

ST. ANDREW'S PARISH CHURCH

established in 1706



THE SUNDAY OF THE PASSION PALM SUNDAY

The Holy Eucharist at 11:00 a.m.

14 April 2019



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
 THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
 THE REVEREND LEE HERSHON, *Deacon*
 DAVID ACRES, *Director of Music*
 KIRSTEN HOLLEY, *Organ/Pianist*
 BRAD NETTLES, JR., *Director of Youth Ministry*
 ANNE SHAUL, *Director of Children's Education*
 AMY AUSTEN, *Parish Administrator*
 GILLIAN BAGLEY, *Administrative Assistant*
 JEANNE GERHARDT, *Parish Bookkeeper*
 WALTER STANLEY, *Sexton*

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

The Vestry

Gene Arner, *2022 Senior Warden*
 Roxanne Erskine, *2020 Junior Warden*
 Dean Bays, *2020*
 Jim Beall, *2022*
 Jim Beardsley, *2021*
 Doug Bostick, *2021*
 Danielle Butler, *2020*
 Clay Chandler, *2021*
 Tommy Compton, *2022*
 James Little, *2021*
 Michael Ulmer, *2022*
 James Wilson, *2020*
 John Steinmeyer, *Treasurer*
 Sally Hartnett, *Clerk*
 Andy Lacour, *Chancellor*
 Paul Porwoll, *Historian*

THE RT. REV. MARK J. LAWRENCE, *Bishop of South Carolina, XIV*

SERVING TODAY

The Rev. Joseph Vella
 HOMILIST

Dale Finkbine
 Jan Freeman
 LECTOR

Jan Freeman
 CHALICE BEARER

Mary Hope Martin
 Walker Martin
 Harrison Martin
 Azure Coomer
 ACOLYTES

Carol Martin
 PRAYERS OF THE PEOPLE

Robert & Patti Blitch
 GREETERS

Tim Smith
 Robert Blitch
 USHERS

Jim Beall
 Tommy Compton
 James Little
 VESTRY IN CHARGE

Lilian Fogel
 Daphne Simons
 Darla Wier
 Carol Steinmeyer
 ALTAR GUILD

MAUNDY THURSDAY APRIL 18

Seder Meal &
 Eucharist
 6:30 p.m.

GOOD FRIDAY APRIL 19

Service at Noon
 Prayer Vigil
 3:00 - 8:00 p.m.

HOLY SATURDAY APRIL 20

Easter Egg Hunt
 10:00 am

EASTER DAY APRIL 21

6:30 am
 Sunrise at Magnolia Plantation
 7:30 am
 Church
 9:00 am
 Church
 11:00 am
 Church



HOLY WEEK WORSHIP SCHEDULE

The Sunday of the Passion

Palm Sunday

14 April 2019

The Holy Eucharist at Eleven o'clock

This service may be found in the red Book of Common Prayer (BCP) beginning on page 270

THE INTROIT: RIDE ON KING JESUS—LARRY HARRIS

Ride on, King Jesus, no man can a-hinder me.

I was young when I begun : no man can a-hinder me

But now my race is almost done : no man can a-hinder me

Ride on, King Jesus, no man can a-hinder me.

King Jesus rides a milk-white horse : no man can a-hinder me

The river Jordan he did cross : no man can a-hinder me

Ride on, King Jesus, no man can a-hinder me.

If you want to find your way to God : no man can a-hinder me

The gospel highway must be trod : no man can a-hinder me

Ride on, King Jesus, no man can a-hinder me

THE ACCLAMATION *(Please remain seated)*

Celebrant: Blessed is the King who comes in the name of the Lord:

People: *Peace in heaven and glory in the highest.*

Celebrant: Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. *Amen.*

THE PREPARATORY GOSPEL LESSON

(Please remain seated) Luke 19:29-40

Here the Deacon reads the following

When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, 'Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, "Why are you untying it?" just say this: "The Lord needs it." ' So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, 'Why are you untying the colt?' They said, 'The Lord needs it.' Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, 'Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!' Some of the Pharisees in the crowd said to him, 'Teacher, order your disciples to stop.' He answered, 'I tell you, if these were silent, the stones would shout out.'

Welcome!

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

If you are visiting with us today, please take a welcome brochure (located in the card 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.

Hearing aids are available. Please ask an usher for assistance.

Please **silence** your cell phone.

Did you remember to **lock** your car?

A **nursery** is available. Please ask an usher for directions.

Our service begins a bit differently this week. Palm Sunday is the day when we celebrate Jesus' triumphant entry into Jerusalem on a donkey while the crowds laid down their cloaks and waved palm branches to him. We begin this service with the clergy and choir processing from outside the church. We become participants in that ancient scene 2,000 years ago by waving our branches at the cross and shouting "Hosanna in the highest!"

Frontispiece:
Christ's Entrance into Jerusalem
Leullier Louis Felix (1811-1882)

The Celebrant then says the following blessing

Celebrant: The Lord be with you.

People: *And also with you.*

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

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

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*

Celebrant: Blessed is he who comes in the name of the Lord.

People: *Hosanna in the Highest.*

Deacon: Let us go forth in peace;

People: *In the name of Christ. Amen.*

THE PROCESSIONAL HYMN (*Please stand*) VALET WILL ICH DIR GEBEN (Hymnal 154)

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of child - dren made sweet ho - san - nas ring.

1. Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2. The com - pa - ny of an - gels is prais - ing thee on high;
3. The peo - ple of the He - brews with palms be - fore thee went;

who in the Lord's Name com - est, the King and Bless - ed One.
and we with all cre - a - tion in cho - rus make re - ply.
our praise and prayers and an - thems be - fore thee we pre - sent.

Text: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.
Music: VALET WILL ICH DIR GEBEN, melody Melchior Teschner (1584-1635), alt.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And with thy spirit.*

Celebrant: Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon himself our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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

The Liturgy of the Word

THE FIRST LESSON

Isaiah 52:13-53:12

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand. Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. **Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.** He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

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 PSALM

Confitemini Domino (Praise the Lord)

Psalm 118 verses 19-29

19. Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.
20. This is the gate of the Lord : the righteous shall enter into it.
21. I will thank thee, for thou hast heard me : and art become my salvation.
22. The stone which the builders rejected : has become the corner-stone.
23. This is the Lord's doing : and it is marvellous in our eyes.
24. This is the day which the Lord hath made : we will rejoice and be glad in it.
25. Help me now, O Lord : O Lord, send us now prosperity.
26. Blessed be he that cometh in the Name of the Lord : we have wished you good luck , ye that are of the house of the Lord.
27. God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.
28. Thou art my God, and I will thank thee : thou art my God, and I will praise thee.
29. O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

THE SECOND LESSON

Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Lector: The Word of the Lord.

People: *Thanks be to God.*

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

THE GRADUAL HYMN (*Please stand*)*Winchester New* (Tune 76) (Hymnal 156)

1. Ride on! Ride on in maj - es - ty! Hark! All the tribes ho - san - na cry;
2. Ride on! Ride on in maj - es - ty! In low - ly pomp ride on to die;
3. Ride on! Ride on in maj - es - ty! The an - gel arm - ies of the sky
4. Ride on! Ride on in maj - es - ty! Thy last and fierc - est strife is nigh;
5. Ride on! Ride on in maj - es - ty! In low - ly pomp ride on to die;



thy hum - ble beast pur - sues his road with palms and scat - tered gar - ments stowed.
 O Christ, thy triumphs now be - gin O'er cap - tive death and con - quered sin.
 look down with sad and won - d'ring eyes to see the app - roach ing sac - ri - fice.
 The Fa - ther on his sap - phire throne ex - pects his own a - noint - ed Son.
 Bow thy meek head to mor - tal pain, then take, O God, thy power and reign.

Text: Henry Hart Milman (1791-1868)
 Music: WINCHESTER NEW, melody from *Musicalisches Hand-Buch*, 1690

THE PASSION OF OUR LORD JESUS CHRIST (PLEASE BE SEATED)

Narrator The Passion of Our Lord Jesus Christ: Jesus came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. And when he came to the place he said to them,

Jesus “Pray that you may not enter into temptation.”

Narrator And he withdrew from them about a stone’s throw, and knelt down and prayed,

Jesus “Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done.”

Narrator And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to them,

Jesus “Why do you sleep? Rise and pray that you may not enter into temptation.”

Narrator While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; but Jesus said to him,

Jesus “Judas, would you betray the Son of man with a kiss?”

Narrator And when those who were about him saw what would follow, they said,

Congregation “Lord, shall we strike with the sword?”

Narrator And one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

Jesus “No more of this!”

Narrator And he touched his ear and healed him. Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him,

Jesus “Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”

Narrator Then they seized him and led him away, bringing him into the High Priest’s house. Peter followed at a distance; and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a maid, seeing him as he sat in the light and gazing at him, said,

Maid “This man also was with him.”

Narrator But he denied it, saying,

Peter “Woman, I do not know him.”

Narrator And a little later some one else saw him and said,

1st Bystander “You also are one of them.”

Narrator But Peter said,

Peter “Man, I am not.”

Narrator And after an interval of about an hour still another insisted, saying,

2nd Bystander “Certainly this man also was with him; for he is a Galilean.”

Narrator But Peter said,

Peter “Man, I do not know what you are saying.”

Narrator And immediately, while he was still speaking, the cock crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him,

Jesus “Before the cock crows today, you will deny me three times.”

Narrator And he went out and wept bitterly. Now the men who were holding Jesus mocked him and beat him; they also blindfolded him and asked him,

Congregation “Prophecy! [*prof-uh-sigh*] Who is it that struck you?”

Narrator And they spoke many other words against him, reviling him. When day came, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led him away to their council, and they said,

Congregation “If you are the Christ, tell us.”

Narrator But he said to them,

Jesus “If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of Man shall be seated at the right hand of the power of God.”

Narrator And they all said,

Congregation “Are you the Son of God, then?”

Narrator And he said to them,

Jesus “You say that I am.”

Narrator And they said,

Congregation “What further testimony do we need? We have heard it ourselves from his own lips.”

Narrator Then the whole company of them arose, and brought him before Pilate. And they began to accuse him, saying,

Congregation “We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king.”

Narrator And Pilate asked him,

Pilate “Are you the King of the Jews?”

Narrator And he answered him,

Jesus “You have said so.”

Narrator And Pilate said to the chief priests and the multitudes,

Pilate “I find no crime in this man.”

Narrator But they were urgent, saying,

Congregation “He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”

Narrator When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length; but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other. Pilate then called together the chief priests and the rulers and the people, and said to them,

Pilate “You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; I will therefore chastise him and release him.”

Narrator But they all cried out together,

Congregation “Away with this man, and release to us Barabbas!”

Narrator This was a man who had been thrown into prison for an insurrection started in the city, and for murder. Pilate addressed them once more, desiring to release Jesus; but they shouted out,

Congregation “Crucify, crucify him!”

Narrator A third time he said to them,

Pilate “Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him.”

Narrator But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will.

And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning to them said,

Jesus “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!’ Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ For if they do this when the wood is green, what will happen when it is dry?”

Narrator Two others also, who were criminals, were led away to be put to death with him.

All stand.

Narrator And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said,

Jesus “Father, forgive them; for they know not what they do.”

Narrator And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying,

Congregation “He saved others; let him save himself, if he is the Christ of God, his Chosen One!”

Narrator The soldiers also mocked him, coming up and offering him vinegar, and saying,

Congregation “If you are the King of the Jews, save yourself!”

Narrator There was also an inscription over him, “This is the King of the Jews.” One of the criminals who were hanged railed at him, saying,

1st Criminal “Are you not the Christ? Save yourself and us!”

Narrator But the other rebuked him, saying,

2nd Criminal “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.”

Narrator And he said,

2nd Criminal “Jesus, remember me when you come into your kingdom.”

Narrator And Jesus said to him,

Jesus “Truly, I say to you, today you will be with me in Paradise.”

Narrator It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,

Jesus "Father, into thy hands I commit my spirit!"

Narrator And having said this Jesus breathed his last.

Silence is kept for an extended period.

Narrator Now when the centurion saw what had taken place, he praised God, and said,

Centurion "Certainly this man was innocent!"

Narrator And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things. Now there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their purpose and deed, and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been buried. It was the Day of Preparation, and the Sabbath was beginning. The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

Silence is kept for an extended period.

THE SERMON

The Rev. Joseph Vella

THE NICENE CREED (*Please stand*)

The **Nicene Creed** (Niceno-Constantinopolitan 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 believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is, seen and unseen.

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: by the power of the Holy Spirit He became incarnate from 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. With the Father and the Son He is worshiped and glorified. He 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 PRAYERS OF THE PEOPLE

Let us pray for the whole state of Christ's Church and the world. Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all people: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. Give grace, O heavenly Father, to all bishops and other ministers, especially our Bishop, Mark, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially President Trump, Governor McMaster and Mayor Tecklenburg, that they may be led to wise decisions and right actions for the welfare and peace of the world. Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity, particularly those we name at this time silently or aloud. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear beseeching thee to grant them continual growth in thy love and service; and grant us grace so to follow the good examples of Andrew and of all thy saints, that with them we may be partakers of thy heavenly kingdom. Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

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.

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that “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.

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

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

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.

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

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

Matthew 11:28

God so loved the world, that he gave his only-begotten Son, Jesus Christ, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

THE PEACE *(Please stand)*

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

People: *And with thy spirit.*

Then the Ministers and People may greet one another in the name of the Lord.

At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.

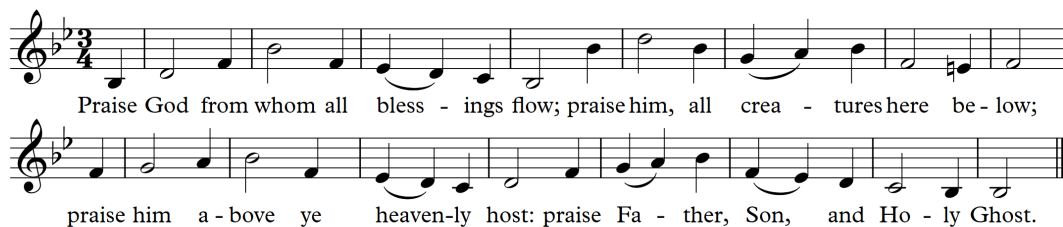
THE OFFERTORY ANTHEM - Hosanna, to the Son of David
 Music by Thomas Weelkes (1576-1623)
 Words taken from the Gospels According to St. Matthew 21 and Luke 9

Hosanna to the Son of David:
 Blessed be the King that cometh in the name of the Lord: Hosanna
 Thou that sittest in the highest heav'ns:
 Hosanna in excelsis Deo.

Written by Thomas Weelkes (1576–1623) and traditionally performed in both English and Latin, the source of the lyrics is the Gospels of Matthew 21 and Luke 19 from the New Testament of the Christian Bible. Weelkes was a prolific writer of church music; he was also employed most of his life as a church organist at Chichester Cathedral. Thomas Weelkes served briefly as organist at Winchester College before his appointment to a similar position at Chichester Cathedral, from which he was eventually dismissed for drunkenness and profanity of language. He was for a time associated with the Chapel Royal. His achievement as a composer lies in his madrigals and in music he wrote for the Church of England

THE PRESENTATION HYMN (*Please stand*)

DEUS TUORUM MILITUM



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: DEUS TUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

Celebrant: All things come of thee, O LORD,
 People: And of thine own have we given thee.

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. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

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

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

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

The Holy Communion

THE GREAT THANKSGIVING

The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: Lift up your hearts.

People: We lift them up unto the Lord.

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

People: It is meet and right so to do.

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and singing,

THE SANCTUS & BENEDICTUS

(Hymnal S-114)

Ho - ly, ho - ly, ho - - - ly, Lord God of Hosts:
Hea - ven and earth are full of thy glo - ry.
Glo - - - ry be to thee, O Lord Most High.
Bless - ed is he that com - eth in the
Name of the Lord. Ho - san - na in the high - est.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

Please kneel

Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

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

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

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 and participate in the victory Christ has won for us.

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, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.

1 Corinthians 5:7-8

And now, as our Savior Christ hath taught us, we are bold to say,

Our Father who art in heaven, hallowed by thy Name

Thy kingdom come Thy will be done, on earth as it is in heaven.

Give us this day our daily bread and forgive us our trespasses

As we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For Thine is the kingdom, and the power, and the glory

For ever and ever. Amen.

THE BREAKING OF THE BREAD

Celebrant: Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast.

THE AGNUS DEI

(Hymnal S-158)

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on
us. O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God that
ta - kest a - way the sins of the world,
grant us thy peace.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

THE PRAYER OF HUMBLE ACCESS

The following prayer may be said. The People may join in saying this prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Facing the people, the Celebrant says the following Invitation

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

THE FIRST COMMUNION HYMN

Jesus, meine Zuversicht (Hymnal 313)

1. Let thy Blood in mer - cy poured, let thy gra - cious Bo - dy bro - ken,
2. Thou didst die that I might live; bless - ed Lord, thou cam'st to save me;

be to me, O gra - cious Lord, of thy bound-less love the to - ken.
all that love of God could give Je - sus by his sor - rows gave me.

Thou didst give thy - self for me, now I give my - self to thee.

Text: John Brownlie (1859-1925)

Music: JESUS, MEINE ZUVERSICHT; melody Johann Crüger (1598-1662); harm. after *The Chorale Book for England*, 1863

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.

If you require a gluten-free wafer, please ask the priest at the altar rail when you kneel for Communion.

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.

THE OFFERTORY ANTHEM

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.

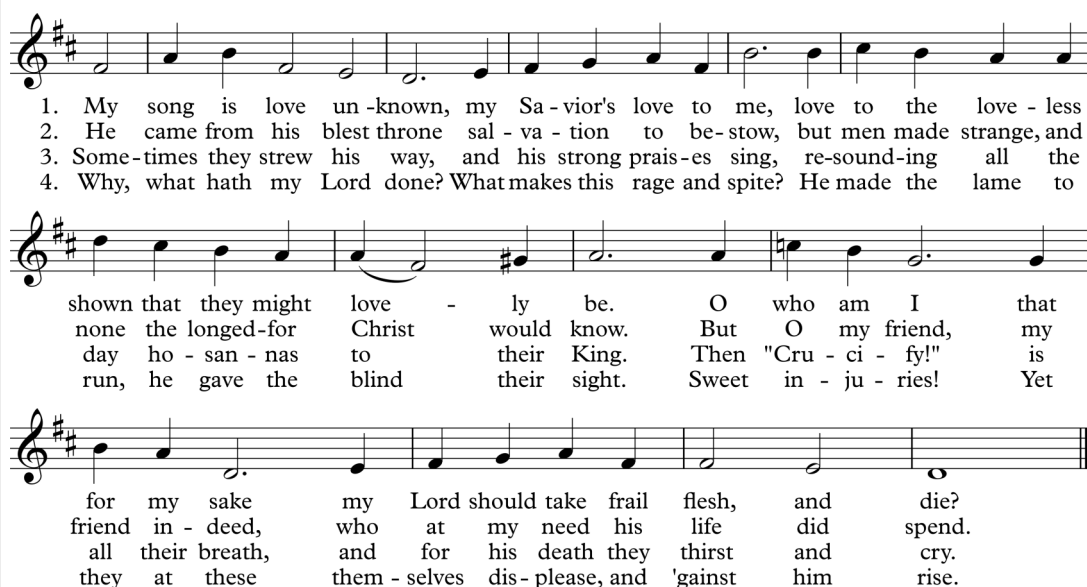
Were You There?

A Spiritual—Arranged by Bob Chilcott (b.1955)

Were you there when they crucified my Lord?
 Were you there when they crucified my Lord?
 Oh! Sometimes it cause me to tremble, tremble, tremble.
 Were you there when they crucified my Lord?
 Were you there when they laid Him in the tomb?
 Were you there when they laid Him in the tomb?
 Oh! Sometimes it causes me to tremble, tremble, tremble.
 Were you there when they laid Him in the tomb?

Included in almost every major hymnal of the last thirty years, “Were You There” is one of the most prominent and popular of the African-American spirituals. Yet, like most spirituals, the origins of “Were You There” are impossible to trace, borne not from the pen of an individual but out of the communal slave experience. As Paul Westermeyer notes in the companion to *Evangelical Lutheran Worship*, its first published iteration came in 1899 in William E. Barton’s *Old Plantation Songs* in the section “Recent Negro Melodies.” There, it included four stanzas: 1) Were you there when they crucified my Lord?; 2) ...when they nailed him to the cross?; 3) ...when they pierced him in the side?; 4) ...when the sun refused to shine. The *United Methodist Hymnal*, along with many other songbooks, includes a fifth: “...when they laid him in the tomb.” Bob Chilcott composed this arrangement in 1998 and used the first and fifth verses.

THE SECOND COMMUNION HYMN LOVE UNKNOWN (Hymnal 458 verses 1-4)



1. My song is love un-known, my Sa-vior's love to me, love to the love-less
 2. He came from his blest throne sal-va-tion to be-stow, but men made strange, and
 3. Some-times they strew his way, and his strong prais-es sing, re-sound-ing all the
 4. Why, what hath my Lord done? What makes this rage and spite? He made the lame to
 shown that they might love-ly be. O who am I that
 none the longed-for Christ would know. But O my friend, my
 day ho-san-nas to their King. Then "Cru-ci-fy!" is
 run, he gave the blind their sight. Sweet in-ju-ries! Yet
 for my sake my Lord should take frail flesh, and die?
 friend in-deed, who at my need his life did spend.
 all their breath, and for his death they thirst and cry.
 they at these them-selves dis-please, and 'gainst him rise.

Text: Samuel Crossman (1624-1683), alt.
 Music: LOVE UNKNOWN, John Ireland (1879-1962)

Let us pray.

Celebrant and People

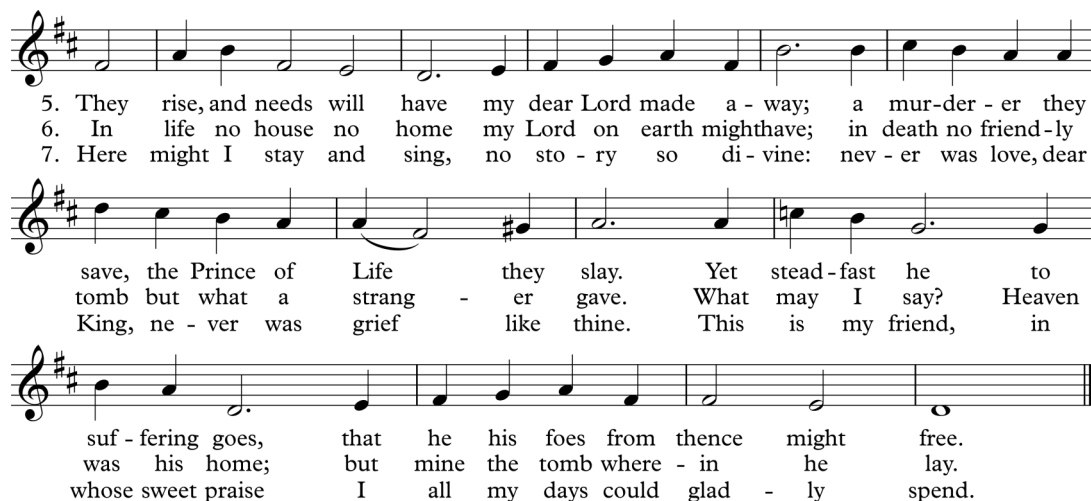
Almighty and ever-living God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

THE BLESSING

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

RECESSIONAL HYMN (*Please stand*)

LOVE UNKNOWN (Hymnal 458 verses 5-7)



5. They rise, and needs will have my dear Lord made a - way; a mur - der - er they
6. In life no house no home my Lord on earth might have; in death no friend - ly
7. Here might I stay and sing, no sto - ry so di - vine: nev - er was love, dear
save, the Prince of Life they slay. Yet stead - fast he to
tomb but what a strang - er gave. What may I say? Heaven
King, ne - ver was grief like thine. This is my friend, in
suf - fering goes, that he his foes from thence might free.
was his home; but mine the tomb where - in he lay.
whose sweet praise I all my days could glad - ly spend.

Test: Samuel Crossman (1624-1683), alt.
Music: LOVE UNKNOWN, John Ireland (1879-1962)

THE DISMISSAL

Deacon: Let us go forth in the Name of Christ.
People: Thanks be to God.

As the Eucharistic celebration ends, we are charged to “go forth.” The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us.

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.

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. In 2013, after undergoing a deliberate process of discernment, Old St. Andrew's aligned with the Diocese of South Carolina and left The Episcopal Church.

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*

About the Diocese of South Carolina

The Protestant Episcopal Church in the Diocese of South Carolina was formed in 1785 and has nearly 30,000 baptized members spread across the eastern and coastal portion of the state. The Diocese helped form The Episcopal Church (TEC) in 1789 and dissociated from TEC in the Fall of 2012. We continue as faithful Anglicans under the leadership of The Rt. Rev. Mark J. Lawrence, the 14th Bishop of the Diocese, pursuing the vision first cast in his message at the 2009 Diocesan Convention, where he urged us to focus on "Making Biblical Anglicans for a Global Age." Our continuing mission is, "To respond to the Great Commission by so presenting Jesus Christ in the power of the Holy Spirit that all may come to know Him as Savior and follow Him as Lord in the fellowship of His Church." On June 27, 2017, the Anglican Church in North America welcomed our Diocese of South Carolina into the communion of the ACNA.

