

ST. ANDREW'S PARISH CHURCH

Established 1706



The Twenty-Third Sunday after Pentecost with Holy Baptism

The Holy Eucharist at 9:00 a.m.

October 27, 2024



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, *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*

PAUL PORWOLL, *Historian*
 MICHAEL CHRISTENSEN, *AV Coordinator*
 LARRY COOMER, *Graveyard Administrator*

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

Debra Bays, 2025
 Jim Beall, 2026
 Wilson Blanton, 2025 *Senior Warden*
 Stefanie Christensen, 2026
 Rick Jennings, 2027
 James Little, 2025 *Junior Warden*
 Todd Lundgren, 2027
 Randall Shealey, 2026
 Romaine Smith, 2027
 Michael Ulmer, 2027
 Gail Wagaman, 2026
 James Wilson, 2025

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

THE RT. REV. CHARLES F. EDGAR III, , *Bishop of The Anglican Diocese of South Carolina*

SERVING TODAY

The Reverend Marshall Huey
 HOMILIST

Clayton Davis
 Bartlee Davis
 LECTORS

The Scott Davises
 FAMILY OF THE DAY

CHALICE BEARER - Marie Connelly

VESTRY IN CHARGE - James Little, Michael Ulmer, Jim Beall

ALTAR GUILD - Janet Bex, Romaine Smith, Eric Smith, Andrea Ulmer

The Twenty-Third Sunday after Pentecost

October 27, 2024

The Holy Eucharist with Baptism at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

O for a Thousand Tongues to Sing

- 1 O for a thousand tongues to sing
my dear Redeemer's praise,
the glories of my God and King,
the triumphs of his grace!

- 3 Jesus! the Name that charms our fears
and bids our sorrows cease;
'tis music in the sinner's ears,
'tis life and health and peace.

- 5 Hear him, ye deaf; ye voiceless ones,
your loosened tongues employ;
ye blind, behold, your Savior comes;
and leap, ye lame, for joy!

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.**

Welcome!

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

If you are visiting with us today,
please take a **welcome brochure**
(located in the envelope rack on
the back of each pew) and fill out
the **visitor card**. Please place it in
the offering plate or leave it with
an usher.

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

He is ex-alt-ed, the King is ex-alt-ed on high, I will praise Him.
 He is ex-alt-ed, for - ev-er ex-alt-ed and I will praise His Name!
 He is the Lord, for ev-er His Truth shall reign. Heav-en and earth re-
 joice in His ho - ly Name. He is ex-alt-ed, the King is ex-alt-ed on high!

Text & Music: Twila Paris ©1985 Straightway Music & Mountain Spring Music. Used by permission. CCLI# 1984772

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

The Collect of the Day

(BCP page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; 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)

The Liturgy of the Word

The First Lesson

Isaiah 35

¹ The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; ² it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God. ³ Strengthen the weak hands, and make firm the feeble knees. ⁴ Say to those who have an anxious heart, "Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you." ⁵ Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; ⁶ then shall the lame man leap like a deer, and the tongue of the mute sing for joy.

Continued →

continued

For waters break forth in the wilderness, and streams in the desert; ⁷ the burning sand shall become a pool, and the thirsty ground springs of water; in the haunt of jackals, where they lie down, the grass shall become reeds and rushes. ⁸ And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray. ⁹ No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. ¹⁰ And the ransomed of the Lord shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Lector: The Word of the Lord.

People: **Thanks be to God**

The Second Lesson (*will not be read*)

Hebrews 5:11-6:12

¹¹ About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴ But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

6 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ² and of instruction about washings,^a the laying on of hands, the resurrection of the dead, and eternal judgment. ³ And this we will do if God permits. ⁴ For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, ⁵ and have tasted the goodness of the word of God and the powers of the age to come, ⁶ and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. ⁷ For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. ⁸ But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.

⁹ Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. ¹⁰ For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. ¹¹ And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, ¹² so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

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*

Open Our Eyes, Lord

1. O-pen our eyes, Lord, we want to see Je - sus, to reach out and
2. O-pen our ears, Lord, and help us to lis - ten, o - pen our

1.
touch eyes, him, and say that we love him.

2. *repeat song from beginning*
Lord, we want to see Je - sus.

Text & Music: Bob Cull (b. 1949)
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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.

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 Holy Gospel

St. Mark 10 verses 46-52

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

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

46 And they came to Jericho. And as Jesus was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. 47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!” 48 And many rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!” 49 And Jesus stopped and said, “Call him.” And they called the blind man, saying to him, “Take heart. Get up; he is calling you.” 50 And throwing off his cloak, he sprang up and came to Jesus. 51 And Jesus said to him, “What do you want me to do for you?” And the blind man said to him, “Rabbi, let me recover my sight.” 52 And Jesus said to him, “Go your way; your faith has made you well.” And immediately he recovered his sight and followed him on the way.

Gospeller: The Gospel of the Lord.

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

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 Harper Elizabeth Girone to receive the Sacrament of Baptism.

Celebrant:

Today, on behalf of Harper, 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 Harper 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 Harper 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:

Harper, 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:

Harper, 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.**

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Magnificent, Marvelous, Matchless Love
by Keith and Krystyn Getty

Magnificent, marvelous, matchless love
Too vast and astounding to tell
Forever existing in worlds above
Now offered and given to all

Oh, fountain of beauty eternal
The Father, the Spirit, the Son
Sufficient and endlessly generous
Magnificent, marvelous, matchless love

Creation is brimming with thankfulness
The mountains, exultant they stand
The seasons rejoice in Your faithfulness
All life is sustained by Your hand

You crown every meadow with color
You paint every shade in the sky
Each day the dawn wakes as an encore of
Magnificent, marvelous, matchless love

Chorus:
How great, how sure
His love endures forevermore
Magnificent, marvelous, matchless love

What grace that You entered our brokenness
You came in the fullness of time
How far we had fallen from righteousness
But not from the mercies of Christ

Your cross is our door to redemption
Your death is our fullness of life
That day, how forgiveness flowed as a flood
Magnificent, marvelous, matchless love

Repeat chorus

United in Your resurrection
You lift us to infinite heights
Could anything sever or take us from
Magnificent, marvelous, matchless love

Repeat chorus twice

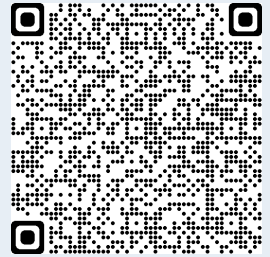
The Presentation Song, *standing*

Doxology

Musical score for 'The Presentation Song' in G major, 4/4 time. The score consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment (bass clef). 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.'

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

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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.**

(*I Chronicles 29:11-14*)



We Share God's Holy Communion

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.

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 Jesus Christ our Lord, you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

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, Ho
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)

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 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.

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.

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**, 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 Wye (b. 1959).
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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 pew, please ask the Usher.)

The First Communion Song, *seated*

Just As I Am

1 Just as I am, with - out one plea, but that thy
 2 Just as I am, though tossed a - bout with man - ya
 * 3 Just as I am, poor, wretch - ed, blind; sight, rich - es,
 4 Just as I am: thou wilt re - ceive; wilt wel - come,
 5 Just as I am, thy love un - known has bro - ken

1 blood was shed for me, and that thou bidd'st me
 2 con - flict, man - ya doubt; fight - ings and fears with -
 3 heal - ing of the mind, yea, all I need, in
 4 par - don, cleanse, re - lieve, be - cause thy prom - ise
 5 ev - ery bar - rier down; now to be thine, yea,

1 come to thee, O Lamb of God, I come, I come.
 2 in, with - out, O Lamb of God, I come, I come.
 3 thee to find, O Lamb of God, I come, I come.
 4 I be - lieve, O Lamb of God, I come, I come.
 5 thine a - lone, O Lamb of God, I come, I come.

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.

Words: Charlotte Elliot (1789-1871) Music: *Woodworth*, William Batchelder Bradbury (1816-1868)

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.

Amazing grace how sweet the sound
That saved a wretch like me
I once was lost, but now I'm found
Was blind, but now I see

'Twas grace that taught my heart to fear
And grace my fears relieved
How precious did that grace appear
The hour I first believed

Chorus:

My chains are gone, I've been set free
My God, my Savior has ransomed me
And like a flood His mercy reigns
Unending love
Amazing grace

The Lord has promised good to me
His word my hope secures
He will my shield and portion be
As long as life endures

Repeat chorus twice

The earth shall soon dissolve like snow
The sun forbear to shine
But God, who called me here below
Will be forever mine, will be forever mine
You are forever mine

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*

Alleluia, Sing to Jesus

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)

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 rejoicing in the power of the spirit.

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 before 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.

- Paul Porwoll, author of *Against All Odds: History of Saint Andrew's Parish Church, Charleston, 1706-2013*