaven



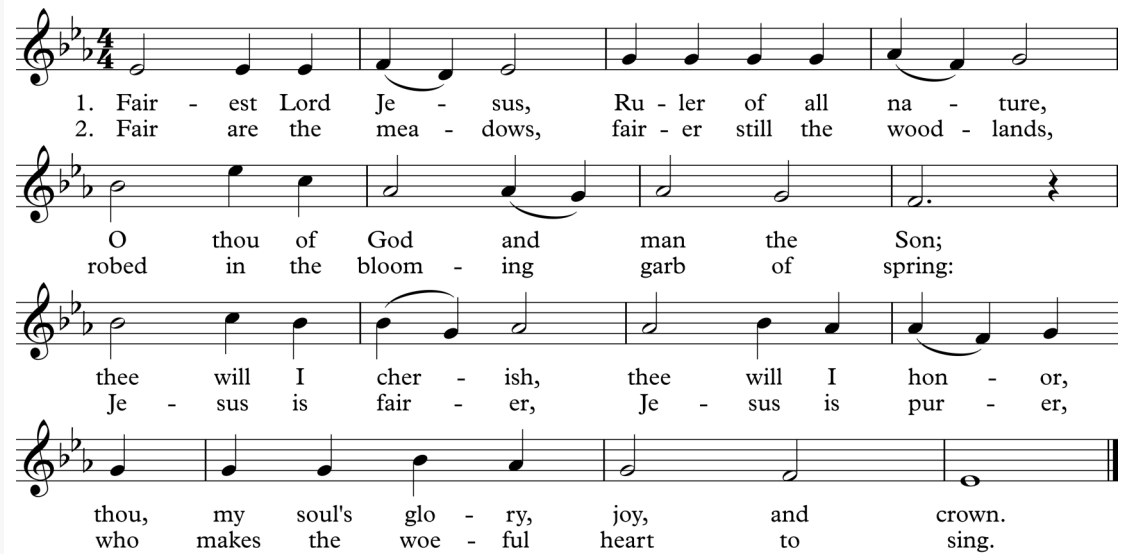
1. Praise, my soul, the King of hea - ven; to his feet thy trib - ute bring;
2. Praise him for his grace and fa - vor to his peo - ple in dis - tress;
3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4. An - gels, help us to a - dore him; ye be - hold him face to face;
ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:
praise him still, the same as ev - er, slow to chide, and swift to bless:
in his hand he gen - tly bears us, res - cues us from all our foes.
sun and moon, bow down be - fore him, dwell - ers all in time and space.
Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

Text: Henry Francis Lyte (1793-1847), alt.
Music: LAUDA ANIMA, John Goss (1800-1880)

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.

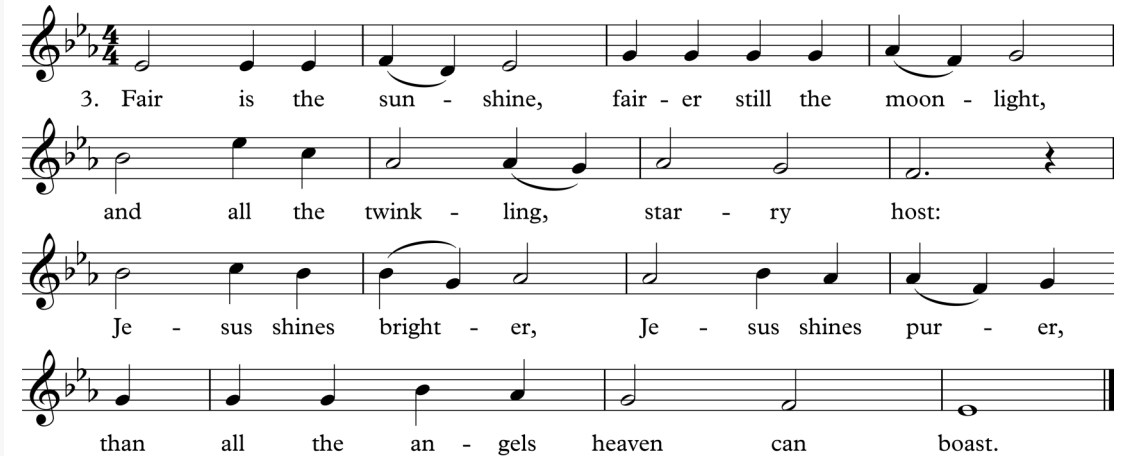
Second Communion Song (*if needed*)

Fairest Lord Jesus



1. Fair - est Lord Je - sus, Ru - ler of all na - ture,
 2. Fair are the mea - dows, fair - er still the wood - lands,
 O thou of God and man the Son;
 robed in the bloom - ing garb of spring:
 thee will I cher - ish, thee will I hon - or,
 Je - sus is fair - er, Je - sus is pur - er,
 thou, my soul's glo - ry, joy, and crown.
 who makes the woe - ful heart to sing.

Text: German composite; tr. publ New York, 1850, alt.
 Music: ST. ELIZABETH, melody from *Schlesische Volkslieder*, 1842



3. Fair is the sun - shine, fair - er still the moon - light,
 and all the twink - ling, star - ry host:
 Je - sus shines bright - er, Je - sus shines pur - er,
 than all the an - gels heaven can boast.

Text: German composite; tr. publ New York, 1850, alt.
 Music: ST. ELIZABETH, melody from *Schlesische Volkslieder*, 1842

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 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.

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*

Crown Him with Many Crowns

1. Crown him with man - y crowns, the Lamb up - on his throne;
2. Crown him the Son of God be - fore the worlds be - gan,
3. Crown him the Lord of life, who tri - umphed o'er the grave,
4. Crown him of lords the Lord, who o - ver all doth reign,
5. Crown him the Lord of heaven, en - throned in worlds a - bove;

Hark! how the heaven - ly an - them drowns all mu - sic but its own;
and ye, who tread where he hath trod, crown him the Son of man;
and rose vic - to - rious in the strife for those he came to save;
who once on earth, the in - car - nate Word, for ran - somed sin - ners slain,
crown him the King, to whom is given, the won - drous name of Love.

a - wake, my soul, and sing of him who died for thee,
who ev - ery grief hath known that wrings the hu - man breast,
his glo - ries now we sing who died, and rose on high,
now lives in realms of light, where saints with an - gels sing,
Crown him with man - y crowns, as thrones be - fore him fall,

and hail him as thy match-less King through all e - ter - ni - ty.
and takes and bears them for his own, that all in him may rest.
who died, e - ter - nal life to bring, and lives that death may die.
their songs be - fore him day and night, their God, Re - deem - er, King.
crown him, ye kings, with man - y crowns, for he is King of all.

Text: Matthew Bridges (1800-1894)
Music: DIADEMATA, George Job Elvey (1816-1893)

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.

