

# ST. ANDREW'S PARISH CHURCH

Established 1706



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THE FEAST OF ST. FRANCIS OF ASSISI

The Family Service at 9:00 a.m.

October 3, 2021



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

## *The Vestry*

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*

Kathy Abraham 2024  
William Adams 2024  
Gene Arner, 2022  
Jim Beall, 2022  
Mandy Beckmann, 2023  
Rich Carns, 2023, *Junior Warden*  
Tommy Compton, 2022  
Carrie Davis, 2023  
Roxanne Erskine, 2024  
Jenny Fogle, 2023  
Herb Huser, 2024  
Michael Ulmer, 2022, *Senior Warden*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*

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

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## **SERVING TODAY**

The Rev. Marshall Huey  
HOMILIST

Amelia Little  
James Little  
LECTORS

The Littles  
FAMILY OF THE DAY

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

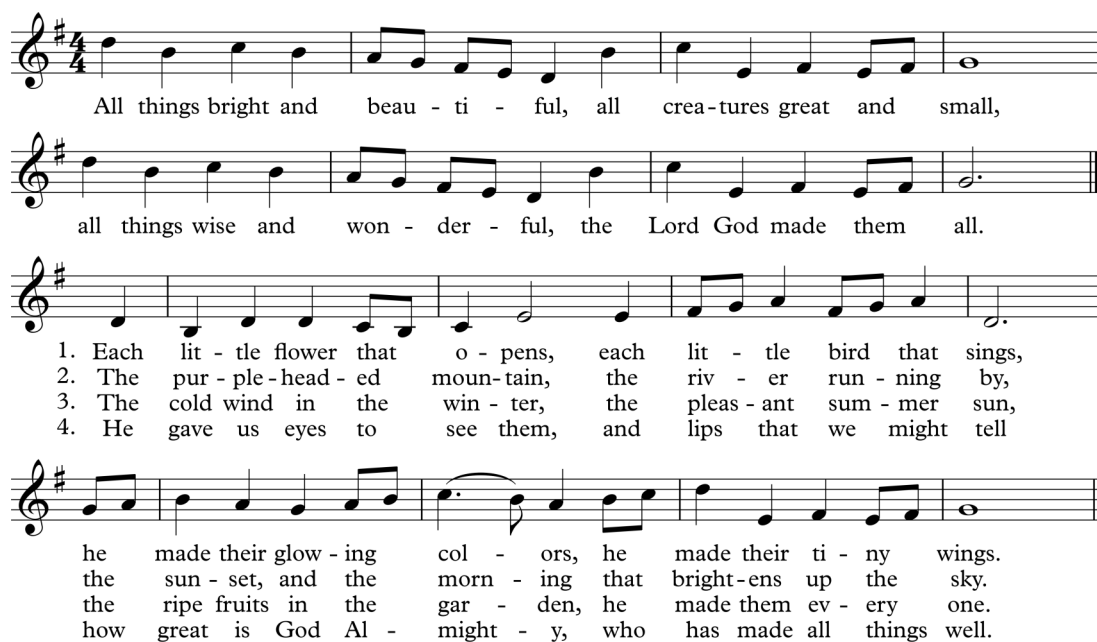
ALTAR GUILD - Lilian Fogel, Daphne Simons, Carol Steinmeyer

The Nineteenth Sunday After Pentecost  
The Feast of St. Francis of Assisi  
October 3, 2021  
The Family Service at 9:00 a.m.

**We Gather in the Lord's Name**

The Processional Song, *standing*

*All Things Bright and Beautiful*



All things bright and beau - ti - ful, all crea - tures great and small,  
all things wise and won - der - ful, the Lord God made them all.  
1. Each lit - tle flower that o - pens, each lit - tle bird that sings,  
2. The pur - ple - head - ed moun - tain, the riv - er run - ning by,  
3. The cold wind in the win - ter, the pleas - ant sum - mer sun,  
4. He gave us eyes to see them, and lips that we might tell  
he made their glow - ing col - ors, he made their ti - ny wings.  
the sun - set, and the morn - ing that bright - ens up the sky.  
the ripe fruits in the gar - den, he made them ev - ery one.  
how great is God Al - might - y, who has made all things well.

Text: Cecil Frances Alexander (1818-1895)

Music: ROYAL OAK, melody from *The Dancing Master*, 1686; adapt. and harm. Martin Fallas Shaw (1875-1958)

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.**

*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 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*

*Give thanks*

Give thanks with a grate-ful heart, give thanks to the Ho - ly One, give  
thanks be-cause He's giv - en Je - sus Christ, His Son.  
Give thanks with a grate-ful heart, give thanks to the Ho - ly One, give  
thanks be-cause He's giv - en Je - sus Christ, His Son.  
And now let the weak say, "I am strong"; let the poor say, "I am  
rich be-cause of what the Lord has done for us."  
And now let the weak say, "I am strong"; let the poor say, "I am  
rich be-cause of what the Lord has done for  
us." Give us. Give thanks, give thanks.

1. 2.

Text & Music: Henry Smith (b. 1952)  
© 1978 Integrity's Hosanna! Music (admin. by ASCAP). 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.

Most high, omnipotent, good Lord, grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may for love of you delight in your whole creation with perfectness of joy; 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*)

Jeremiah 22 verses 13-16

Woe to him who builds his house by unrighteousness and his upper rooms by injustice; who makes his neighbours work for nothing, and does not give them their wages; who says, "I will build myself a spacious house with large upper rooms", and who cuts out windows for it, panelling it with cedar, and painting it with vermilion. Are you a king, because you compete in cedar? Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is not this to know me? says the Lord.

Lector: The Word of the Lord.

**People:** **Thanks be to God.**

The Epistle Lesson

Galatians 6:14-18

May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule-- peace be upon them, and mercy, and upon the Israel of God. From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen

Lector: The Word of the Lord.

**People:** **Thanks be to God.**

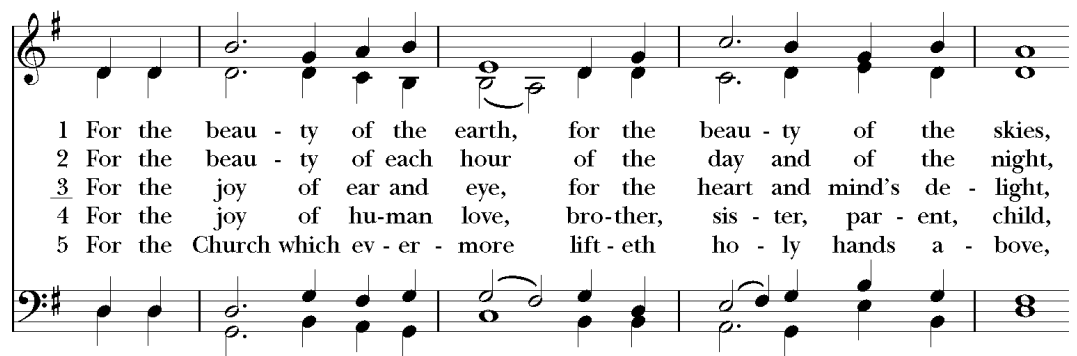
**The Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The 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

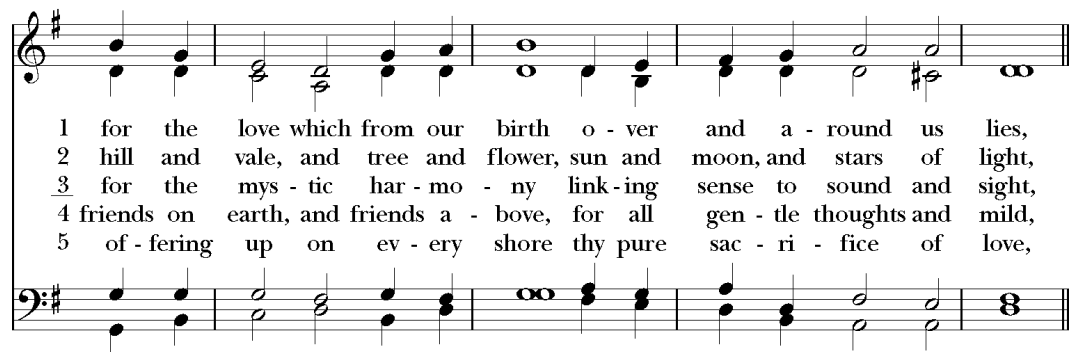
**Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

The Gospel Song, *standing*

*For the Beauty of the Earth (vs 1-3)*



1 For the beau - ty of the earth, for the beau - ty of the skies,  
 2 For the beau - ty of each hour of the day and of the night,  
 3 For the joy of ear and eye, for the heart and mind's de - light,  
 4 For the joy of hu-man love, bro-ther, sis - ter, par - ent, child,  
 5 For the Church which ev - er - more lift - eth ho - ly hands a - bove,



1 for the love which from our birth o - ver and a - round us lies,  
 2 hill and vale, and tree and flower, sun and moon, and stars of light,  
 3 for the mys - tic har - mo - ny link - ing sense to sound and sight,  
 4 friends on earth, and friends a - bove, for all gen - tle thoughts and mild,  
 5 of - fering up on ev - ery shore thy pure sac - ri - fice of love,

*Refrain*



Christ our God, to thee we raise this our hymn of grate-ful praise.

Words: Folliot Sanford Pierpoint (1835-1917), alt.

Music: *Lucerna Laudoniae*, David Evans (1874-1948) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

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

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

Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

*Gospeller:* The Gospel of the Lord.

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

The Homily, *seated*

Father Marshall Huey

## 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."

*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.

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 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.**



## The Prayer of St. Francis of Assisi

Lord, make me an instrument of your peace Where there is hatred, let me sow love.  
Where there is injury, pardon. Where there is doubt, faith, Where there is despair,  
hope. Where there is darkness, light. And where there is sadness, joy O Divine Mas-  
ter, grant that I may not so much seek to be consoled as to console To be under-  
stood, as to understand, to be loved, as to love For it is in giving that we receive and  
it's in pardoning that we are pardoned And it's in dying that we are born to Eternal  
Life. **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 un-  
done. 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:*

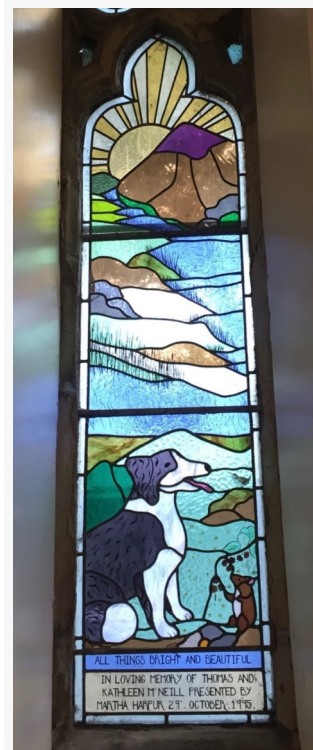
Almighty God, our heavenly Father, who of his great mercy hath promised for-  
giveness of sins to all those who with hearty repentance and true faith turn unto him,  
have mercy upon you, pardon and deliver you from all your sins, confirm and  
strengthen you in all goodness, and bring you to everlasting 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.

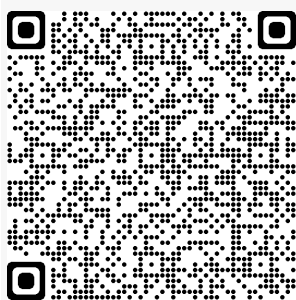
# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*Make me a Channel of Your Peace*

Sung by the Family Service 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 two-part setting. The top part is in treble clef with a key signature of one sharp (F#). The bottom part is in bass clef with the same key signature. The melody consists of simple, sustained notes. The lyrics are: "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." The score ends with a double bar line.

Praise God from whom all bless - ings flow; praise Him, all crea-tures here be -

low; praise Him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)  
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:*

(BCP page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

*People:* **And of your own have we given you.**

## We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Lift up your hearts.

*People:* **We lift them up to the Lord.**

*Celebrant:* Let us give thanks to the Lord our God.

*People:* **It is right to give him thanks and praise.**

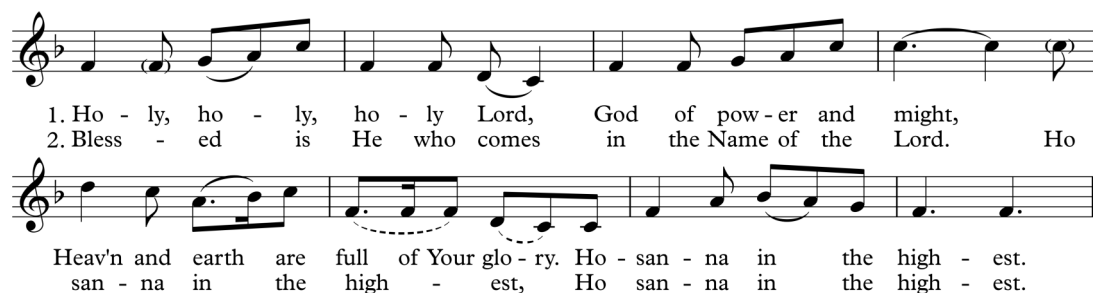
*The Celebrant continues:*

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

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

The Sanctus and Benedictus



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

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

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

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

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

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

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

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

## The Prayer of Consecration, *kneeling*

(BCP page 132)

### *Celebrant:*

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

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

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

Therefore we proclaim the mystery of faith:

### *Celebrant and People:*

**Christ has died.**

**Christ has risen.**

**Christ will come again.**

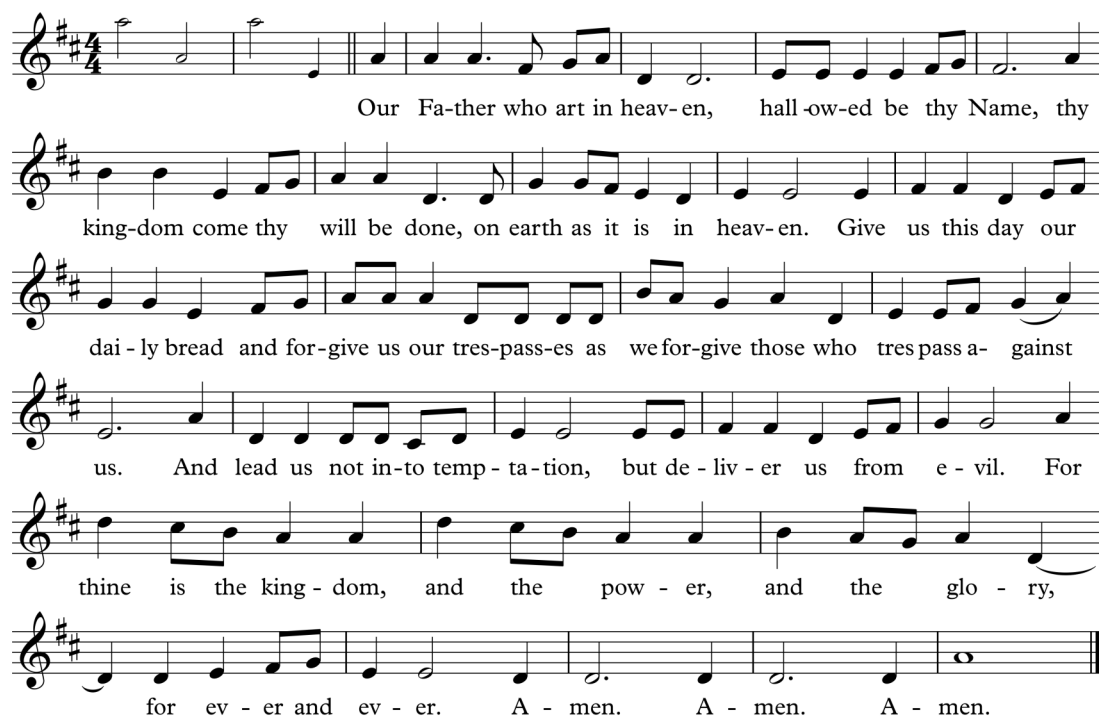
### *Celebrant:*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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

## The Lord's Prayer

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



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

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

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

## The Fraction

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

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

## The Prayer of Humble Access

(BCP page 135)

*Celebrant and People:*

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

### The Prayer of Humble Access

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

## The Agnus Dei (Lamb of God)

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

Setting: Eric Wyse (b. 1959).  
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The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words. At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

## The Invitation to Communion

(BCP page 136)

*Celebrant:*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Song, *seated*

*Lord, Let My Heart Be Good Soil*

Sung by the Family Service Team

1. Seek ye first the king - dom of God and its right- eous - ness,  
 2. Ask, and it shall be giv - en un - to you, seek, and ye shall find,  
 and all these things shall be add - ed un - to you; Al - le - lu, al - le - lu - ia!  
 knock, and the door shall be o - pened un - to you; Al - le - lu, al - le - lu - ia!  
 Al - le - lu - ia, al - le - lu - ia,  
 al - le - lu - ia! Al - le - lu, al - le - lu - ia!

Text: St. 1, Matt. 6:33; adapt. Karen Lafferty. St. 2 Matt. 7:7.

Music: Karen Lafferty. © 1972 Maranatha! Music. Used by permission. CCLI# 1984772

The Post Communion Prayer, *kneeling*

*Celebrant:* Let us pray.

*Celebrant and People:*

**Heavenly Father,**

**We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

The Blessing

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

The Recessional Song, *standing*

*All Creatures of Our God and King*

Verses 1, 2 & 7



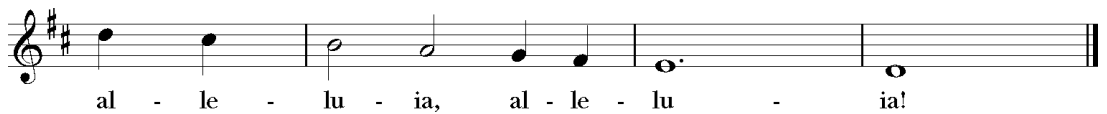
- 1 All crea - tures of our God and King, lift up your voic - es, let us  
 \*2 Great rush - ing winds and breez - es soft, you clouds that ride the heavens a -  
 \*3 Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to  
 4 Dear mo - ther earth, you day by day un - fold your bless - ings on our  
 5 All you with mer - cy in your heart, for - giv - ing o - thers, take your  
 \*6 And ev - en you, most gen - tle death, wait - ing to hush our fi - nal  
 7 Let all things their cre - a - tor bless, and wor - ship him in hum - ble -



- 1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing  
 2 loft, O — praise him, Al - le - lu - ia! Fair ris - ing  
 3 hear, Al - le - lu - ia, al - le - lu - ia! Fire, so in -  
 4 way, O — praise him, Al - le - lu - ia! All flowers and  
 5 part, O — sing now: Al - le - lu - ia! All you that  
 6 breath, O — praise him, Al - le - lu - ia! You lead back  
 7 ness, O — praise him, Al - le - lu - ia! Praise God the



- 1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,  
 2 morn, with praise re - joice, stars night - ly shin - ing, find a voice,  
 3 tense and fierce - ly bright, you give to us both warmth and light,  
 4 fruits that in you grow, let them his glo - ry al - so show:  
 5 pain and sor - row bear, praise God, and cast on him your care:  
 6 home the child of God, for Christ our Lord that way has trod:  
 7 Fa - ther, praise the Son, and praise the Spi - rit, Three in One:



*The refrain may be sung antiphonally, by phrase; all join in the final Alleluia.*

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 Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958)  
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As the service ends, we are charged to “go forth,” a challenge to reach out beyond our own church to the world around us.

## 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.