

ST. ANDREW'S PARISH CHURCH

established 1706



THE THIRD SUNDAY OF ADVENT

The Family Service at 9:00 a.m.

December 13, 2020



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
BRAD NETTLES, JR., *Director of Youth Ministry*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*
WALTER STANLEY, *Sexton*

PAUL PORWOLL *Historian*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Ret
Assistant Bishop, The Dominican Republic, Ret.

The Vestry

THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*

Kathy Abraham 2021
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Rich Carns, 2023
Clay Chandler, 2021
Tommy Compton, 2022
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Jennie Fogle, 2023
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Michael Ulmer, 2022, *Senior Warden*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*



*The flowers on the altar today are given
to the Glory of God and in loving memory of
Rivers Jacobs
by Paul & Lori Porwoll.*

The Third Sunday of Advent

December 13, 2020

The Family Service at 9:00 a.m.

Welcome!

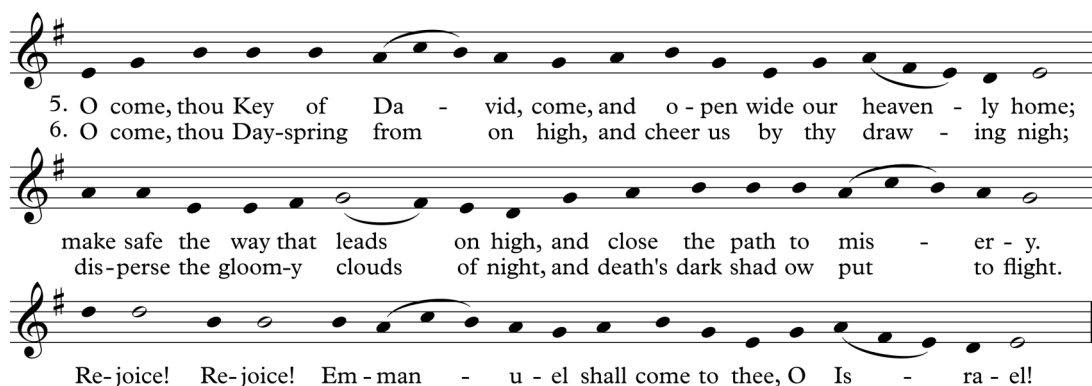
to our historic, living church
where the saints have
gathered to worship
since 1706!

We Gather in the Lord's Name

The Lighting of the Third Advent Candle

Opening Song, *standing*

Veni, veni Emmanuel (verses 5 & 6)



5. O come, thou Key of Da - vid, come, and o - pen wide our heaven - ly home;
6. O come, thou Day-spring from on high, and cheer us by thy draw - ing nigh;
make safe the way that leads on high, and close the path to mis - er - y.
dis - perse the gloom - y clouds of night, and death's dark shad ow put to flight.
Re - joice! Re - joice! Em - man - u - el shall come to thee, O Is - ra - el!

Text: Latin, ca. 9th cent.; ver. *Hymnal* 1940, alt.

Music: VENI, EMMANUEL, plainsong, Mode 1, *Processionale*, 15th cent.; adapt. Thomas Helmore (1811-1890)

Acclamation, *standing*

Surely the Lord is coming soon.

Amen. Come Lord Jesus!

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.

We remember what our Lord Jesus Christ taught us:

We should love the Lord our God with all our hearts. We should love your neighbors as ourselves.

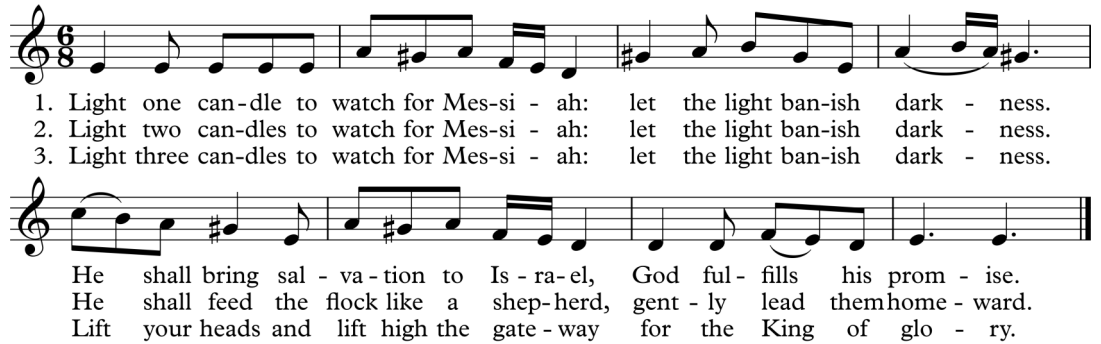
These two commandments explain the way God wants us to live.

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. In this acclamation we identify who our God is: Father, Son, and Holy Spirit. The Holy Trinity.

Song of Praise, *standing*

Light One Candle to Watch for Messiah



1. Light one can-dle to watch for Mes-si - ah: let the light ban-ish dark - ness.
 2. Light two can-dles to watch for Mes-si - ah: let the light ban-ish dark - ness.
 3. Light three can-dles to watch for Mes-si - ah: let the light ban-ish dark - ness.

He shall bring sal - va - tion to Is - ra - el, God ful - fills his prom - ise.
 He shall feed the flock like a shep-herd, gent - ly lead them home - ward.
 Lift your heads and lift high the gate - way for the King of glo - ry.

Text: Wayne L. Wold (b. 1954)
 Music: Yiddish folk tune, arr. Wayne L. Wold.
 © 1984 Fortress Press. Used by permission. OneLicense.net A-716890

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.

Collect of the Day, *standing*

Celebrant: The Lord be with you.
 People: **And with your spirit.**
 Celebrant: Let us pray.

Lord Jesus Christ, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Grant that the ministers and stewards of your mysteries may likewise make ready your way, by turning the hearts of the disobedient to the wisdom of the just, that at your second coming to judge the world, we may be found a people acceptable in your sight; who with the Father and the Holy Spirit, lives and reigns, one God, now and forever. **Amen.**

We Hear God's Word

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 Old Testament Lesson, *seated*

2 Samuel 7 verses 1-17

But that same night the word of the LORD came to Nathan, "Go and tell my servant David, "Thus says the LORD: Would you build me a house to dwell in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?" Now, therefore, thus you shall say to my servant David, "Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great

name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.” In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Epistle Lesson, *seated*

Romans 16 verses 25-27

Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—to the only wise God be glory forevermore through Jesus Christ! Amen.

Lector: The Word of the Lord.

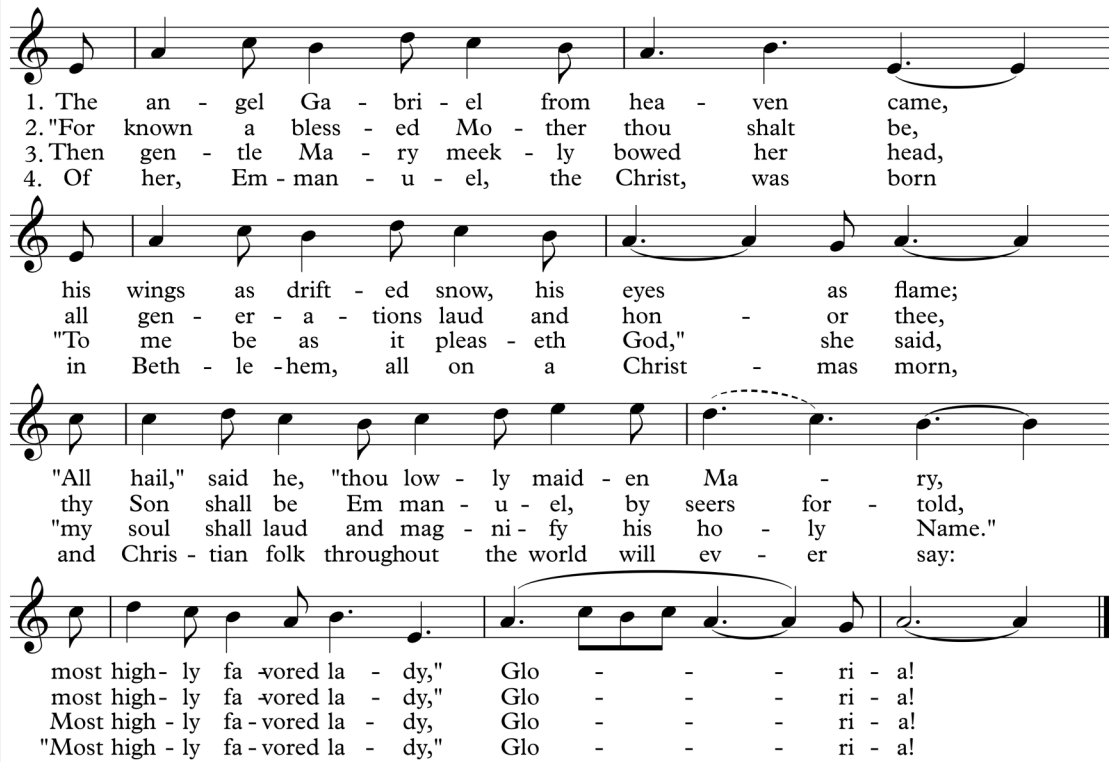
People: **Thanks be to God.**

SPARK Bible Reading, *seated*

Mary Visits Elizabeth
SPARK Bible, pg. 202

Gospel Song, *standing*

The Angel Gabriel



1. The an - gel Ga - bri - el from hea - ven came,
 2. "For known a bless - ed Mo - ther thou shalt be,
 3. Then gen - tle Ma - ry meek - ly bowed her head,
 4. Of her, Em - man - u - el, the Christ, was born

his wings as drift - ed snow, his eyes as flame;
 all gen - er - a - tions laud and hon - or thee,
 "To me be as it pleas - eth God," she said,
 in Beth - le - hem, all on a Christ - mas morn,

"All hail," said he, "thou low - ly maid - en Ma - ry,
 thy Son shall be Em man - u - el, by seers for - told,
 "my soul shall laud and mag - ni - fy his ho - ly Name."
 and Chris - tian folk throughout the world will ev - er say:

most high - ly fa - vored la - dy," Glo - - - ri - a!
 most high - ly fa - vored la - dy," Glo - - - ri - a!
 Most high - ly fa - vored la - dy, Glo - - - ri - a!
 "Most high - ly fa - vored la - dy," Glo - - - ri - a!

Text: Basque carol; para. Sabine Baring-Gould (1834-1924)
 Music: GABRIEL'S MESSAGE, Basque carol

Gospel Reading, *standing*

Luke 1 verses 26-38

The Holy Gospel of our Lord Jesus Christ according to Luke.

Glory to you, Lord Christ.

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. And he came to her and said, "Greetings, O favored one, the Lord is with you!" But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

And Mary said to the angel, "How will this be, since I am a virgin?"

And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God. And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. For nothing will be impossible with God." And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.

The Gospel of the Lord.

Praise to you, Lord Christ.

We Respond to God

Creed, *standing*

Let us stand and affirm our faith in the words of the Creed.

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.

Prayers of the People, *standing*

Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Lawrence, Bishop Skilton, Father Marshall, Father Donnie, Father Joe, Father David, 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 for All Saints' Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; for San José Church in the Dominican Republic, their Rector, Fr. Sandino Sanchez and their Bishop, Moises Quezada; and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Trump, 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.

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."

We Ask for God's Forgiveness

Confession, *kneeling*

We are sinful people. "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the Confession, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. " - 1 John 1:8

Let us now kneel and confess our sins, and ask for God's forgiveness.

Lord God, for all the times I have disappointed you;

I am truly sorry.

For all the mean or selfish things I have done;

I am truly sorry.

For the good and helpful things I have not done;

I am truly sorry.

For not loving you or other people as I should;

I am truly sorry.

Because Jesus died for my sins, forgive me and help me be more faithful.

Lord, hear our prayer.

God tells us in the Bible that if we are sorry for our sins and turn from them, he will forgive us.

Absolution, *kneeling*

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. ***Amen.***

Peace, *standing*

The peace of the Lord be always with you.

And with your spirit.

We Give in Thanksgiving for God's Blessings

Offertory Song, *seated*

Great Things

Sung by the Family Service Music Team

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

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

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

Celebrant: (BCP 2019 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.**

We Share God's Holy Communion

The Sursum Corda

The Celebrant faces them and sings or says

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 People remain standing.

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.

For those who would like to come forward to receive, two clergy will be in the center aisle. The Celebrant will intinct (dip) the wafer into the consecrated wine chalice and then place the intincted wafer onto the palm of the person receiving. The other clergy will be holding the chalice for the Celebrant.

Anyone who does not want a wafer with wine should tell the clergy when they approach them to receive.

Both clergy will have on masks for safety. The ushers will invite people into the center aisle row by row to minimize congregating in the aisles. Those coming forward should keep their masks on until it is time to receive, then should put their mask back on before returning down the center aisle to their seats.

Individual communion elements are available if you do not want to receive from the clergy.

The Celebrant continues


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

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great glory to judge the world, we may without shame or fear rejoice to behold his appearing.

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

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.



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

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

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

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.

Note to parents: When children who do not yet receive Holy Communion come to the altar, please have them cross their arms over their chests so that the priest will know to give them a blessing.

The Prayer of Consecration

The People kneel. The Celebrant continues

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.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

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 has risen.

Christ will come again.

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

And now, as our Savior Christ has taught us, we are bold to sing,

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.

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.

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

Alleluia. Christ our Passover is sacrificed for us.

Therefore let us keep the feast. Alleluia.

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 FOR SPIRITUAL COMMUNION (BCP 2019 page 677)

Celebrant: Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. **Amen.**

The Agnus Dei (Lamb of God)

The musical score is written for a single melodic line in treble clef, with a key signature of three sharps (F#, C#, G#) and a 3/4 time signature. The melody is simple and hymn-like, with a range of one octave. The lyrics are written below the notes, with some words split across lines. The score consists of five staves of music. The first staff begins with a treble clef, a key signature of three sharps, and a 3/4 time signature. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The lyrics are: "Lamb of God, You take a - way the sins of the world:". The second staff continues the melody: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The lyrics are: "have mer - cy on us, have mer - cy on us.". The third staff continues the melody: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The lyrics are: "Lamb of God, You take a - way the sins of the world:". The fourth staff continues the melody: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The lyrics are: "have mer - cy on us, have mer - cy on us.". The fifth staff concludes the piece: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The lyrics are: "Lamb of God, You take a - way the sins of the world: grant us peace.".

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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Invitation to Communion

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.

Communion Song, *seated*

In the Bleak Midwinter

1 In the bleak mid - win - ter, frost - y wind made moan,
 2 Our God, heaven can - not hold him, nor — earth sus - tain;
 3 An - gels and arch - an - gels may have gath - ered there,
 4 What — can I give him, poor — as I am?

earth stood hard as i - ron, wa - ter like a stone;
 heaven and earth shall flee a - way when he comes to reign;
 cher - u - bim and se - ra - phim throng - ed the air;
 If I were a shep - herd, I would bring a lamb;

snow had fal - len, snow on snow, snow — on — snow,
 in the bleak mid - win - ter a sta - ble - place suf - ficed
 but his mo - ther on - ly, in her maid - en bliss,
 if I were a wise — man, I would do my part;

in the bleak mid - win - ter, long a - go.
 the Lord — God in - car - nate, Je - sus Christ.
 wor - shiped the be - lov - ed with a kiss.
 yet what I can I give him— give my heart.

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 you come to the Communion rail. 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.

Words: Christina Rossetti (1830-1894) Music: *Cranham*, Gustav Theodore Holst (1874-1934)

The Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following, or the Post Communion Prayer in the Anglican Standard Text

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 in the name of Jesus Christ.

The Blessing

Recessional Song, *standing*

Tell Out My Soul



1 Tell out, my soul, the great-ness of the Lord!
2 Tell out, my soul, the great-ness of his Name!
3 Tell out, my soul, the great-ness of his might!
4 Tell out, my soul, the glo-ries of his word!

Un - num - bered bless - ings give my spi - rit voice;
Make known his might, the deeds his arm has done;
Powers and do - min - ions lay their glo - ry by.
Firm is his prom - ise, and his mer - cy sure.

ten - der to me the prom - ise of his word;
his mer - cy sure, from age to age the same;
Proud hearts and stub - born wills are put to flight,
Tell out, my soul, the great - ness of the Lord

in God my Sa - vior shall my heart re - joice.
his ho - ly Name— the Lord, the Might - y One.
the hun - gry fed, the hum - ble lift - ed high.
to chil - dren's chil - dren and for ev - er - more!

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We Go Out to Serve God

Let us go forth into the world in the Name of Christ!
Thanks be to God!

After hearing his holy Word and eating and drinking of his precious Body & Blood, we are sent out into the world to proclaim the great things Jesus has done for us.



The
King's
Counterpoint



Join The King's Counterpoint this Christmas Online on YouTube, for their 7th Annual Christmas Concert. No Tickets are required, this is a FREE Online Concert. **"Christmas Through the Ages"** traces the history of music and carols for the Christmas Season from plainchant, through medieval and renaissance and up to the modern day. Carols from America, England, France and Germany A perfect way to start the Christmas Season!

Sunday, 20th December at 3:00pm

Access available at <https://event.gives/kcpCTTA>

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.

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.

The ancient building holds a full schedule of worship services every Sunday. Some of its earliest counterparts 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 eerie silence to ages past. Visitors to this national treasure see a beautifully restored building, but the church hides a past that left it for dead many times.

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

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

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

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*