

# ST. ANDREW'S PARISH CHURCH

Established 1706



**The Fourth Sunday of Easter**  
The Holy Eucharist with Holy Baptism  
The Family Service at 9:00 a.m.  
May 11, 2025



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REV. MARSHALL HUEY, *Rector*  
 THE REV. RICHARD GIERSH, *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*  
 KEVIN UPPERCUE, *Organist/Pianist*  
 BRENDA RINDGE, *Director of Christian Education*  
 AMY AUSTEN, *Parish Administrator*  
 JEANNE GERHARDT, *Parish Bookkeeper*  
 JUDITH ACRES, *Director of Children's Choir*  
 TERESA HART *Administrative Assistant*  
 REED TODD, *Sexton*  
 LARRY COOMER, *Graveyard Administrator*  
 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, *2028 Senior Warden*  
 Dean Bays, *2028*  
 Jim Beall, *2026*  
 Stefanie Christensen *2026*  
 Pat Davis, *2028*  
 Rick Jennings, *2027*  
 T J Leavell, *2028*  
 Todd Lundgren, *2027 Junior Warden*  
 Randall Shealey, *2026*  
 Romaine Smith, *2027*  
 Michael Ulmer, *2027*  
 Gail Wagaman, *2026*  
  
 John Steinmeyer, *Treasurer*  
  
 Cindi Smith, *Clerk*

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

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## **SERVING TODAY**

The Reverend Marshall Huey  
 HOMILIST

Marie Connelly  
 Abigail Connelly  
 LECTORS

The Connellys  
 FAMILY OF THE DAY

PRAYERS OF THE PEOPLE– Vicki Filan

CHALICE BEARER - Marie Connelly

VESTRY IN CHARGE - Stephanie Christensen, Jim Beall

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

The 4th Sunday of Easter  
The Holy Eucharist with Holy Baptism  
May 11, 2025  
The Family Service at 9:00 a.m.

*Welcome!*

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

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

The Processional Song, *standing*

*Holy is the Lord*

We stand and lift up our hands, for the joy of the Lord is our strength;  
we bow down and wor - ship Him now; how great, how awe - some is He.  
And to- geth - er we sing, ev - ery - one sing:  
Ho - ly is the Lord God Al - might - ty, the earth is filled with His glo  
- ry; ho - ly is the Lord God Al - might - ty, the earth  
is filled with His glo - ry, the earth is filled with His glo - ry.

Words and music by Louie Giglio & Chris Tomlin  
© 2003 worship.together.com songs/sixsteps music Used by permission CCLI License # 1984772.

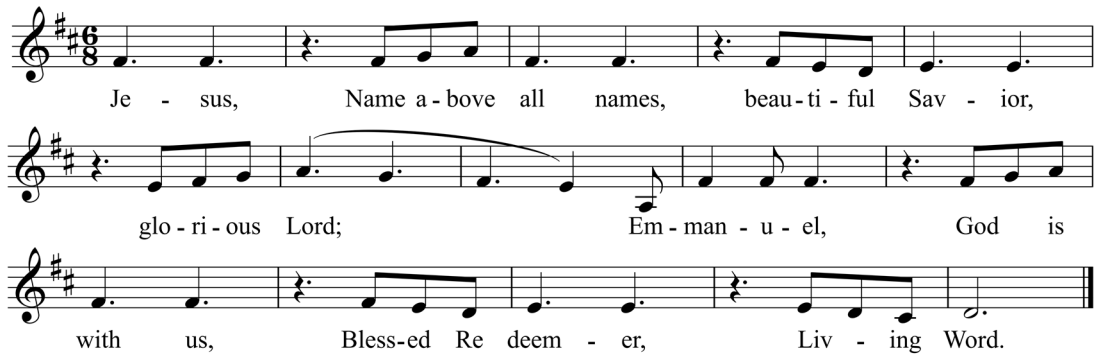
If you are visiting with us today,  
please take a **welcome brochure**  
(located in the envelope rack on  
the back of each pew) and fill out  
the **visitor card**. Please place it in  
the offering plate or leave it with  
an usher.

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

The Acclamation

(BCP page 161)

- Celebrant:* Alleluia! Christ is Risen!  
*People:* **The Lord is risen indeed! Alleluia!**  
*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.**



Je - sus, Name a - bove all names, beau - ti - ful Sav - ior,  
glo - ri - ous Lord; Em - man - u - el, God is  
with us, Bless - ed Re deem - er, Liv - ing Word.

Words and music: Nadia Hearn  
© 1974, 1978 Scripture in Song. Used by permission CCLI #1984772.

### THE COLLECT OF THE DAY (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

O God, whose Son Jesus Christ is the Good Shepherd of your people: Grant that, when we hear his voice, we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. **Amen.**

*(Please be seated)*

## We Hear God's Word

THE FIRST NEW TESTAMENT LESSON *(will not be read)*

Acts 13:13-16, 26-39

<sup>13</sup> Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And John left them and returned to Jerusalem, <sup>14</sup> but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down. <sup>15</sup> After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, "Brothers, if you have any word of encouragement for the people, say it." <sup>16</sup> So Paul stood up, and motioning with his hand said: "Men of Israel and you who fear God, listen.

<sup>26</sup> "Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. <sup>27</sup> For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him. <sup>28</sup> And though they found in him no guilt worthy of death, they asked Pilate to have him executed. →

<sup>29</sup> And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. <sup>30</sup> But God raised him from the dead, <sup>31</sup> and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. <sup>32</sup> And we bring you the good news that what God promised to the fathers, <sup>33</sup> this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, “You are my Son, today I have begotten you.” <sup>34</sup> And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, “I will give you the holy and sure blessings of David.” <sup>35</sup> Therefore he says also in another psalm, “You will not let your Holy One see corruption.” <sup>36</sup> For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, <sup>37</sup> but he whom God raised up did not see corruption. <sup>38</sup> Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, <sup>39</sup> and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses.

Lector: The Word of the Lord.

**People: Thanks be to God.**

#### THE SECOND NEW TESTAMENT LESSON

Revelation 7 verses 9-17

<sup>9</sup> After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, <sup>10</sup> and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!” <sup>11</sup> And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, <sup>12</sup> saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.” <sup>13</sup> Then one of the elders addressed me, saying, “Who are these, clothed in white robes, and from where have they come?” <sup>14</sup> I said to him, “Sir, you know.” And he said to me, “These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. <sup>15</sup> “Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. <sup>16</sup> They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. <sup>17</sup> For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.”

Lector: The Word of the Lord.

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

The SPARK Bible Lesson, *seated*

The Good Shepherd  
SPARK Bible, pg. 436

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.



*Read in unison from your Prayer Card.*The Gospel Song, *standing*

## The King of Love my Shepard Is

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. The King of love my shep - herd is, whose good - ness  
 2. Where streams of liv - ing wa - ter flow, my ran - somed  
 5. Thou spread'st a ta - ble in my sight; thy unc - tion  
 6. And so through all the length of days thy good - ness

fail - eth nev - er; I noth - ing lack if  
 soul he lead - eth, and where the ver - dant  
 grace be - stow - eth; and oh, what trans - port  
 fail - eth nev - er: Good Shep - herd, may I

I am his, and he is mine for ev - er.  
 pas - tures grow, with food ce - les - tial feed - eth.  
 of de - light from thy pure chal - ice flow - eth!  
 sing thy praise with - in thy house for ev - er.

Text: Henry Williams Baker (1821-1877); para. of Psalm 23  
 Music: ST. COLUMBA, Irish Melody

## THE HOLY GOSPEL

## St. John 10 Verses 11-30

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

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

<sup>11</sup> Jesus said, I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup> He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. <sup>13</sup> He flees because he is a hired hand and cares nothing for the sheep. <sup>14</sup> I am the good shepherd. I know my own and my own know me, <sup>15</sup> just as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup> And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. <sup>17</sup> For this reason the Father loves me, because I lay down my life that I may take it up again. <sup>18</sup> No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

<sup>19</sup> There was again a division among the Jews because of these words. <sup>20</sup> Many of them said, "He has a demon, and is insane; why listen to him?" <sup>21</sup> Others said, "These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?" <sup>22</sup> At that time the Feast of Dedication took place at Jerusalem. It was winter, <sup>23</sup> and Jesus was walking in the temple, in the colonnade of Solomon. <sup>24</sup> So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

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."

<sup>25</sup>Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name bear witness about me, <sup>26</sup>but you do not believe because you are not among my sheep. <sup>27</sup>My sheep hear my voice, and I know them, and they follow me. <sup>28</sup>I give them eternal life, and they will never perish, and no one will snatch them out of my hand. <sup>29</sup>My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. <sup>30</sup>I and the Father are one.”

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

The Homily, *seated*

The Reverend Marshall Huey

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:* In the name of God, Father Son and Holy Spirit, **Amen.** 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 Gwendolyn Erwin Harris to receive the Sacrament of Baptism.

*Celebrant:*

Today, on behalf of Gwendolyn, 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?

*Sponsoring Parents and Godparents*

**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 Gwendolyn 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.



*Deacon or Assisting Priest:* Do you believe and trust in God the Father:

*People:* **I do.**

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

*Deacon or Assisting Priest:* 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.**

*Deacon or Assisting Priest:* 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

*Deacon or assisting priest::*

Let us now pray for Gwendolyn 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 full name is given this child?

(Gwendolyn Erwin Harris is named Gwendolyn for her paternal Grandmother and Erwin from her mother's family.)

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

Gwendolyn, 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:*

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

*Celebrant:*

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

*Celebrant:*

Let us welcome the newly baptized.

*Celebrant and People:*

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



*Celebrant:* Please stand.

The Peace

(BCP page 170)

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

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

**The Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.

# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Sung by Our Children's Choir

## The Compassion Song

Words and Music by Keith Getty, Kristyn Getty and Stuart Townend

There is an everlasting kindness You lavished on us  
When the radiance of Heaven came to rescue the lost  
You called the sheep without a shepherd to leave their distress  
For Your streams of forgiveness and the shade of Your rest

And with compassion for the hurting You reached out Your hand  
As the lame ran to meet You and the dead breathed again  
You saw behind the eyes of sorrow and shared in our tears  
Heard the sigh of the weary, let the children draw near

### Chorus:

What boundless love, what fathomless grace  
You have shown us, O God of compassion  
Each day we live an offering of praise  
As we show to the world Your compassion

How beautiful the feet that carry this Gospel of peace  
To the fields of injustice and the valleys of need  
To be a voice of hope and healing, to answer the cries  
Of the hungry and helpless, with the mercy of Christ

### Chorus:

What boundless love.....

The Presentation Song, *standing*

*Doxology*

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?)

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



Or visit [oldstandrews.org](http://oldstandrews.org) and click on the giving tab.

*Celebrant:*

(BCP page 131)

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

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

(1 Chronicles 29:11-14)

## We Share God’s Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Lift up your hearts.

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

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

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

*The Celebrant continues:*

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

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has won for us 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



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



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

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

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

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

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

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

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

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



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

*Celebrant:*

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

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

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

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant:*

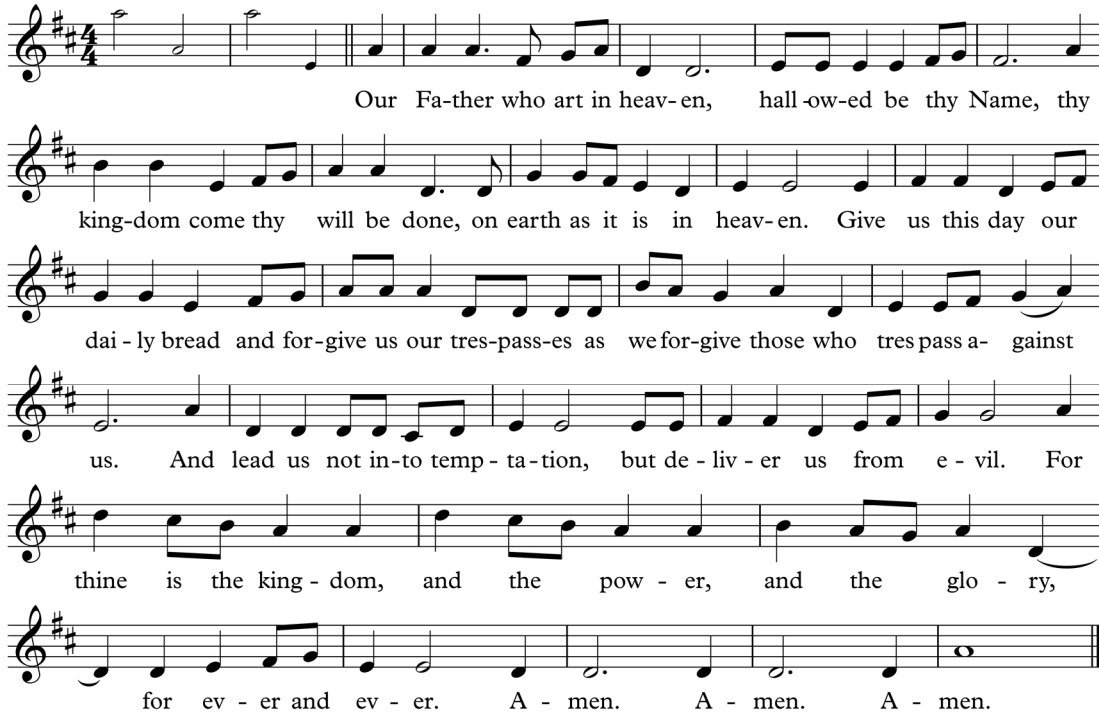
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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

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

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

## The Lord's Prayer

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



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

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

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

## The Fraction

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

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

## The Prayer of Humble Access

(BCP page 135)

*Celebrant and People;*

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

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

## The Agnus Dei (Lamb of God)

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

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

(BCP page 136)

*Celebrant:*

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

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

## The First Communion Song, *seated*

### Good Shepherd of My Soul

Written by Keith Getty, Kristyn Getty  
Stuart Townend and Fiona de Barra

Good Shepherd of my soul,  
Come dwell within me;  
Take all I am and mold  
Your likeness in me.  
Before the cross of Christ,  
This is my sacrifice:  
A life laid down and ready to follow.

The troubled find their peace  
In true surrender;  
The prisoners their release  
From chains of anger.  
In springs of living grace  
I find a resting place  
To rise refreshed and ready to follow.

continued over.....

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.

I'll walk this narrow road  
 With Christ before me,  
 Where thorns and thistles grow  
 And cords ensnare me.  
 Though doubted and denied,  
 He never leaves my side,  
 But lifts my head and calls me to follow.

And when my days are gone,  
 My strength is failing,  
 He'll carry me along  
 Through death's unveiling.  
 Earth's struggles overcome,  
 Heaven's journey just begun  
 To search Christ's depths and ever to follow.

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 Second Communion Song, *seated*

*Shepard 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 Third Communion Song, *(if needed) seated*

*Before the throne of God above*

1. Be - fore the throne of God a - bove I have a strong, a per - fect plea;  
 2. When Sat - an tempts me to des - pair, and tells me of the guilt with - in,  
 3. Be - hold Him there! The ris - en Lamb! My per - fect spot - less Right - eous - ness,

A Great High Priest whose name is Love, who ev - er lives and pleads for me.  
 Up - ward I look, and see Him there who made an end to all my sin;  
 The great un - chang - a - ble I AM, the King of glo - ry and of grace.;

My name is grav - en on His hands, my name is writ - ten on His heart;  
 Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed free;  
 One with Him - self, I can - not die, my soul is pur - chased by His blood,

I know that while in heaven He stands, no tongue can bid me thence de - part.  
 For God, the Just, is sat - is - fied to look on Him and par - don me,  
 My life is hid with Christ on high, with Christ, my Sav - ior and my God,

No tongue can bid me thence de - part.  
 To look on Him and par - don me.  
 With Christ, my Sav - ior and my God.

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

The Post Communion Prayer, *kneeling*

*Celebrant:* Let us pray.

*Celebrant and People:*

**Heavenly Father,**

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

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



# The Blessing

## The Recessional Song, *standing*

## *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

### The Dismissal and Commissioning

(BCP page 138)

*Priest or Deacon:*

Our worship has concluded; our service begins.

Alleluia! Alleluia! Go in peace to love and serve the Lord.

*People:*

**Thanks be to God! Alleluia! Alleluia! Alleluia!**

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

The Scripture quotations are from the English Standard Version of the Bible.

## A Brief History of Saint Andrew's Parish Church

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

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

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

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

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

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

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

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