

ST. ANDREW'S PARISH CHURCH

established 1706



THE LAST SUNDAY OF EPIPHANY

THE TRANSFIGURATION

THE HOLY EUCHARIST

WITH HOLY BAPTISM AT 11:00 A.M.

23 February 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*
ANNE SHAUL, *Director of Children's Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
GILLIAN BAGLEY, *Administrative Assistant*
WALTER STANLEY, *Sexton*

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

PAUL PORWOLL, *Historian*

The Vestry

Kathy Abraham, 2021
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Rich Carns, 2023
Clay Chandler, 2021
Tommy Compton, 2022
Carrie Davis, 2023
Jenny Fogle, 2023
Herb Huser, 2021
James Little, 2021, *Junior Warden*
Michael Ulmer, 2022, *Senior Warden*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*

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



ESTHER

by George Frideric Handel



The King's Counterpoint are very excited to be presenting Handel's stirring, First Oratorio, Esther, together with The North Carolina Baroque Orchestra, with three trumpets, two bassoons, two oboes, strings, timpani and baroque organ. This is the Premier performance of the work in South Carolina with Charles Humphries, Countertenor and Paul Thompson, Tenor.



Esther tells the story of the Jewish orphan who became Queen of Persia and saved her people from massacre by the villain, Harman. Crammed full of beautiful arias and stirring choruses, Esther is an musical event of epic proportions that brings to life this exciting, seldom-heard story. This version was based on the Tragedy written in 1718 by Jean Racine.

Saturday, 14th March at 6:00pm - The Parish Church of St. Helena, 507 Newcastle Street, Beaufort. SC 29902

Sunday, 15th March at 3:00pm - Synagogue Emanu-El, 5 Windsor Drive, Charleston. SC 29407

Saturday is a FREE CONCERT – Sunday Prices: General Admission: \$25:00 - Seniors & Students: \$20:00 - Reserved Seating: \$30:00

Tickets available from David & Judith or online @ www.thekingscounterpoint.com or on the door

The Transfiguration

23 February 2020

The Holy Eucharist
with Holy Baptism at 11:00 a.m.

THE INTROIT *O nata lux de lumine (O Holy Light, once born of light)*
Words: Office Hymn for Lauds on the Feast of the Transfiguration
Music: Thomas Tallis (c.1505-1585)

*O nata lux de lumine, Jesu redemptor saeculi,
Dignare clemens supplicum laudes preces qui sumere.
Qui carne quondam contegi dignatus es pro perditis.
Nos membra confer effigy, tui beati corporis.*

O Holy Light once born of light, Jesus the redeemer of mankind,
With loving kindness pray receive the praise and prayers we offer Thee.
Thou who once deigned to take on flesh, to save the souls of those who strayed,
Grant us to live as members here of Thy most sacred body blest.

THE PROCESSIONAL HYMN (*Please stand*)

Tune: Ratisbon

1. Christ, whose glory fills the skies, Christ, the true, the only light,
Sun of Righteousness, arise! Triumph o'er the shades of night:
Day-spring from on high, be near; Day-star in my heart appear
2. Dark and cheerless is the morn unaccompanied by thee;
Joyless is the day's return, till thy mercy's beams I see,
Till thy inward light imparts, glad my eyes, and warm my heart.
3. Visit then this soul of mine! Pierce the gloom of sin and grief!
Fill me, radiance divine; scatter all my unbelief;
More and more thyself display, shining to the perfect day.

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

Welcome!

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

If you are visiting with us to-
day, 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 assis-
tance.

Please **silence** your cell
phone.

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

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

ON THE COVER
The Transfiguration
by Raphael (1485-1547)

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 COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated for the Lessons

The Liturgy of the 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 FIRST LESSON

Exodus 24 verses 12-18

The LORD said to Moses, "Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction." So Moses rose with his assistant Joshua, and Moses went up into the mountain of God. And he said to the elders, "Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them." Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

Lector: The Word of the Lord.

People: **Thanks be to God.**

(Praise to you)

1. The Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.
2. The Lord is great in Sion : and high above all people.
3. They shall give thanks unto thy Name : which is great, wonderful, and holy.
4. The King's power loveth judgement; thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.
5. O magnify the Lord our God : and fall down before his footstool, for he is holy.
6. Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.
7. He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.
8. Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.
9. O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

THE SECOND LESSON

Philippians 3 verses 7-14

But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead. Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

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 word Gospel comes from the Old English word, *gōd-spell*, which means “good news” or “glad tidings.” That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means “good news.” These are the source of the English words “evangelist” and “evangelism”

1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise,
 2. Man - i - fest at Jor - dan's stream, Pro - phet, Priest, and King su - preme;
 Man - i - fest - ed by the star to the sa - ges from a - far;
 and at Ca - na, wed - ding-guest, in thy God-head man - i - fest;
 branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
 man - i - fest in power di - vine, chang - ing wa - ter in - to wine;
 an - thems be to thee ad-dressed, God in man made man - i - fest.

Text: Christopher Wordsworth (1807-1885)
 Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

THE HOLY GOSPEL

Matthew 17 Verses:1-9

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

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

Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, “Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah.” He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased; listen to him.” When the disciples heard this, they fell on their faces and were terrified. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead.”

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

3. Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;
 4. Man - i - fest on moun - tain height, shin - ing in re - splen-dent light,
 man - i - fest in val - iant fight, quell - ing all the dev - il's might;
 where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.
 man - i - fest in gra - cious will, ev - er bring - ing good from ill;
 When from there thou led - dest them stead - fast to Je - ru - sa - lem,
 an - thems be to thee ad-dressed, God in man made man - i - fest.
 cross and Eas - ter Day at - test God in man made man - i - fest.

Text: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)
 Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

THE PRESENTATION HYMN

Tune: Engleberg

1. We know that Christ is raised and dies no more. Em-braced by
 2. We share by wa - ter in His sav - ing death. Re - born we
 3. The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's
 4. A new cre - a - tion comes to life and grows as Christ's new

death He broke its fear - ful hold; and our de - spair He turned to
 share with Him an Eas - ter life as liv - ing mem - bers of a
 pow - er shakes the Church of God. Bap - tized we live with God, the
 bo - dy takes on flesh and blood. The u - ni - verse re - stored and

1.2.3.
 blaz - ing joy. Al - le - lu - ia!
 liv - ing Christ.
 Three in One.
 whole will sing:

Final Ending
 Al - le - lu - ia! A - men.

Text: John Brownlow Geyer
 Music: ENGELBERG, Charles Villiers Stanford (1852-1924)
 © John B. Geyer Used by permission. OneLicense.net A-716890

*Please be seated***The Holy Baptism**

THE EXHORTATION

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 they cannot have.

Celebrant:

The Candidate for Holy Baptism will now be presented.

Parents and Godparents:

I present Althea Rose Coomer to receive the Sacrament of Baptism.

Celebrant:

Today, on behalf of *Althea Coomer* you shall make vows to renounce the devil and all his works, to trust God wholeheartedly, and to serve him faithfully. It is your task to see that she is taught, as soon as she is able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. She must come to put her faith in Jesus Christ, and learn the Creeds, the Lord's Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of her soul. When she has embraced all these, she is to come to the Bishop to be confirmed, that she may publicly claim the Faith for her own and be further strengthened by the Holy Spirit to serve Christ and his kingdom.

Are you willing and ready to undertake this?

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 Althea in her life in Christ?

Congregation: **We Will**

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

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 catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

LITANY FOR THE CANDIDATES

The Deacon, or other person appointed may say:

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

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

We beseech you to hear us Good Lord.

That she may continue in the apostles' teaching and the fellowship, in the breaking of bread, and in the prayers.

We beseech you to hear us Good Lord.

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

We beseech you to hear us Good Lord.

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

We beseech you to hear us Good Lord.

That she may proclaim by word and deed the Good News of God in Christ Jesus to a lost and broken world.

We beseech you to hear us Good Lord.

That as a living member of the Body of Christ, she may grow up in every way into him who is the head

We beseech you to hear us Good Lord.

That, looking to Jesus, she may run with endurance the race set before her, and at the last receive the unfading crown of glory.

We beseech you to hear us Good Lord.

PRAYER FOR THE CANDIDATE

Celebrant:

Let us pray

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the flood, prefiguring the Sacrament of Holy Baptism. Look mercifully upon this your servant. Wash and sanctify her through your Holy Spirit, that she may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, she may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

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 Holy Baptism

The Celebrant says to the Sponsors:

Name this Child

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

Althea Rose Coomer, 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:

Althea, 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 her as your own child by adoption, made her a member of your holy Church, and raised her to the new life of grace. Sustain her, O Lord, in your Holy Spirit, that she may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

Celebrant:

Let us welcome the newly baptized.

Celebrant and People:

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

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.

THE ANNOUNCEMENTS

Here at Old St Andrew's Parish Church the choir sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

THE OFFERTORY

THE OFFERTORY ANTHEM

SUNG BY THE PARISH CHOIR

All things bright and beautiful

Music: John Rutter (b. 1945)

Words: Mrs C F Alexander (1823-1895)

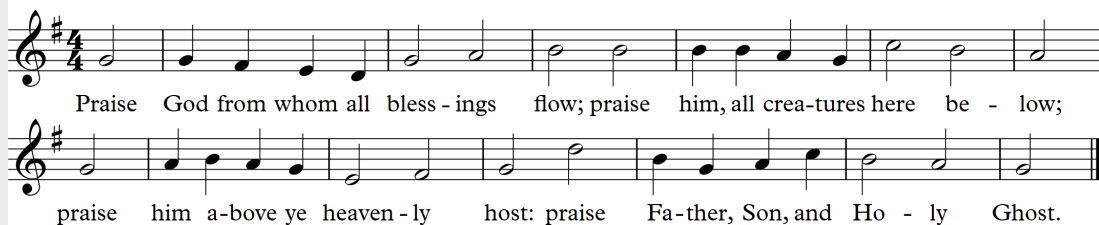
All things bright and beautiful, all creatures great and small, all things wise and wonderful, the Lord God made them all. Each little flower that opens, each little bird that sings, he made their glowing colors, He made their tiny wings. The purple-headed mountain, the river running by, the sunset and the morning that brightens up the sky; The cold wind in the winter, the pleasant summer sun, the ripe fruits in the garden, He made them ev'ry one; he gave us eyes to see them. And lips that we might tell

How great is God Almighty, who has made all things well.

John Rutter was born in London and studied music at Clare College, Cambridge. He first came to notice as a composer during his student years; much of his early work consisted of church music and other choral pieces including Christmas carols. From 1975–79 he was Director of Music at his *alma mater*, Clare College, and directed the college chapel choir in various recordings and broadcasts. He also tours extensively in North America, and we are attempting to persuade him to visit Charleston in the near future.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



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:

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.**

The Holy Communion

THE SURSUM CORDA

Celebrant : The Lord be with you.

People **And with your spirit.**

Celebrant : Lift up your hearts.

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

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

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

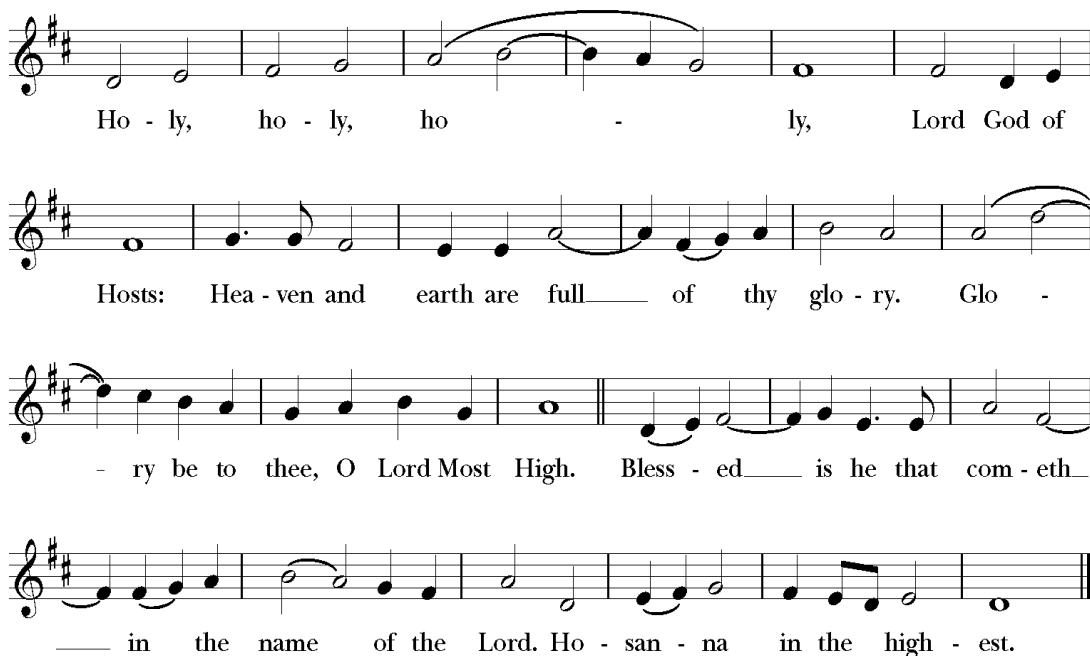
The Celebrant:

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 the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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



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.

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 PRAYER OF CONSECRATION

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.

Please Kneel

Celebrant:

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

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

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

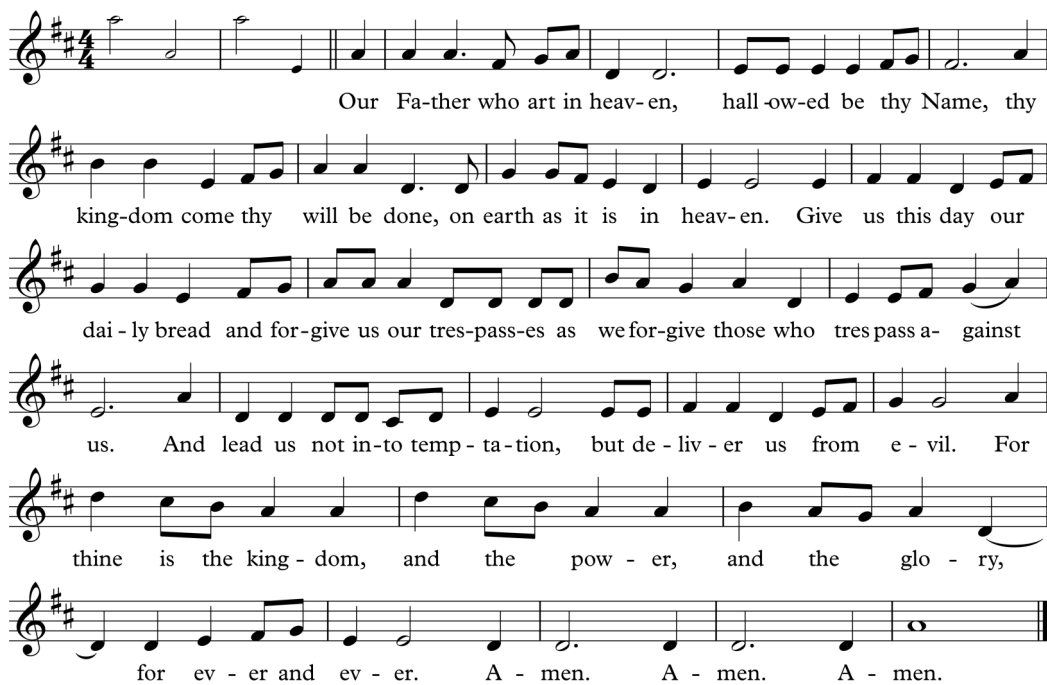
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, 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**

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

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



Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who 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.

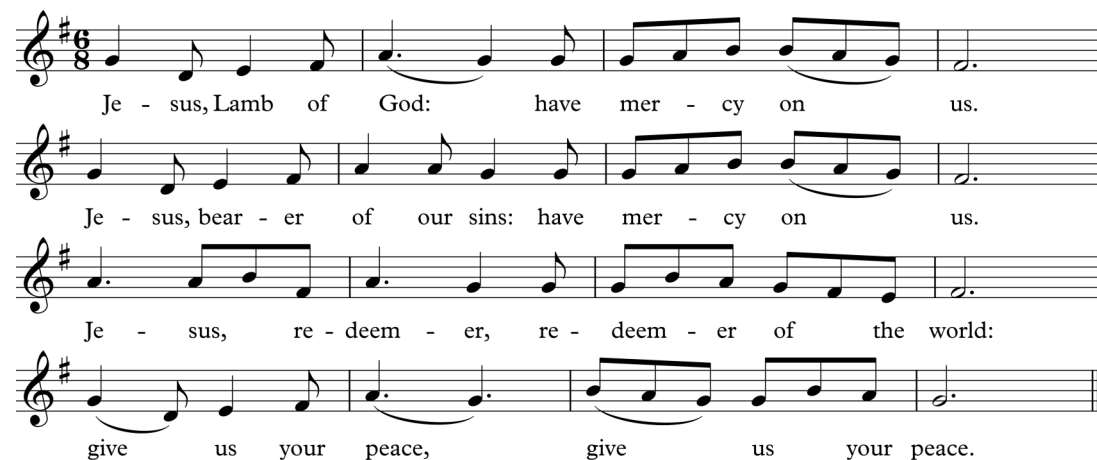
Text: International Consultation on English Texts
Music: R.D. Duckert (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

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

People: Therefore let us keep the feast. Alleluia.

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



Je - sus, Lamb of God: have mer - cy on us.
Je - sus, bear - er of our sins: have mer - cy on us.
Je - sus, re - deem - er, re - deem - er of the world:
give us your peace, give us your peace.

Setting: from *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010)

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.

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

THE MINISTRATION OF COMMUNION

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

THE FIRST COMMUNION HYMN

Tune: Wareham

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

1. O won - drous type! O vis - ion fair of glo - ry
 2. With Mo - ses and E - li - jah nigh the in - car - nate
 3. With shin - ing face and bright ar - ray, Christ deigns to
 4. And faith - ful hearts are raised on high by this great
 5. O Fa - ther, with the e - ter - nal Son, and Ho - ly
 that the Church may share, which Christ up - on the
 Lord holds con - verse high; and from the cloud, the
 man - i - fest to - day what glo - ry shall be
 vi - sion's mys - ter - y; for which in joy - ful
 Spi - rit, ev - er One, vouch - safe to bring us
 moun - tain shows, where bright - er than the sun he glows!
 Ho - ly One bears re - cord to the on - ly Son.
 theirs a - bove who joy in God with per - fect love.
 strains we raise the voice of prayer, the hymn of praise.
 by thy grace to see thy glo - ry face to face.

Text: Latin, 15th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1866), alt.
 Music: WAREHAM, melody William Knapp (1698-1768)

THE COMMUNION ANTHEM

“A Clare Benediction”

Words & Music by John Rutter (b.1945)

May the Lord show His mercy upon you; may the light of his presence be your guide:

May He guard you and uphold you; may His spirit be ever by your side.

When you sleep, may His angels watch over you; when you wake, may He fill you with His grace:

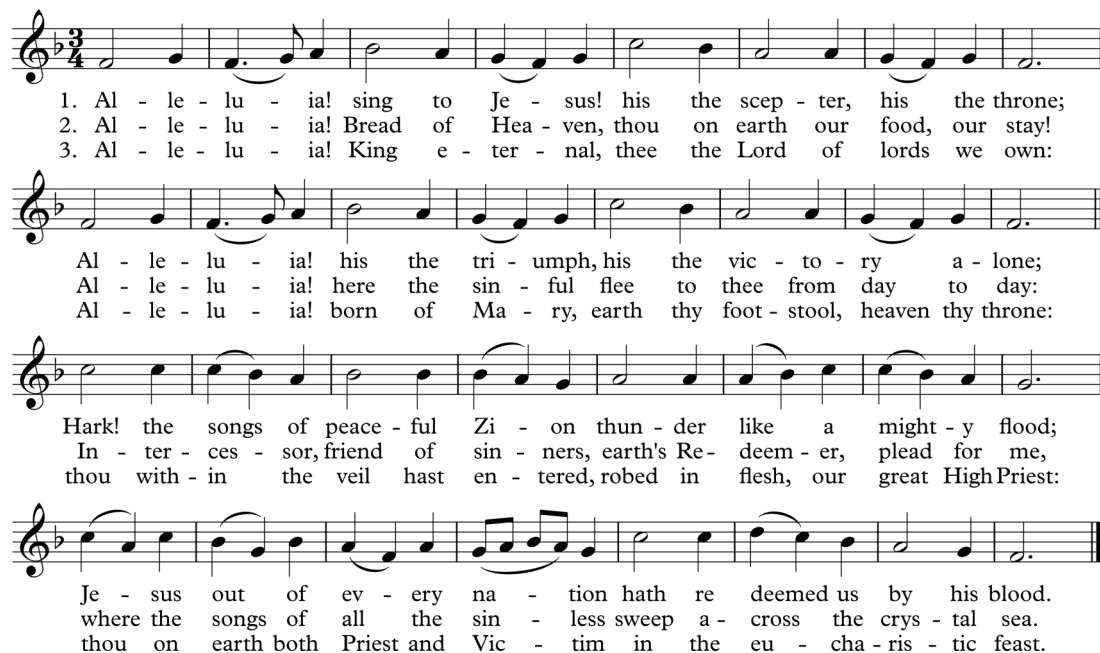
May you love Him and serve Him all your days, then in heaven may you see His face.

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.

John Rutter says: “Choral music is not one of life’s frills. It’s something that goes to the very heart of our humanity, our sense of community, and our souls. You express, when you sing, your soul in song. And when you get together with a group of other people, it becomes more than the sum of the parts. All of those people are pouring out their hearts and souls in perfect harmony, which is kind of an emblem for what we need in this world, when so much of the world is at odds with itself...that just to express, in symbolic terms, what it’s like when human beings are in harmony. That’s a lesson for our times and for all time. I profoundly believe that.”

THE SECOND COMMUNION HYMN

Tune: Hydrefol



1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
 2. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!
 3. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:
 Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
 Al - le - lu - ia! here the sin - ful flee to thee from day to day:
 Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:
 Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
 In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
 thou with - in the veil hast en - tered, robed in flesh, our great High Priest:
 Je - sus out of ev - ery na - tion hath re deemed us by his blood.
 where the songs of all the sin - less sweep a - cross the crys - tal sea.
 thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

Text: John Wilbur Chapman (1859-1918)
 Music: HYFRYDOL, Rowland Hugh Prichard (1811-1887)

THE POST COMMUNION PRAYER

After Communion, the Celebrant says

Celebrant: Let us pray.

Celebrant and People

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

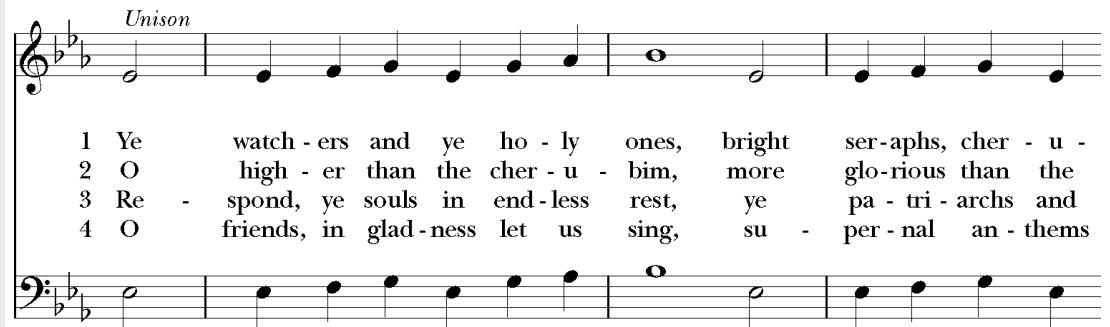
THE BLESSING (BCP 2019 Page 137)

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 RECESSIONAL HYMN (*Please stand*)

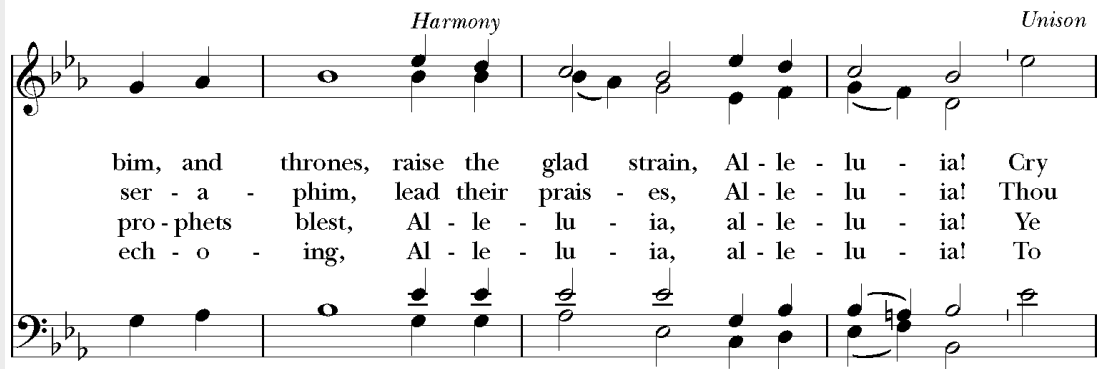
Tune: Last uns erfreuen

Unison

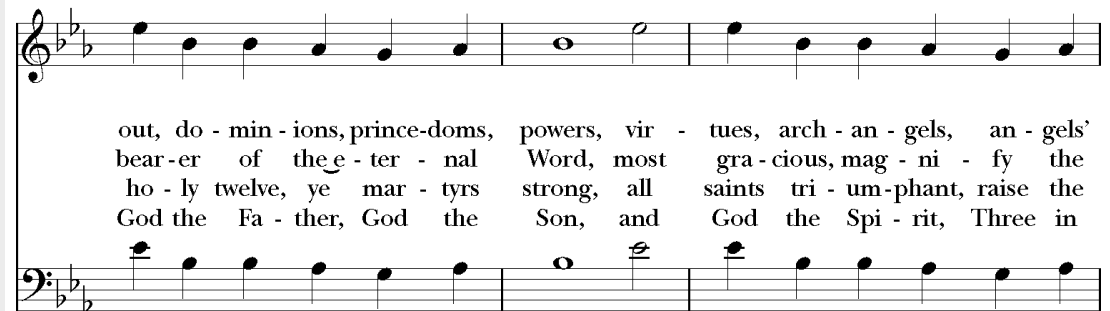


1 Ye watch - ers and ye ho - ly ones, bright ser - a - phs, cher - u -
 2 O high - er than the cher - u - bim, more glo - rious than the
 3 Re - spond, ye souls in end - less rest, ye pa - tri - archs and
 4 O friends, in glad - ness let us sing, su - per - nal an - thems

Harmony *Unison*



bim, and thrones, raise the glad strain, Al - le - lu - ia! Cry
 ser - a - phim, lead their prais - es, Al - le - lu - ia! Thou
 pro - phets blest, Al - le - lu - ia, al - le - lu - ia! Ye
 ech - o - ing, Al - le - lu - ia, al - le - lu - ia! To




out, do - min - ions, prince - doms, powers, vir - tues, arch - an - gels, an - gels'
 bear - er of the e - ter - nal Word, most gra - cious, mag - ni - fy the
 ho - ly twelve, ye mar - tyrs strong, all saints tri - um - phant, raise the
 God the Fa - ther, God the Son, and God the Spi - rit, Three in

Harmony



choirs, Al - le - lu - ia, al - le - lu - ia, al - le -
 Lord, Al - le - lu - ia, al - le - lu - ia, al - le -
 song, Al - le - lu - ia, al - le - lu - ia, al - le -
 One, Al - le - lu - ia, al - le - lu - ia, al - le -

Unison



lu - ia, al - le - lu - ia, al - le - lu - ia!
 lu - ia, al - le - lu - ia, al - le - lu - ia!
 lu - ia, al - le - lu - ia, al - le - lu - ia!
 lu - ia, al - le - lu - ia, al - le - lu - ia!

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.

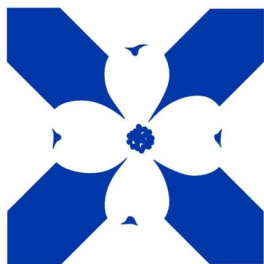
The Scripture quotations are from the English Standard Version of the Bible.

Words: John Athelstan Laurie Riley (1858-1945) Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958) Words, Music: Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

THE DISMISSAL

Deacon: Alleluia, alleluia. Let us go forth in the Name of Christ.

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



This morning, we welcome into our parish family by the Sacrament of Baptism,
Brawner Scott Weaver and Suzanne Barkley Weaver,
son and daughter of Austin & Mallory Weaver.

The **Altar Flowers** are given to the Glory of God and in loving memory of
Michael Raymond Drolet.

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*

