St. Andrew's Parish Church

Established 1706



The Twenty-Fifth Sunday after Pentecost
Christ the King Sunday

The Family Service at 9:00 a.m.

November 15, 2026

Welcoming All, Worshipping Christ
Witnessing God's Love

The Clergy & Staff

THE REV. MARSHALL HUEY, *Rector*
THE REV. RICHARD GIERSCH, *Associate Rector*
THE REV. DAVID ALWINE, *Assisting Priest*
THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
THE REV. LEE HERSHON, *Deacon Emeritus*
DAVID ACRES, *Director of Music*
JUDITH ACRES, *Assistant to the Director of Music*
KYLIE SMOAK, *Director of Children's Choir*
KEVIN UPPERCUE, *Pianist*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
TERESA HART, *Administrative Assistant*
WILLIAM ADAMS, *Sunday Sexton*

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, 2028, *Senior Warden*
Dean Bays, 2028
John Cunningham 2029
Pat Davis, 2028
Dale Finkbine 2029
Jonathan Graham 2029
Rick Jennings, 2027
T.J. Leavell, 2028
James Little 2029
Todd Lundgren, 2027, *Junior Warden*
Romaine Smith, 2027
Michael Ulmer, 2027
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Roxanne Erskine, *Membership Coordinator*
Paul Porwoll, *Historian*

The Vestry Elect 2030

Stefanie Christensen
John Havers
Jeffery Hearn
Nick Picou

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

The Twenty-Fifth Sunday After Pentecost
Christ the King

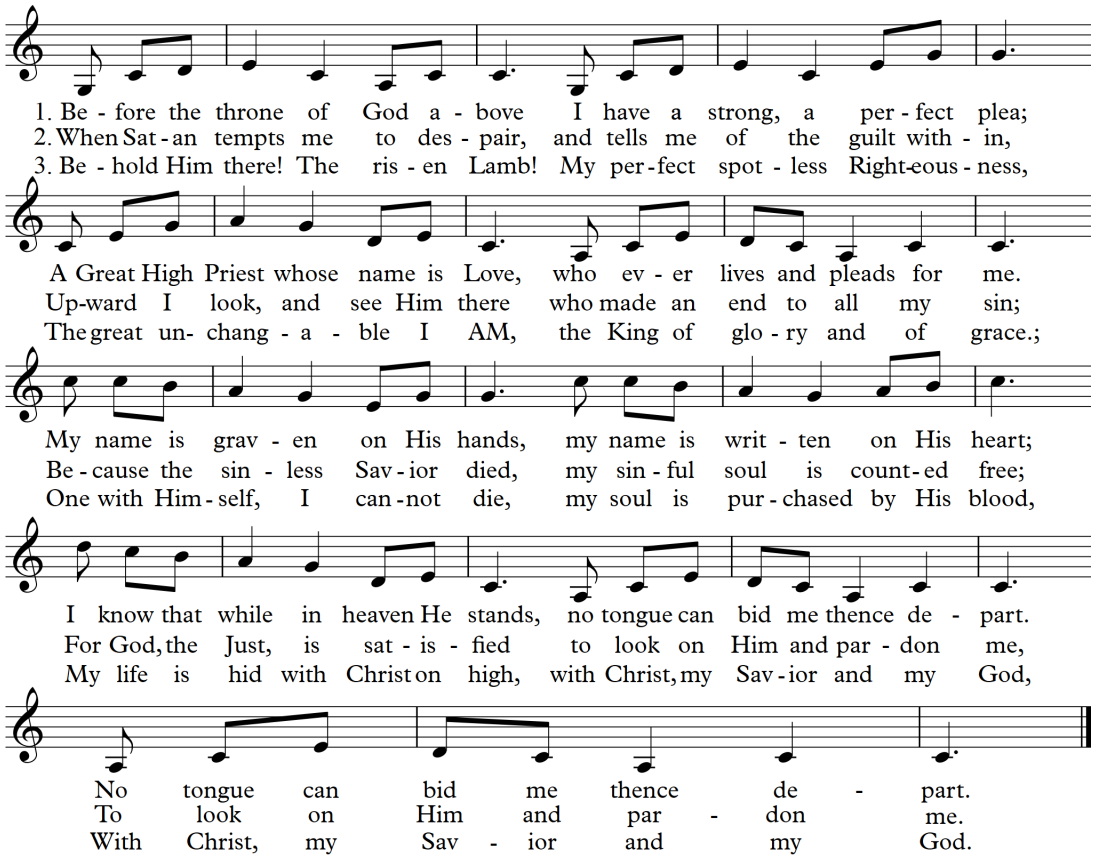
November 15, 2026

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Rector's Welcome

The Processional Song, *standing* — Before the Throne of God



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

Welcome!

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

Our Mission Statement...

Welcoming All, Worshipping Christ, Witnessing God's Love

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.

The Acclamation - (BCP page 123)

Celebrant: Blessed be God: the Father, the Son, and the Holy Spirit.
People: **And blessed be his kingdom, now and for ever. Amen.**

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ

The Collect for Purity (BCP page 124)

Celebrant and People: **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.**

These words of Christ bring to our attention the perfect standard of God's righteousness and what He requires of us. Both **The Summary of the Law** and The Decalogue (Ten Commandments) are valid options for this movement of the liturgy. The Summary was first used in place of The Decalogue in 1718.

The Summary of the Law (BCP page 124)

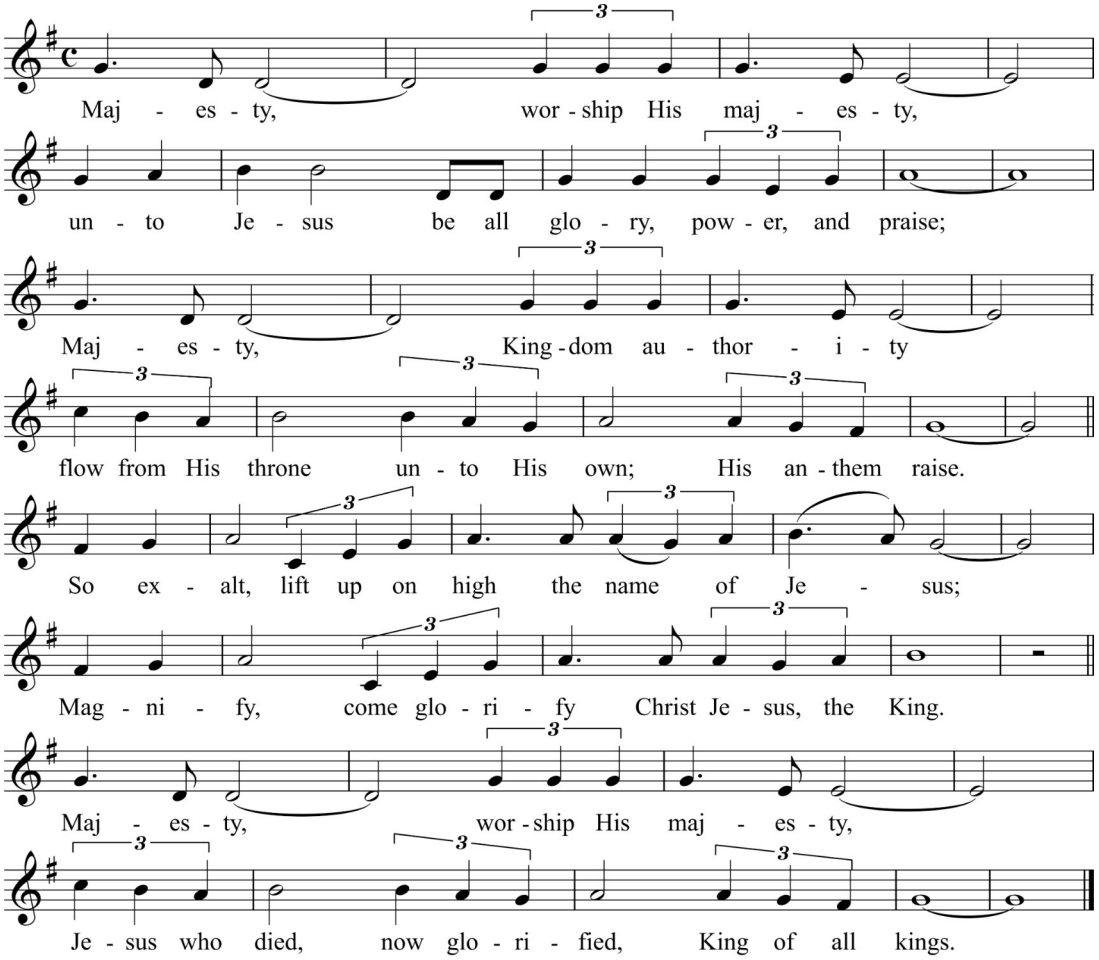
Celebrant: Hear what our Lord Jesus Christ says:
You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

The words Kyrie Eleison. Christe Eleison. mean Lord, Have mercy. Christ, Have Mercy. Within the liturgy, it lifts our voices in a prayer for the compassion of Christ after the declaration of the Summary of the Law, which holds up the standard of God's righteousness. Kyrie Eleison first appeared in the Holy Communion Service as the response of a litany in the Antioch-Jerusalem liturgy after the middle of the 4th century. Around 595AD, Christe Eleison was added by St. Gregory the Great of Rome.

The Kyrie (BCP page 124)

Celebrant: Lord, have mercy upon us.
People: **Christ, have mercy upon us.**
Celebrant: Lord, have mercy upon us.

The Song of Praise, *standing* Majesty



Words and music by Jack Hayford, 1977
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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, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

(*Please be seated*)

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.

We Hear God's Word

The First Lesson I Samuel 8

When Samuel became old, he made his sons judges over Israel. 2 The name of his first-
born son was Joel, and the name of his second, Abijah; they were judges in Beersheba. 3
Yet his sons did not walk in his ways but turned aside after gain. They took bribes and
perverted justice.
4 Then all the elders of Israel gathered together and came to Samuel at Ramah 5 and said
to him, "Behold, you are old and your sons do not walk in your ways. Now appoint for
us a king to judge us like all the nations." 6 But the thing displeased Samuel when they
said, "Give us a king to judge us." And Samuel prayed to the Lord. 7 And the Lord said
to Samuel, "Obey the voice of the people in all that they say to you, for they have not
rejected you, but they have rejected me from being king over them. 8 According to all the
deeds that they have done, from the day I brought them up out of Egypt even to this
day, forsaking me and serving other gods, so they are also doing to you. 9 Now then, obey
their voice; only you shall solemnly warn them and show them the ways of the king who
shall reign over them."
10 So Samuel told all the words of the Lord to the people who were asking for a king
from him. 11 He said, "These will be the ways of the king who will reign over you: he will
take your sons and appoint them to his chariots and to be his horsemen and to run be-
fore his chariots. 12 And he will appoint for himself commanders of thousands and com-
manders of fifties, and some to plow his ground and to reap his harvest, and to make his
implements of war and the equipment of his chariots. 13 He will take your daughters to be
perfumers and cooks and bakers. 14 He will take the best of your fields and vineyards and
olive orchards and give them to his servants. 15 He will take the tenth of your grain and of
your vineyards and give it to his officers and to his servants. 16 He will take your male ser-
vants and female servants and the best of your young men and your donkeys, and put
them to his work. 17 He will take the tenth of your flocks, and you shall be his slaves. 18
And in that day you will cry out because of your king, whom you have chosen for your-
selves, but the Lord will not answer you in that day."
19 But the people refused to obey the voice of Samuel. And they said, "No! But there shall
be a king over us, 20 that we also may be like all the nations, and that our king may judge
us and go out before us and fight our battles." 21 And when Samuel had heard all the
words of the people, he repeated them in the ears of the Lord. 22 And the Lord said to
Samuel, "Obey their voice and make them a king." Samuel then said to the men of Israel,
"Go every man to his city."

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 Second Lesson Samuel 16: 1-13

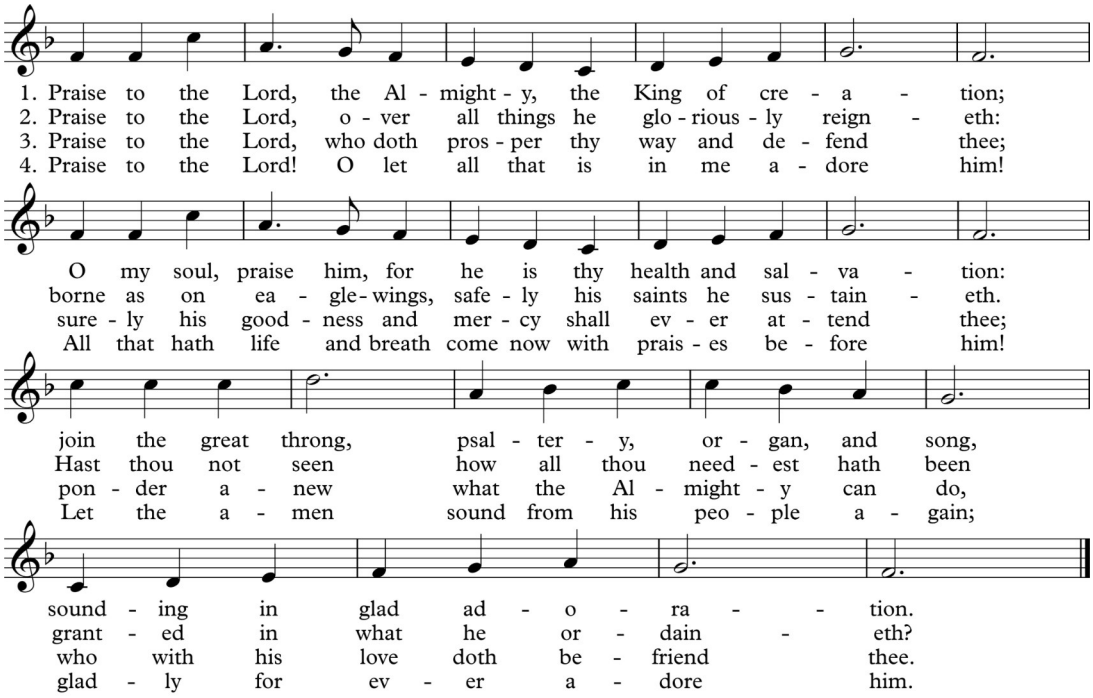
The Lord said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." **2** And Samuel said, "How can I go? If Saul hears it, he will kill me." And the Lord said, "Take a heifer with you and say, 'I have come to sacrifice to the Lord.' **3** And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you." **4** Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, "Do you come peaceably?" **5** And he said, "Peaceably; I have come to sacrifice to the Lord. Consecrate yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons and invited them to the sacrifice.

6 When they came, he looked on Eliab and thought, "Surely the Lord's anointed is before him." **7** But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart." **8** Then Jesse called Abinadab and made him pass before Samuel. And he said, "Neither has the Lord chosen this one." **9** Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." **10** And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The Lord has not chosen these." **11** Then Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest,[a] but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here." **12** And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the Lord said, "Arise, anoint him, for this is he." **13** Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the Lord rushed upon David from that day forward. And Samuel rose up and went to Ramah.

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

The SPARK Bible Lesson, David is Chosen, page 126

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



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

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. John 19:1-19

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

Then Pilate took Jesus and flogged him. 2 And the soldiers twisted together a crown of
thorns and put it on his head and arrayed him in a purple robe. 3 They came up to him,
saying, "Hail, King of the Jews!" and struck him with their hands. 4 Pilate went out
again and said to them, "See, I am bringing him out to you that you may know that I
find no guilt in him." 5 So Jesus came out, wearing the crown of thorns and the purple
robe. Pilate said to them, "Behold the man!" 6 When the chief priests and the officers
saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him
yourselves and crucify him, for I find no guilt in him." 7 The Jews answered him, "We
have a law, and according to that law he ought to die because he has made himself the
Son of God." 8 When Pilate heard this statement, he was even more afraid. 9 He en-
tered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave
him no answer. 10 So Pilate said to him, "You will not speak to me? Do you not know
that I have authority to release you and authority to crucify you?" 11 Jesus answered
him, "You would have no authority over me at all unless it had been given you from
above. Therefore he who delivered me over to you has the greater sin."12 From then
on Pilate sought to release him, but the Jews cried out, "If you release this man, you
are not Caesar's friend. Everyone who makes himself a king opposes Caesar." 13 So
when Pilate heard these words, he brought Jesus out and sat down on the judgment
seat at a place called The Stone Pavement, and in Aramaic Gabbatha. 14 Now it was the
day of Preparation of the Passover. It was about the sixth hour. He said to the Jews,
"Behold your King!" 15 They cried out, "Away with him, away with him, crucify him!"
Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have
no king but Caesar." 16 So he delivered him over to them to be crucified. So they took
Jesus, 17 and he went out, bearing his own cross, to the place called The Place of a
Skull, which in Aramaic is called Golgotha. 18 There they crucified him, and with him
two others, one on either side, and Jesus between them. 19 Pilate also wrote an inscrip-
tion and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews."

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

The Homily, *seated* Father Marshall Huey

We Respond to God

The Nicene Creed, *standing* (BCP page 127)

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

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

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

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."

The Prayers of the People, *standing* (BCP page 128)

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Wood, Bishop Dobbs, Bishop Edgar; Bishop Skilton, Father Marshall, Father Rich, Father David, Father Doug, 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 San José Church in the Dominican Republic, their Rector, Fr. Isaac Pringle and their Bishop, Moises Quezada; Fr. Rob Sturdy, Anglican Chaplain at The Citadel, and Fr. Angel Davila and the Anglican congregation of San Andres in West Ashley.

Lord God, we pray for the leaders of our country, especially President Trump, Governor McMaster, Mayor Cogswell, 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 pray for all those who have departed this life in the certain hope of resurrection, *(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.

The Prayers of the People are led by a member of the Order of the Daughters of the King. If you would like our Daughters of the King to pray for a specific need, please fill out a confidential prayer card found at the prayer box near the main entrance to the church.

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

About the "posture" of prayer:
It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

Celebrant: and People:

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray, in the hearts of all people the true love of peace, and guide with your pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility your kingdom may go forward, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. Amen.

We Ask for God's Forgiveness

We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

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.**

In the **Confession of Sin and Absolution,** our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God's complete forgiveness through Jesus Christ.

The Absolution, *kneeling*

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

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

The Comfortable Words (BCP page 130)

These verses of Scripture following the Absolution serve as a seal of assurance that for those who are truly penitent, the Lord has put away their sins. They are comforting in that they give us the strength to believe we are forgiven. **The Comfortable Words** come directly from the first Anglican Book of Common Prayer 1549 written by Thomas Cranmer and were included through German Lutheran influence.

Bishop or Celebrant:

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest. (*Matthew 11:28)*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. (*John 3:16)*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. (*1 Timothy 1:15)*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. (*1 John 2:1-2)*

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.

The Peace (BCP page 131)

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* — *King of Kings*

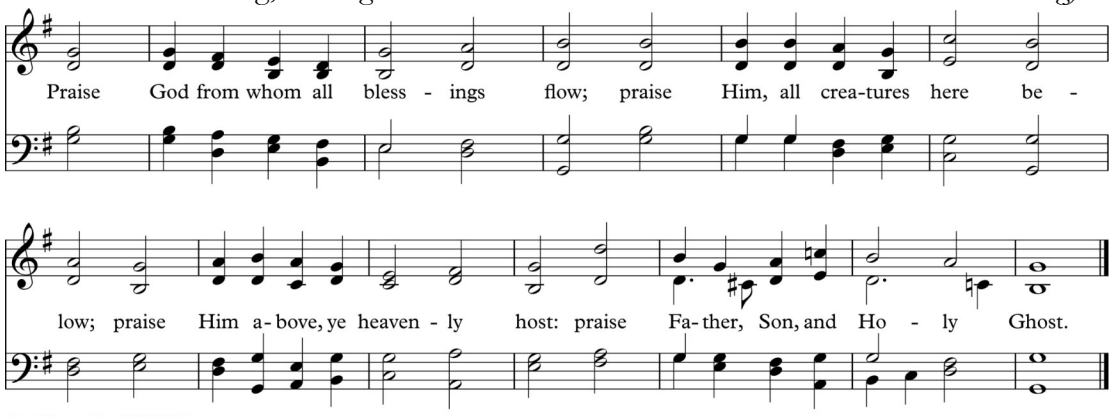
By Hillsong Worship

In the darkness we were waiting
Without hope, without light
'Til from Heaven You came running
There was mercy in Your eyes
To fulfill the law and prophets
To a virgin came the word
From a throne of endless glory
To a cradle in the dirt
Chorus:
Praise the Father, praise the Son
Praise the Spirit, three in one
God of glory, Majesty
Praise forever to the King of Kings
To reveal the kingdom coming
And to reconcile the lost
To redeem the whole creation
You did not despise the cross
For even in your suffering
You saw to the other side
Knowing this was our salvation
Jesus for our sake you died
Chorus:
And the morning that You rose
All of Heaven held its breath
Til that stone was moved for good
For the Lamb had conquered death
And the dead rose from their tombs
And the angels stood in awe
For the souls of all who'd come
To the Father are restored
And the church of Christ was born
Then the Spirit lit the flame
Now this gospel truth of old
Shall not kneel, shall not faint
By His blood and in His name
In His freedom I am free
For the love of Jesus Christ
Who has resurrected me
Chorus:

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.

The Presentation Song, *standing* *Doxology*



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

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.

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

The Sursum Corda, *remain standing* (BCP page 132)

Celebrant: The Lord be with you.
People: **And with your spirit.**
Celebrant: Lift up your hearts.
People: **We lift them up to the Lord.**
Celebrant: Let us give thanks to the Lord our God.
People: **It is right to give him thanks and praise.**

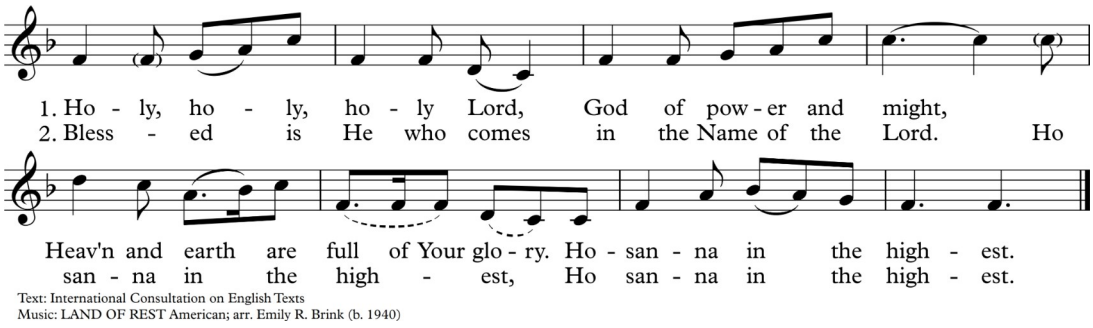
The Celebrant continues:

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

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

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

The Sanctus



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.

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

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.

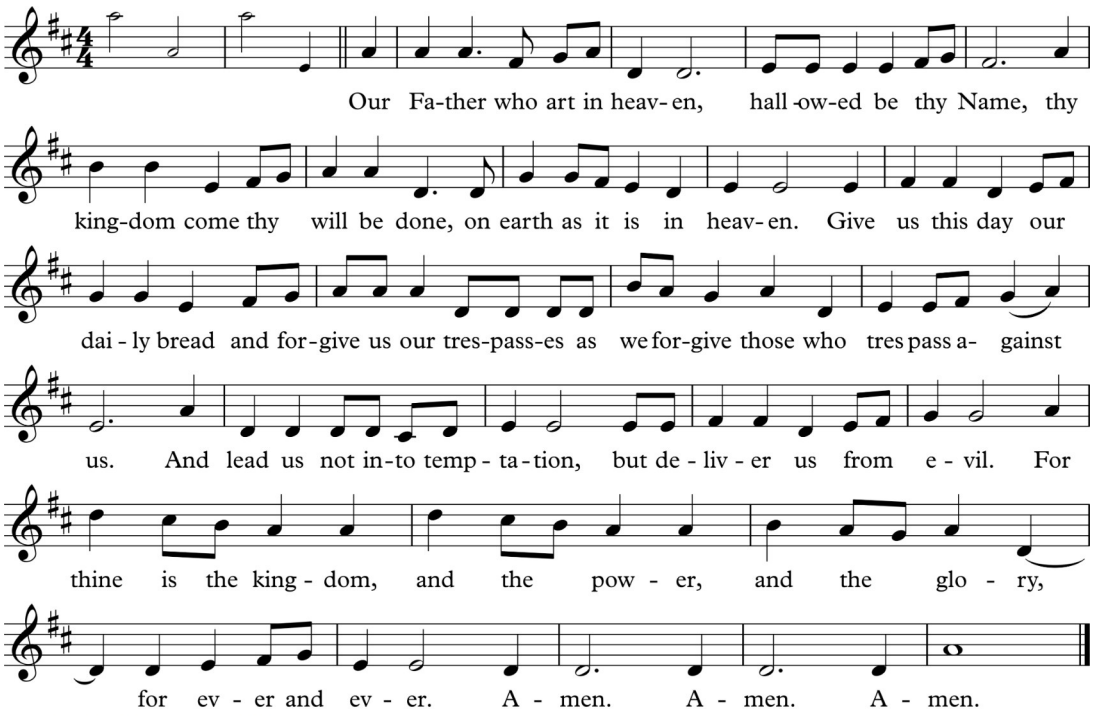
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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,** 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 Lord's Prayer

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



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 (BCP page 135)

Celebrant: Alleluia. Christ our Passover is sacrificed for us.
People: **Therefore let us keep the feast. Alleluia.**

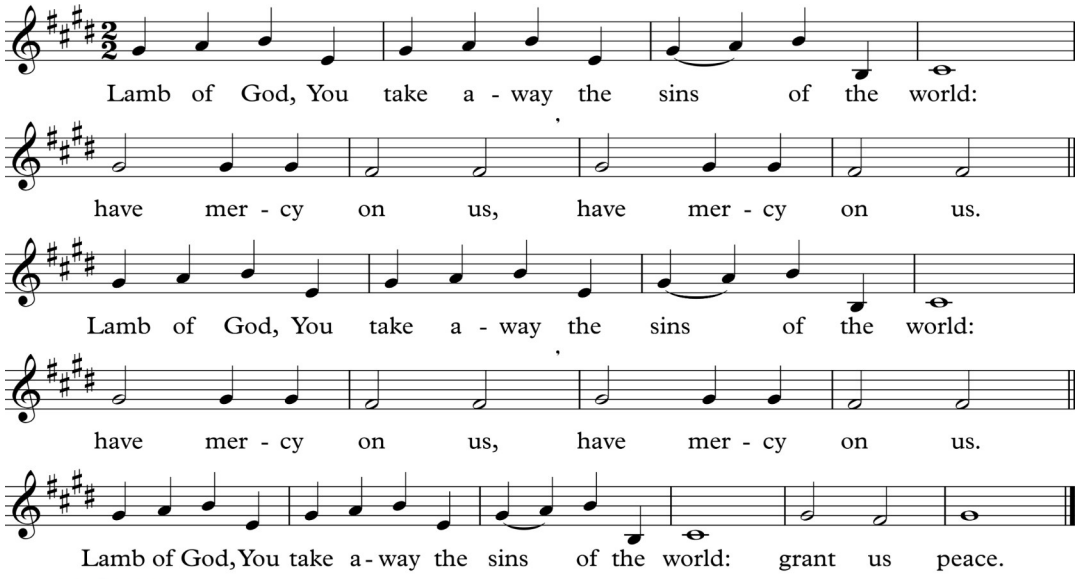
The Prayer of Humble Access is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas

The Prayer of Humble Access (BCP page 135)

Celebrant and People:

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

The Agnus Dei (Lamb of God)



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 pew, please ask the Usher.)

The First Communion Song, *seated* *Behold Our God*

Who has held the oceans in his hands?
Who has numbered every grain of sand?
Kings and nations tremble at his voice
All creation rises to rejoice

Chorus:

Behold our God, seated on his throne
Come, let us adore him
Behold our king, nothing can compare
Come, let us adore him

Who has given counsel to the Lord?
Who can question any of his words?
Who can teach, the one who knows all things?
Who can fathom all his wondrous deeds?

Repeat Chorus

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.

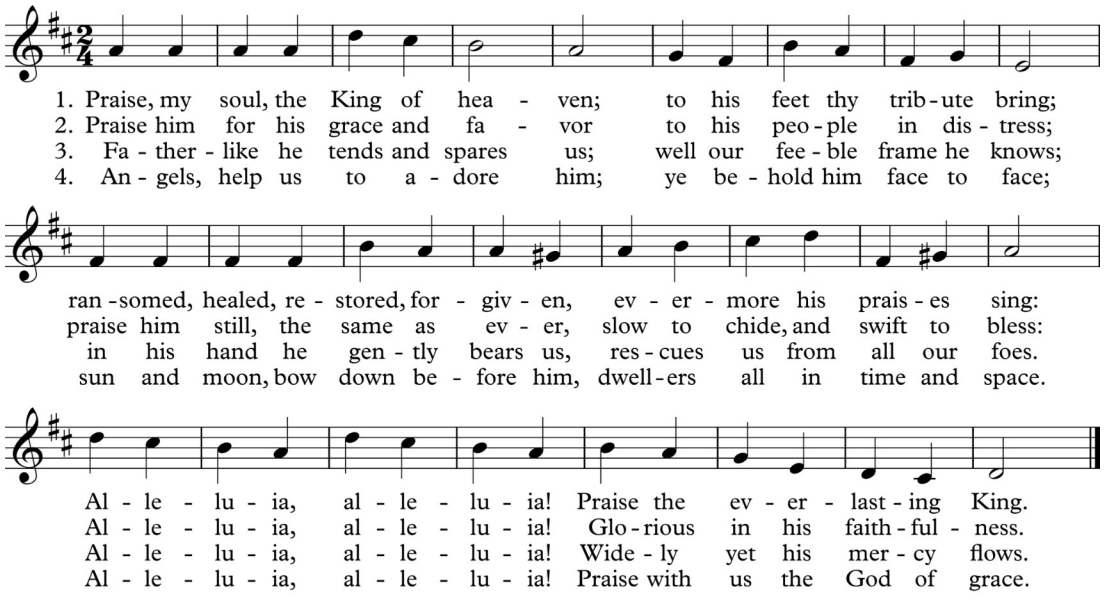
Who has felt the nails upon his hands?
Bearing all the guilt of sinful man
God eternal, humbled to the grave
Jesus, Savior, risen now to reign

Repeat Chorus

You will reign forever (let Your glory fill the Earth) – sung 8 times

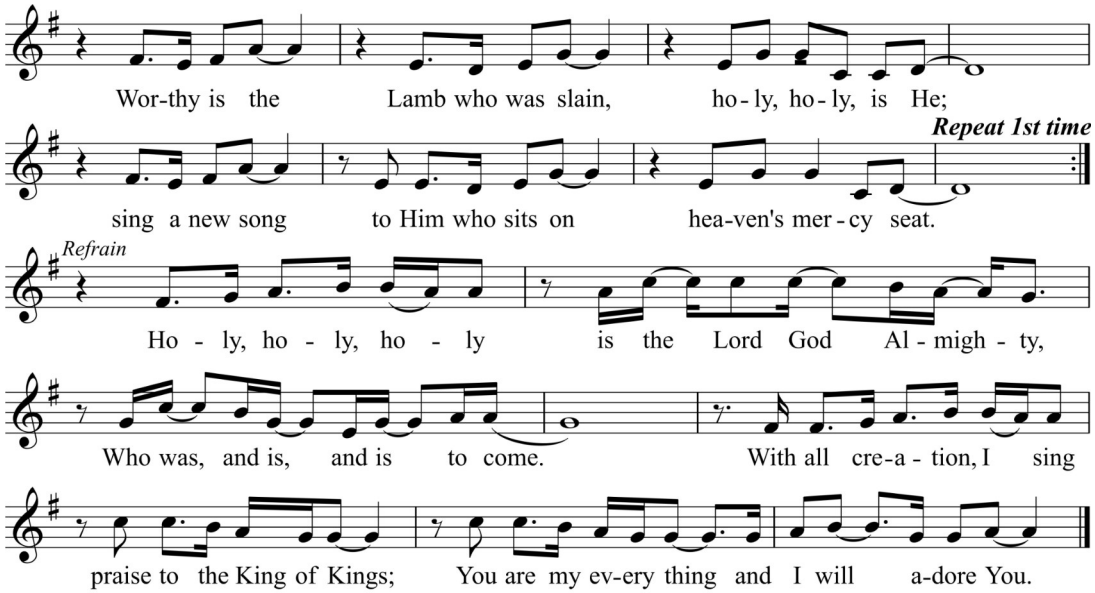
Repeat chorus twice.

The Second Communion Song, *seated* — *Praise My Soul*



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

The Third Communion Song, *seated* — *Revelation Song*



Words and music: Jennie Lee Riddle
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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 Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

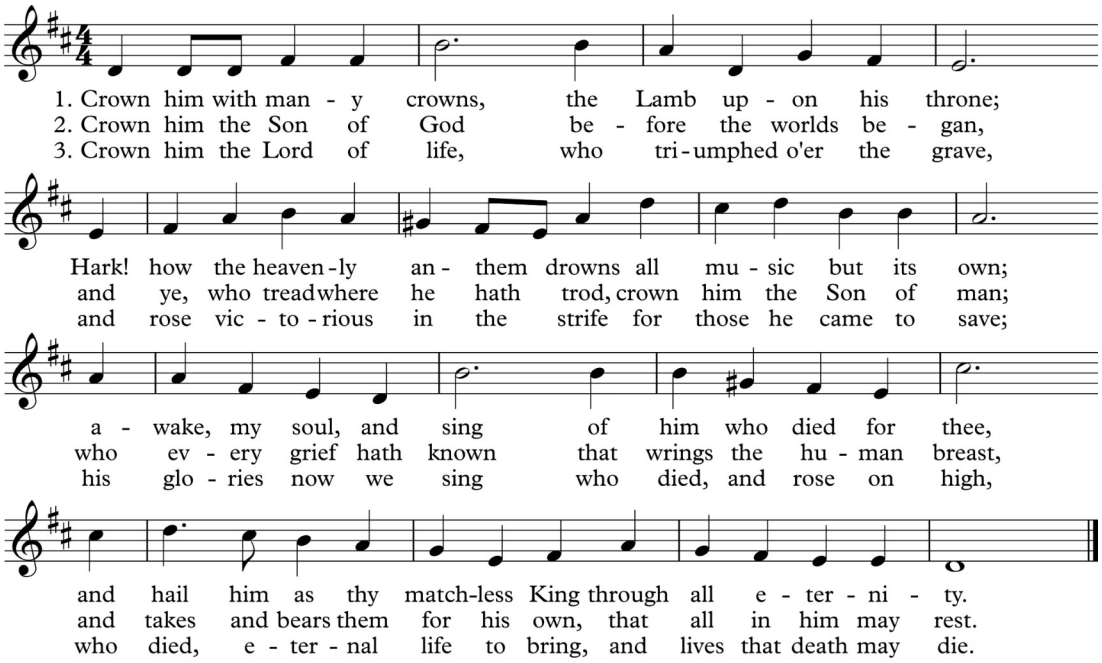
Celebrant and People:

Heavenly Father,

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

The Blessing (BCP page 137)

The Recessional Song, *standing* *Crown Him With Many Crowns*



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

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.

We Go Out to Serve God

The Dismissal and Commissioning (BCP page 138)

Celebrant 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!**

NOTES

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.

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