

ST. ANDREW'S PARISH CHURCH

Established 1706



The Transfiguration

The Holy Eucharist with Holy Baptism

The Family Service at 9:00 a.m.

March 2, 2025



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
 THE REVEREND DAVID ALWINE, *Assisting Priest*
 THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
 THE REVEREND LEE HERSHON, *Deacon Emeritus*
 DAVID ACRES, *Director of Music*
 KEVIN UPPERCUE, *Piano*
 BRENDA RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 JUDITH ACRES, *Administrative Assistant*
 REED TODD, *Sexton*

PAUL PORWOLL, *Historian*
 LARRY COOMER, *Graveyard Administrator*
 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 RT. REV. CHARLES F. EDGAR III, , *Bishop of The Anglican Diocese of South Carolina*

The Vestry

Kathy Abraham, 2028, *Senior Warden*
 Dean Bays, 2028
 Jim Beall, 2026
 Stefanie Christensen, 2026
 Pat Davis, 2028
 Rick Jennings, 2027
 T.J. Leavell, 2028
 Todd Lundgren, 2027, *Junior Warden*
 Randall Shealey, 2026
 Romaine Smith, 2027
 Michael Ulmer, 2027
 Gail Wagaman, 2026

John Steinmeyer, *Treasurer*
 Cindi Smith, *Clerk*

SERVING TODAY

The Reverend David Alwine
 HOMILIST

Evelyn Beckmann
 Mandy Beckmann
 LECTORS

The Beckmanns
 FAMILY OF THE DAY

CHALICE BEARER - Mandy Beckmann

VESTRY IN CHARGE - Romaine Smith, Gail Wagaman

ALTAR GUILD - Lilian Fogel, Daphne Simons, Erin Wilson

The Transfiguration
The Holy Eucharist with Holy Baptism
March 2, 2025
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

The Processional 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)
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The Acclamation

(BCP page 161)

- Celebrant:* Blessed be God: the Father, the Son, and the Holy Spirit.
People: **And blessed be his kingdom, now and for ever. Amen.**
Celebrant: There is one Body and one Spirit;
People: **There is one hope in God's call to us;**
Celebrant: One Lord, one Faith, one Baptism;
People: **One God and Father of all.**

The liturgy begins with the **Acclamation**, which is an eager expression of praise.

The Song of Praise, *standing*

Alleluia #1

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the ris - en Lord.
Al - le - lu - ia, al - le - lu - ia! Give praise to his Name.
1. Je - sus is Lord of all the earth.
2. Spread the good news o'er all the earth:
He is the King of cre - a - tion.
Je - sus has died and has ris - en.

Text: Donald Fishel (b. 1950)
Music: ALLELUIA NO. 1, Donald Fishel. Used by permission. OneLicense.net A-716890.

The Collect of the Day, *standing*

(BCP page 123)

Priest: The Lord be with you.

People: **And with your spirit.**

Priest: 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, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; 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 First Lesson

Exodus 34 verses 29-35

²⁹ When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. ³⁰ Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him. ³¹ But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. ³² Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him in Mount Sinai. ³³ And when Moses had finished speaking with them, he put a veil over his face. ³⁴ Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, ³⁵ the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Second Lesson (*will not be read*)

I Corinthians 12 verses 12-27-13:13

²⁷ Now you are the body of Christ and individually members of it. ²⁸ And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all possess gifts of healing? Do all speak with tongues? Do all interpret? ³¹ But earnestly desire the higher gifts. And I will show you a still more excellent way.

¹ If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. ² And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. ³ If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing. ⁴ Love is patient and kind; love does not envy or boast; it is not arrogant ⁵ or rude. It does not insist on its own way; it is not irritable or resentful; ⁶ it does not rejoice at wrongdoing, but rejoices with the truth. ⁷ Love bears all things, believes all things, hopes all things, endures all things. ⁸ Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. ⁹ For we know in part and we prophesy in part, ¹⁰ but when the perfect comes, the partial will pass away. ¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. ¹² For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. ¹³ So now faith, hope, and love abide, these three; but the greatest of these is love.

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 Gospel Song, *standing*

Alleluia, Sing to Jesus

Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
2. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!
3. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:
Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
Al - le - lu - ia! here the sin - ful flee to thee from day to day:
Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:
Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
thou with - in the veil hast en - tered, robed in flesh, our great High Priest:
Je - sus out of ev - ery na - tion hath re deemed us by his blood.
where the songs of all the sin - less sweep a - cross the crys - tal sea.
thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

Text: John Wilbur Chapman (1859-1918)
Music: HYFRYDOL, Rowland Hugh Prichard (1811-1887)

The Holy Gospel

St. Luke 9:28-36

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

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

²⁸ Now about eight days after these sayings Jesus took with him Peter and John and James and went up on the mountain to pray. ²⁹ And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. ³⁰ And behold, two men were talking with him, Moses and Elijah, ³¹ who appeared in glory and spoke of his exodus, which he was about to accomplish at Jerusalem. ³² Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him. ³³ And as the men were parting from him, Peter said to Jesus, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah”—not knowing what he said. ³⁴ As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. ³⁵ And a voice came out of the cloud, saying, “This is my Son, my Chosen One; listen to him!” ³⁶ And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.

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.”

The Presentation Hymn

Baptized in Water

1. Bap-tized in wa - ter, sealed by the Spir - it, cleansed by the blood of Christ our
 2. Bap-tized in wa - ter, sealed by the Spir - it, dead in the tomb with Christ our
 3. Bap-tized in wa - ter, sealed by the Spir - it, marked with the sign of Christ our
 king: heirs of sal - va - tion, trust - ing his
 king: one with his ris - ing, freed and for -
 king: born of the Spi - rit, we are God's
 prom - ise, faith - ful - ly now God's praise we sing.
 giv - en, thank - ful - ly now God's praise we sing.
 chil - dren; joy - ful - ly now God's praise we sing.

Text: Michael Seward (b. 1932)
 Music: BUNESSAN, Gaelic folk tune, arr. B. Wayne Bisbee (b. 1934)
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The Holy Baptism

Celebrant: Please be seated.

The Exhortation

(BCP page 162)

Celebrant:

Dearly beloved, Scripture teaches us that we were all dead in our sins and trespasses, but by grace we may be saved through faith. Our Savior Jesus Christ said, “Unless one is born of water and the Spirit, he cannot enter the kingdom of God”; and he commissioned the Church to “make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.” Here we ask our heavenly Father that this candidate being baptized with water, may be filled with the Holy Spirit, born again, and received into the Church as a living member of Christ’s body. Therefore, I urge you to call upon God the Father, through our Lord Jesus Christ, that of his abundant mercy he will grant to her that which by nature she cannot have.

The Presentation

Celebrant:

The Candidate for Holy Baptism will now be presented.

Presenters:

We present Addison James Achterhoff to receive the Sacrament of Baptism.

Celebrant:

Today, on behalf of Addy, you shall make vows to renounce the devil and all his works, to trust God wholeheartedly, and to serve him faithfully. It is your task to see that she is taught, as soon as she is able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. She must come to put her faith in Jesus Christ, and learn the Creeds, the Lord's Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of their souls. When she has embraced all these, she is to come to the Bishop to be confirmed, that she may publicly claim the Faith for her own and be further strengthened by the Holy Spirit to serve Christ and his kingdom.

Are you willing and ready to undertake this?

Godparents and Sponsoring Parents

I am, the Lord being my helper.

Profession of Faith

Celebrant: Do you renounce the devil and all the spiritual forces of wickedness that rebel against God?

Parents **I renounce them.**

Celebrant Do you renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

Parents **I renounce them.**

Celebrant Do you renounce the sinful desires of the flesh that draw you from the love of God?

Parents **I renounce them.**

The Celebrant prays over the Candidate saying:

Almighty God deliver you from the powers of darkness and evil, and lead you into the light and obedience of the kingdom of his Son Jesus Christ our Lord. **Amen.**

Celebrant: Do you turn to Jesus Christ and confess him as your Lord and Savior?

Parents: **I do**

Celebrant: Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

Parent: **I do**

Celebrant: Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

Parents: **I will, the Lord being my helper.**

Celebrant, addressing the congregation: Please Stand.

Celebrant: Will you who witness these vows do all in your power to support Addy in her life in Christ?

Congregation: **We Will**

Celebrant: Let us join with this family to proclaim our faith in the words of the ancient baptismal confession, the Apostle's Creed.

Celebrant: Do you believe and trust in God the Father:

People: **I do.**

I believe in God the Father almighty, creator of heaven and earth.

Celebrant: Do you believe and trust in Jesus Christ?

People: **I do.**

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father, He will come again to judge the living and the dead.

Celebrant: Do you believe and trust in the Holy Spirit?

People: **I do.**

I believe in the Holy Spirit, the catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Litany for the Candidate

The Deacon, or other person appointed may say:

Let us now pray for Addy who is to receive the Sacrament of Baptism.

That this child may come to confess her faith in Jesus Christ as Lord and Savior.

We beseech you to hear us good Lord.

That she may continue in the apostles' teaching and the fellowship, in the breaking of bread, and in the prayers.

We beseech you to hear us good Lord.

That she may walk in a manner worthy of the calling to which she has been called, ever growing in faith and all heavenly virtues.

We beseech you to hear us good Lord.

That she may persevere in resisting evil, and, whenever she falls into sin, repent and return to the Lord.

We beseech you to hear us good Lord.

That she may proclaim by word and deed the Good News of God in Christ Jesus to a lost and broken world.

We beseech you to hear us good Lord.

That as a living member of the Body of Christ, she may grow up in every way into him who is the head

We beseech you to hear us good Lord.

That, looking to Jesus, she may run with endurance the race set before her, and at the last receive the unfading crown of glory.

We beseech you to hear us good Lord.

Prayer for the Candidate

Celebrant:

Let us pray

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the flood, prefiguring the Sacrament of Holy Baptism. Look mercifully upon this your servant. Wash and sanctify her through your Holy Spirit, that she may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, she may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

Celebrant: Please be seated.

Thanksgiving over the Water

The Deacon, or the Celebrant, pours the water for Baptism.

Celebrant: The Lord be with you.

People: **And with your spirit**

Celebrant: Lift up you 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.**

Celebrant:

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are made regenerate by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

The Celebrant touches the water and says:

Now, Father, sanctify this water by the power of your Holy Spirit. May all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

The Baptism

The Celebrant says to the Sponsors:

What name is given this child?

The Celebrant pours water upon the Child three times, saying:

Addy, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Celebrant makes the sign of the Cross upon the forehead of the newly baptized child, saying:

Addy, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

Celebrant:

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, received her as your own child by adoption, made her a member of your holy Church, and raised her to the new life of grace. Sustain her O Lord, in your Holy Spirit, that she may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

Celebrant:

Let us welcome the newly baptized.

Celebrant and People:

We receive you into the fellowship of the Church. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in the royal priesthood of all his people.



Celebrant: Please stand.

The Peace

(BCP page 170)

Celebrant: The peace of the Lord be always with you.

People: **And with your spirit.**

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.

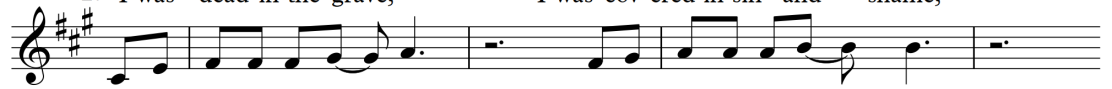
We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Amen (Because He Lives)



1. I be - lieve in the Son; I be-lieve in the Ris - en One;
2. I was dead in the grave; I was cov-ered in sin and shame;



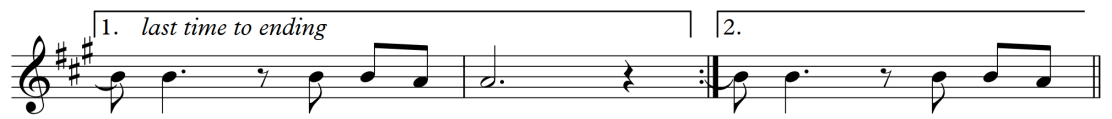
I be-lieve I o - ver - come by the pow-er of His blood;
I heard mer-cy call my name; He rolled the stone away.



A - men, a - men, I'm a - live, I'm a-live be-cause He lives;



A - men, a - men, let my song join the one that nev - er



ends be-cause He lives. ends be-cause He



lives, I can face to - mor - row; Be-cause He lives ev - 'ry fear is



gone; I know He holds my life, my fu-ture in His hand. A -
(to Refrain)

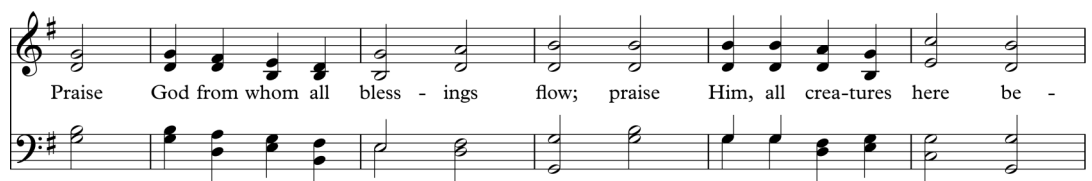


ends be-cause He lives; Be-cause He lives.

Words & Music: Ed Cash, Gloria Gaither, Jason Ingram, Matt Maher, Daniel Carson, William J. Gaither, & Chris Tomlin.
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The Presentation Song, *standing*

Doxology



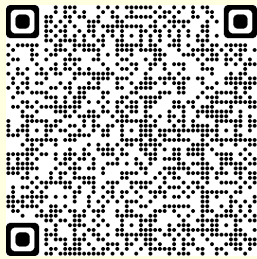
Praise God from whom all bless - ings flow; praise Him, all crea-tures here be -



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

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

If you want to give an offering to Old St. Andrew's, you may scan this QR code



Or visit oldstandrews.org and click on the giving tab.

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.**

(1 Chronicles 29:11-14)

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.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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



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 Bread is offered first and is typically placed in one’s open palm. After hearing the words “The Body of Christ, the bread of Heaven,” the bread is ready to be consumed. A chalice bearer will then offer the Wine.

We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

* If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please “blot” your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

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 is risen.

Christ will come again.

Celebrant:

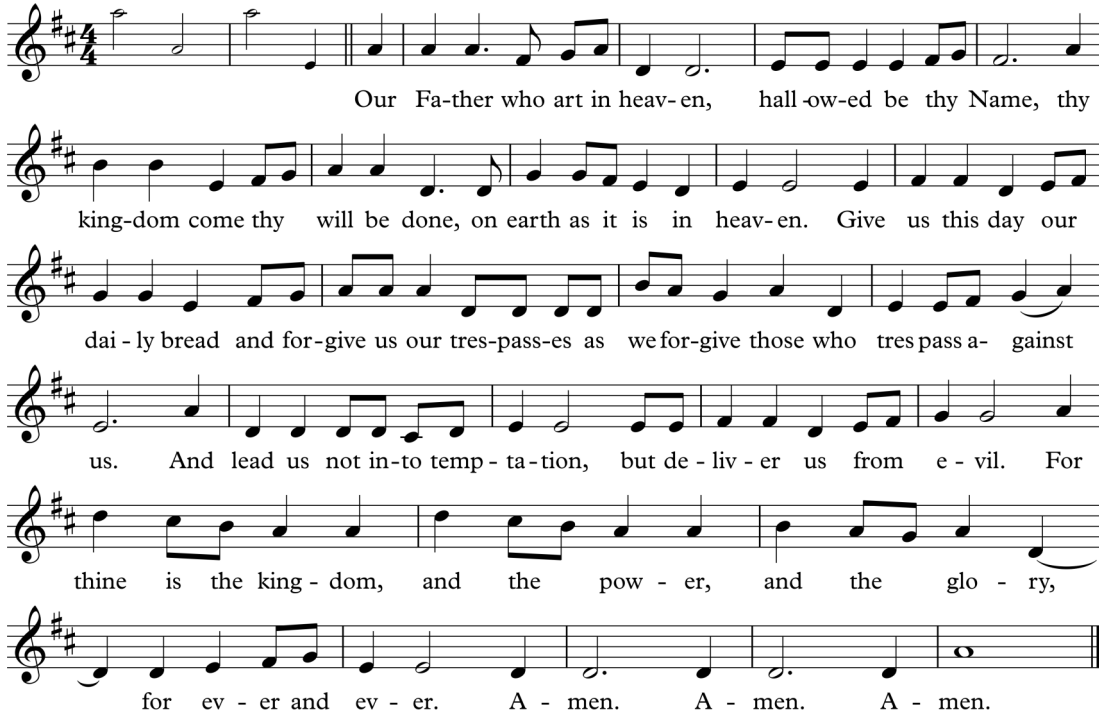
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, 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 trespass 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 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 **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 Prayer of Humble Access is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas

The Agnus Dei (Lamb of God)

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

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

(BCP page 136)

Celebrant:

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

(If you need Holy Communion brought to you in your pen, please ask the Usher.)

The First Communion Song, *seated*

Agnus Dei

Al - le - lu - ia, Al - le - lu - ia, for the Lord God Al - might - y
 reigns. Al - le - lu - ia, Al - le - lu - ia,
 for the Lord God Al - might - y reigns. Al - le - lu - ia.
Refrain
 Ho - ly, ho - ly are You, Lord God Al - might - y; Wor - thy is the
 Lamb, wor - thy is the Lamb. You are ho - ly, ho - ly are You, Lord God Al - might -
 y; Wor - thy is the Lamb, wor - thy is the Lamb. You are ho - ly.

Words and music by Michael W. Smith © 1990 Sony/ATV Milene Music BMI. Used by permission CCLI #1984772.

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.

The Second Communion Song, *seated*

Shine, Jesus, Shine

1. Lord, the light of Your love is shin - ing, in the midst of the
2. As we gaze on Your king - ly bright - ness so our fac - es dis -
dark - ness shin - ing; Je - sus, Light of the World, shine up - on us,
play Your like - ness, ev - er chang - ing from glo - ry to glo - ry;
set us free by the truth You now bring us; shine on me, shine on me.
mir - rored here, may our lives tell Your sto - ry; shine on me, shine on me.
Refrain
Shine, Je - sus, shine, fill this land with the Fa - ther's glo - ry;
blaze, Spir - it blaze; set our hearts on fire;
flow, riv - er, flow, flood the na - tions with grace and mer - cy;
send forth Your Word, Lord, and let there be light.

Words: Graham Kendrick, 1987 Music: *Shine, Jesus, Shine*, Graham Kendrick, 1987
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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 Third Communion Song, *(if needed) seated*

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 Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father,

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

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

The Blessing

The Recessional Song, *standing*

Soon and Very Soon



1,4. Soon and ve - ry soon,
2. No more cry - ing there, we are going to see the King!
3. No more dy - ing there,



Soon and ve - ry soon,
No more cry - ing there, we are going to see the King!
No more dy - ing there,



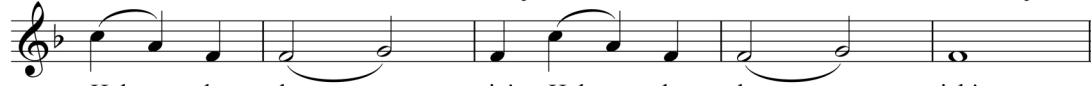
Soon and ve - ry soon,
No more cry - ing there, we are going to see the King!
No more dy - ing there,



Hal - le - lu - jah! Hal - le - lu - jah! We're going to see the King!



Hal - le - lu - jah! Hal - le - lu - jah!



Hal - le - lu - ia! Hal - le - lu - jah!

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We Go Out to Serve God

The Dismissal and Commissioning

(BCP page 138)

Priest or Deacon:

Our worship has concluded; our service begins.
Alleluia! Alleluia! Go in peace to love and serve the Lord.

People:

Thanks be to God! Alleluia! Alleluia! Alleluia!

As the service ends, we are charged to “go,” 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.

A Brief History of Saint Andrew's Parish Church

Built in 1706, this simple, elegant church is the oldest surviving structure used for worship south of Virginia. It is South Carolina's only remaining colonial cruciform church.

Our historic church holds a full schedule of worship services every Sunday. Some other early colonial churches in South Carolina are still used, but less often. (None is older.) Others have been replaced or augmented by newer buildings, some centuries old themselves, some modern. Still others have vanished, or their ruins stand in silence to ages past. Visitors to our national treasure see a beautifully restored building, but the church hides a past that left it for dead many times.

St. Andrew's Parish Church (commonly known as Old St. Andrew's) was one of ten Anglican churches in South Carolina established in 1706 by the Church Act. It was built to serve the Anglican planters along the Ashley River, a thriving tidal waterway that connected them to the city of Charles Town and to each other.

Rice, indigo, and slaves brought prosperity to the lands along the Ashley, where some of the wealthiest plantations in British North America were located. The church was expanded to the shape of a cross in 1723 to accommodate a growing population. It survived a major fire in the 1760s but was quickly rebuilt inside its existing walls. But the parish declined after the Revolution and into the antebellum era. Ministering to the slaves, at the church and three plantation chapels, became the focus of the clergy. From 1851 to 1891, the Rev. John Grimké Drayton, the renowned horticulturalist at Magnolia-on-the-Ashley just north of St. Andrew's, was rector.

The church was one of the few buildings along the Ashley that Union troops did not burn to the ground during the Civil War. It became a polling place and did not reopen until 1876, eleven years after the war ended. The parish found itself at the epicenter of two of the most important events of late nineteenth century Charleston: the phosphate mining boom along the Ashley and the Great Earthquake of 1886, which caused significant damage to the church. After Rev. Drayton died in 1891, St. Andrew's lay dormant for the next fifty-seven years.

In 1948 Episcopalians moving to the West Ashley suburbs reopened the dilapidated church, even though it was far away from new residential developments. Dogged perseverance brought slow but continual improvements. A parish house was built, and then expanded twice in quick succession. Hurricane Hugo (1989) caused major damage to the graveyard. Into the twenty-first century, the church undertook the most extensive restoration in its history and celebrated its tercentennial.

In 2013, the Parish left The Episcopal Church and aligned with the Anglican Diocese of South Carolina and later with the Anglican Church in North America (ACNA).

For more than 300 years, St. Andrew's has survived, indeed has thrived, against all odds.