

ST. ANDREW'S PARISH CHURCH

established 1706



THE FIRST SUNDAY IN ADVENT

The Family Service with Holy Baptism at 9:00 a.m.

November 29, 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

Kathy Abraham 2021
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Rich Carns, 2023
Clay Chandler, 2021
Tommy Compton, 2022
Carrie Davies, 2023
Jennie Fogle, 2023
Herb Huser, 2021
James Little, 2021, *Junior Warden*
Michael Ulmer, 2022, *Senior Warden*
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Andy Lacour, *Chancellor*

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



*The flowers on the altar today are given
to the Glory of God and in loving memory of Glenn
by Jill Moore.*

The First Sunday in Advent

November 29, 2020

The Family Service with Holy Baptism at 9:00 a.m.

We Gather in the Lord's Name

Lighting of the Advent Candle

Opening Song, *standing*

O Come, O Come Emmanuel
Verses 1 & 2

1. O come, O come, Emmanuel, and ransom captive Israel,
that mourns in lonely exile here until the Son of God appear.
Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!

2. O come, thou Wisdom from on high, who orders all things mightily;
to us the path of knowledge show, and teach us in her ways to go.
Rejoice, Rejoice, Emmanuel shall come to thee, O Israel!

Acclamation, *standing*

Blessed be God: the Father, the Son, and the Holy Spirit.
And blessed be his kingdom, now and for ever. Amen.
There is one Body and one Spirit.
There is one hope in God's call to us.
One Lord, one Faith, one Baptism.
One God and Father of all.

Welcome!

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

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

The 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.

He shall bring sal - va-tion to Is-ra-el, God ful- fills his prom - ise.

The image shows two staves of musical notation in 6/8 time. The first staff contains the melody for the first line of the song, and the second staff contains the melody for the second line. The lyrics are written below the notes.

Text: Wayne L. Wold (b. 1954)
Music: Yiddish folk tune, arr. Wayne L. Wold.
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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.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

We Hear God's Word

First Reading, *seated*

Isaiah 64: verses 1-9

Oh that you would rend the heavens and come down, that the mountains might quake at your presence as when fire kindles brushwood and the fire cause water to boil—to make your name known to your adversaries, and the nations might tremble at your presence! When you did awesome things that we did not look for, you came down and the mountains quaked at your presence. From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who acts for those who wait for him. You meet him who joyfully works righteousness, those who remember you in your ways. Behold, you were angry, and we sinned; in our sins we have been a long time, and shall we be saved? we have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. There is no one who calls upon your name, who rouses himself to take hold of you; for you have hidden your face from us, and have made us melt in the hand of our iniquities. But now, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand, Be not so terribly angry, O Lord, and remember not iniquity forever. Behold, please look, we are all your people

Lector: The Word of the Lord.

People: **Thanks be to God.**

Please be seated for the Spark lesson

Second Reading, *seated*

Be Ready

SPARK Bible, pg. 346

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.

Gospel Song, *standing*

Open Our Eyes, Lord

1. O-pen our eyes, Lord, we want to see Je - sus, to reach out and
 2. O-pen our ears, Lord, and help us to lis - ten, o - pen our

1.
 touch him, and say that we love him.
 eyes,

2. *repeat song from beginning*
 Lord, we want to see Je - sus.

Text & Music: Bob Cull (b. 1949)
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Gospel Reading, *standing*

Mark 13:24-37

Gospeller: The Holy Gospel of our Lord Jesus Christ according to Mark.

People: Glory to you, Lord Christ.

“But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of Man coming in clouds with great power and glory. And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

“From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away.

“But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. Be on guard, keep awake. For you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning lest he come suddenly and find you asleep. And what I say to you I say to all: Stay awake.”

Gospeller: The Gospel of the Lord.

People: Praise to you, Lord Christ.

The Presentation Hymn, *standing**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

THE EXHORTATION (*Congregation may be seated*)

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 this Candidate that which by nature he cannot have.

Celebrant:

The Candidate for Holy Baptism will now be presented.

Parents and Godparents:

I present *Isaac Richard Nettles* to receive the Sacrament of Baptism.

Celebrant:

Today, on behalf of Isaac Nettles, 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 he is taught, as soon as he is able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. He must come to put his 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 his soul. When he has embraced all these, he is to come to the Bishop to be confirmed, that he may publicly claim the Faith for his own and be further strengthened by the Holy Spirit to serve Christ and his kingdom.

Are you willing and ready to undertake this?

Godparents and Sponsoring Parents

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 and Godparents: 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 and Godparents: I renounce them.

Celebrant: Do you renounce the sinful desires of the flesh that draw you from the love of God?

Parents and Godparents: 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.

Please Stand

Celebrant: Will you who witness these vows do all in your power to support Orin in his life in Christ?

Congregation: **We Will.**

Celebrant: Let us join with Orin to proclaim our faith in the words of the ancient baptismal confession, the Apostle's Creed

Celebrant: Do you believe and trust in God the Father:

People: **I do.**

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

Celebrant: 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.

Celebrant: Do you believe and trust in the Holy Spirit?

People: **I do.**

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

LITANY FOR THE CANDIDATE

The Deacon, or other person appointed may say:

Let us now pray for Isaac who is to receive the Sacrament of Baptism.

That this child may come to confess his faith in Jesus Christ as Lord and Savior.

We beseech you to hear us Good Lord.

That he 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 he may walk in a manner worthy of the calling to which he has been called, ever growing in faith and all heavenly virtues.

We beseech you to hear us Good Lord.

That he may persevere in resisting evil, and, whenever he falls into sin, repent and return to the Lord.

We beseech you to hear us Good Lord.

That he 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, he may grow up in every way into him who is the head

We beseech you to hear us Good Lord.

That, looking to Jesus, he may run with endurance the race set before him, 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 him through your Holy Spirit, that he 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, he may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

THANKSGIVING OVER THE WATER (Please be Seated)

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:

Name this Child

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

Isaac Richard Nettles, 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:

Isaac, receive the sign of the Cross as a token of your new life in Christ, in which you shall not be ashamed to confess the faith of Christ crucified, to fight bravely under his banner against the world, the flesh, and the devil, and to continue as his faithful soldier and servant to the end of your days. **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 him as your own child by adoption, made him a member of your holy Church, and raised him to the new life of grace. Sustain him, O Lord, in your Holy Spirit, that he 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.

THE PEACE *(Please stand)*

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

People: **And with your 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.

We Give in Thanksgiving for God's Blessings

Offertory Song, *seated*

He Will Hold Me Fast

Performed by the Family Service Music Team

Presentation Song, *standing*

Doxology

We Share God's Holy Communion

The Sursum Corda

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.

The People remain standing. 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 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 in Jesus Christ our Lord, you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

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

The Sanctus and Benedictus

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

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

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

The 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 is 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.**

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 wine on the wafer 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.

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

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

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.

"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

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. A - men.

Text: International Consultation on English Texts
Music: R.D. Duckett (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 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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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.

THE PRAYER OF HUMBLE ACCESS (BCP 2019 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 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.

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**

Communion Song, *seated*

Lamb of God

1. Your on - ly Son no sin to hide, but You have sent Him from Your
2. Your gift of Love they cru - ci - fied, they laughed and scorned Him as He
3. I was so lost, I should have died, but You have brought me to Your
side to walk up - on this guilt - y sod and to be - come the Lamb of God. (to vs. 2)
died. The hum - ble King they named a fraud and sac - ri - ficed the Lamb of God.
side to be led by Your staff and rod and to be called a lamb of God.
O Lamb of God, sweet Lamb of God. I love the Ho - ly Lamb of God.
O wash me in His pre - cious blood, my Je - sus Christ, the Lamb of God.
'til I am just a lamb of God.

Words & Music: Twila Paris (b. 1958)

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The Post Communion Prayer

After Communion, the Celebrant says

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 in the name of Jesus Christ.

The Blessing

Recessional Song, *standing*

Come Thou Long-Expected Jesus

Verses 1-3



1. Come, thou long - ex - pect - ed Je - sus, born to set thy peo - ple free;
2. Is - rael's strength and con - so - la - tion, hope of all the earth thou art:
3. Born thy peo - ple to de - liv - er, born a child, and yet a king,
4. By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
born to reign in us for ev - er, now thy gra - cious king - dom bring.
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

Text: Charles Wesley (1707-1788)

Music: STUTTGART, melody from *Psalmody Sacra, oder Andachtige und Schöne Gesänge*, 1715; adapt. William Henry Havergal (1793-1870)

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.

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*



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