

ST. ANDREW'S PARISH CHURCH

Established 1706



The Fourteenth Sunday after Pentecost

The Family Service at 9:00 a.m.

September 11, 2022



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
THE REVEREND DAVID ALWINE, *Assistant to the Rector*
THE REVEREND LEE HERSHON, *Deacon Emeritus*
DAVID ACRES, *Director of Music*
ANN HOOD, *Organist/Pianist*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL, *Historian*
MICHAEL CHRISTENSEN, *AV Coordinator*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Retired
Assistant Bishop, The Dominican Republic, Retired
Bishop in Residence, Old St. Andrew's Parish Church

The Vestry

Kathy Abraham, 2024, *Senior Warden*
William Adams, 2024
Debra Bays, 2025
Mandy Beckmann, 2023
Wilson Blanton, 2025
Rich Carns, 2023
Carrie Davis, 2023
Roxanne Erskine, 2024
Jenny Fogle, 2023
Herb Huser, 2024
James Little, 2025, *Junior Warden*
James Wilson, 2025

John Steinmeyer, *Treasurer*
Cindi Smith, *Clerk*
Andy Lacour, *Chancellor*

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

SERVING TODAY

The Reverend Marshall Huey
HOMILIST

Clark Wilson
Erin Wilson
LECTORS

The Wilsons
FAMILY OF THE DAY

CHALICE BEARER - Eric Smith

VESTRY IN CHARGE - Jenny Fogle, James Wilson, Debra Bays

ALTAR GUILD - Janet Bex, Romaine Smith, Eric Smith

The Fourteenth Sunday after Pentecost

September 11, 2022

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

Here I am to Worship



1. Light of the world, you stepped down in-to dark - ness, o - pened my eyes, let me see,
2. King of all days, oh so high - ly ex - alt - ed, glo - rious in heav - en a - bove,



beaut - y that made this heart a - dore you, hope of a life spent with You.
hum - bly you came to the earth you cre - at - ed, all for love's sake be - came poor.



Here I am to wor - ship, here I am to bow down, here I am to say that you're my God;



you're al - to - geth - er love - ly, al - to - geth - er wor - thy, al - to - geth - er won - der - ful to me.

Words and music by Tim Hughes
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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 Acclamations

(BCP page 123)

Leader: Blessed be God: the Father, the Son, and the Holy Spirit

People: **And blessed be His kingdom, now and forever. Amen.**

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

The Collect for Purity

(BCP page 124)

Leader: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

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*

He is Exalted

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.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

(Please be seated for the Lessons)

We Hear God's Word

The First Lesson (*will not be read*)

Exodus 32: 1, 7-14

When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, “Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.” And the LORD said to Moses, “Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, ‘These are your gods, O Israel, who brought you up out of the land of Egypt!’” And the LORD said to Moses, “I have seen this people, and behold, it is a stiff-necked people. Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you.” But Moses implored the LORD his God and said, “O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, ‘With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth’? Turn from your burning anger and relent from this disaster against your people. Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, ‘I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.’” And the LORD relented from the disaster that he had spoken of bringing on his people

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Second Lesson

1 Timothy 1:12-17

I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

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**You Are My All in All*

The 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. You are my strength when I am weak, You are the Treas-ure that I seek, You are my All in
2. Tak - ing my sin, my cross, my shame, ris-ing a - gain, I bless Your name, seek - ing You as a pre - cious
All; when I fall down You pick me
jewel, Lord, to give up I'd be a fool, You are my All in All.
up, when I am dry, You fill my cup,
Refrain
Je - sus, Lamb of God, wor - thy is Your name;
Je - sus, Lamb of God, wor - thy is Your name.

Words and music: Dennis Jernigan
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The Holy Gospel

Luke 15:1-10

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"

Gospeller: The Holy Gospel of our Lord Jesus Christ according to Luke.
People: **Glory to you, Lord Christ.**

Now the tax collectors and sinners were all drawing near to hear Jesus. And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them." So Jesus told them this parable: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."

Gospeller: The Gospel of the Lord.
People: **Praise to you, Lord Christ.**

We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

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

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

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

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

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

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Edgar; Bishop Skilton, Father Marshall, Father Joe, Father David, Deacon Lee, and our staff, and we ask you to bless them. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant.

Lord God, we pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular Fr. Zac Nash, Chaplain at Joint Base Charleston; All Saints' Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; San José Church in the Dominican Republic, their Rector, Fr. Sandino Sanchez and their Bishop, Moises Quezada; and 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.

Celebrant:

Almighty God, who sits on the throne of judgment, we humbly beseech thee to bless the members of the South Carolina Supreme Court as they deliberate this final petition filed against us. Give unto them the spirit of wisdom and understanding, that they may provide finality to these lawsuits and enable us to continue our mission and ministry here. Guide and direct us as to how to best serve and support Camp St. Christopher and the parishes who have been displaced. Grant to all of us in our Diocese your peace which truly passes understanding, and the reassurance that you are a just and loving God.

Reader: Lord, in your mercy:

People: **Hear our prayer.**

We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

Celebrant: Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

People: **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

The Absolution, *kneeling*

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

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

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.

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*

At the Cross

1. Oh, Lord, you've searched me, You know my way;
e-ven when I fail You, I know You love me.

2. Your ho - ly pre - sence, sur - round - ing me,
3. You go be - fore me, You shield my way,
4. And when the earth fades, falls from my eyes,
in ev - ery sea - son, You're hand up - holds me, I know You
and I stand be - fore You, love me, I know You love me.

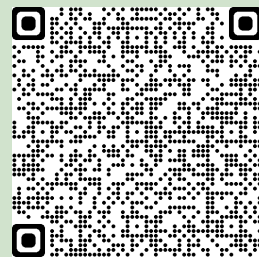
Refrain
At the cross I bow my knee, where Your blood was shed for
me, there's no great - er love than this; You have o - ver come the
grave, Your glo - ry fills the high - est place; what can sep - er - ate me now? *1st time, to vs. 3*
2nd & 3rd time, going on
You tore the veil, You made a way, when You said that it is done;
You tore the veil, You made a way, when You said that it is done; *1st time, to vs. 4*
2nd time, to ending

Ending
At the cross I bow my knee, where Your blood was shed for me,
there's no great - er love than this.

Words and music by Reuben Morgan and Darlene Zschech
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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 rede

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

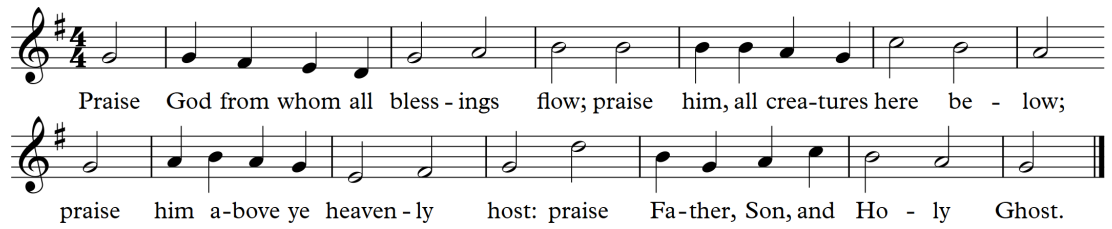


Or visit oldstandrews.org and click on the giving tab.

eming work.

The Presentation Song, *standing*

Doxology



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.**

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.

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)

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 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."

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.

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 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 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.

The First Communion Song, *seated*

Shepherd of Souls, Refresh and Bless




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

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

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

The Second Communion Song, *seated*

Amazing Grace



1. A - maz - ing grace! how sweet the sound, that saved a wretch like me!
 2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved;
 3. The Lord has prom - ised good to me, his Word my hope se - cures;
 4. Through man - y dan - gers, toils, and snares, I have al - rea - dy come;
 5. When we've been there ten thou - sand years, bright shin - ing as the sun,

I once was lost but now am found, was blind but now I see.
 how pre - cious did that grace ap - pear the hour I first be - lieved!
 he will my shield and por - tion be as long as life en - dures.
 'tis grace that brought me safe thus far, and grace will lead me home.
 we've no less days to sing God's praise than when we'd first be - gun.

Text: John Newton (1725-1807), alt.; st. 5, John Rees (19th cent.)
 Music: NEW BRITAIN, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921)

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*

Wonderful Merciful Savior

1. Won - der - ful, mer - ci - ful Sav - ior, pre - cious Re - deem - er and Friend;
 2. Coun - se - lor, Com - fort - er, Keep - er, Spir - it we long to em - brace;
 3. Al - might - y, in - fi - nite Fa - ther, faith - ful - ly lov - ing Your own;
 who would have thought that a Lamb could res - cue the souls of men?
 You of - fer hope when our hearts have hope - less - ly lost the way;
 here in our weak - ness You find us fall - ing be - fore Your throne;
Refrain
 Oh, You res - cue the souls of men. (to vs. 2)
 oh, we hope - less - ly lost the way. You are the One that we praise,
 oh, we're fall - ing be - fore Your throne.
 You are the One we a - dore, You give the heal - ing and grace our
 hearts al - ways hun - ger for; oh, our hearts al - ways hun - ger for.

Text: Dawn Rodgers and Eric Wyse, 1989; Music: VINE RIDGE, Dawn Rodgers, 1989.
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We Go Out to Serve God

As the service ends, we are charged to "go forth," a challenge to reach out beyond our own church to the world around us.

The Dismissal and Commissioning

(BCP page 138)

Priest or Deacon:

Our worship has concluded; our service begins.

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.



"Handel in Italy"
 Handel seemed at his most productive when, as a young man of 22, he visited Italy from 1706-1710. He wrote exciting and challenging music, including Dixit Dominus and Nisi Dominus. The concert also includes Pergolesi/ Durante's Magnificat.

The King's Counterpoint present
"VOX REGIS"
 in concert



Old St. Andrew's Parish Church
 2604 Ashley River Road, Charleston. 29414
Sunday, September 18, 2:00pm
 Tickets available from David or Judith
 or by telephoning 216 217 7721



Vox Regis are joined by The North Carolina Baroque Orchestra. This is the first time the NCBO had joined forces with Vox Regis, and the concert includes stirring choruses and beautiful arias.
 General Admission \$20
 Students/Seniors \$15
 (Group Discounts available)