St. Andrew's Parish Church

established 1706

The Fourteenth Sunday after Pentecost

The Holy Eucharist at 11:00 a.m.

with Holy Baptism

15 September 2019

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*
THE REVEREND LEE HERSHON, *Deacon*
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.

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. Dr. Donnie McDaniel
HOMILIST

Tim Hodgens
Roxanne Erskine
LECTOR

Roxanne Erskine
CHALICE BEARER

Erica Smith
McLeod Keenan
Lacey Ahlers
Henry Johnson
ACOLYTES

Bob Fogel
Bob Jeffries
USHERS

Jill Moore
GREETER

Tim Hodgens
PRAYERS OF THE PEOPLE

Dean Bays
Clay Chandler
Jim Beardsley
VESTRY IN CHARGE

Eric & Romaine Smith
Debra Gillespie-Bays
Aruna Wijesooriya
ALTAR GUILD

The Fourteenth Sunday after Pentecost

15 September 2019

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

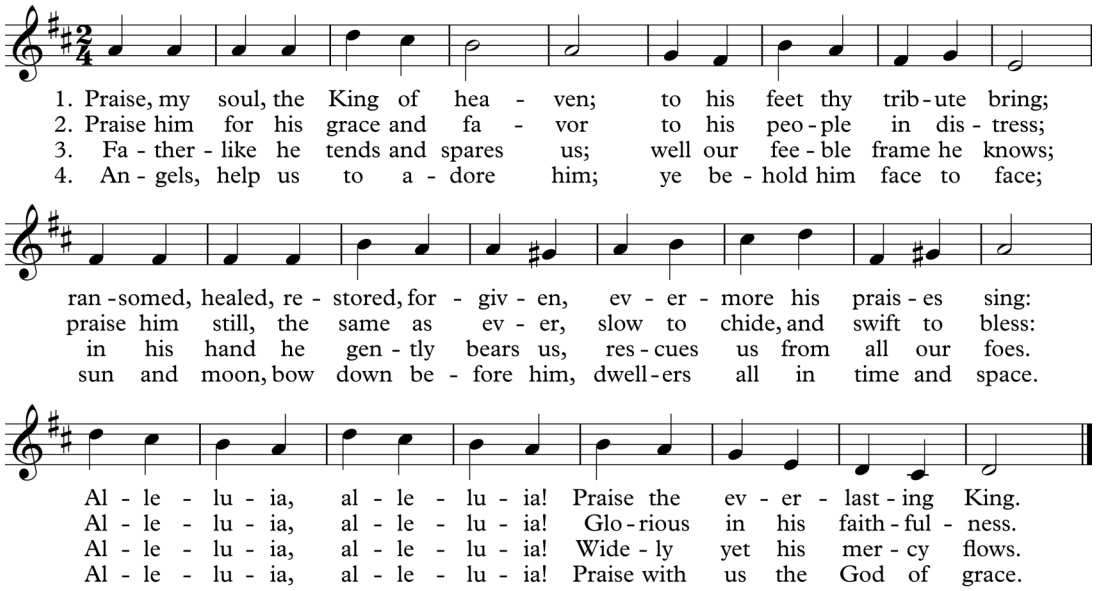
This service may be found in the red Book of Common Prayer *beginning on page 299*

THE INTROIT:

Go Down Moses—African American Spiritual
arr: David & Judith Acres

1. When Israel was in Egypt's land - Let my people go;
   Oppressed so hard they could not stand - Let my people go.
   Go down Moses, way down in Egypt's land, tell old Pharaoh: Let my people go!
2. The Lord told Moses what to do - Let my people go;
   To lead the Hebrew children through - Let my people…..
3. They journeyed on at his command - Let my people go;
   And came at last to Canaan's land - Let my people go….
4. Oh, let us all from bondage flee - Let my people go
   And let us all in Christ be free - Let my people go….

THE PROCESSIONAL HYMN *(Please stand)* *Lauda anima* (Hymnal 410)



Text: Henry Francis Lyte (1793-1847), alt.
Music: LAUDA ANIMA, John Goss (1800-1880)

Celebrant:	Blessed be God: Father, Son, and 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 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.

ON THE COVER
Parable of the Lost Coin
By James Tissot (1836-1902)

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 also with you.*
Celebrant: Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and forever. *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 32 verses 1 & 7-14

When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, "Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." And the LORD said to Moses, "Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" And the LORD said to Moses, "I have seen this people, and behold, it is a stiff-necked people. Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you." But Moses implored the LORD his God and said, "O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, 'With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth'? Turn from your burning anger and relent from this disaster against your people. Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, 'I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.'" And the LORD relented from the disaster that he had spoken of bringing on his people

Lector: The Word of the Lord.
People: *Thanks be to God.*

THE PSALM Deus, in adjutorium (O God, assist me) Psalm 51 vv1-11

sung by our Parish Choir

1. Have mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.
2. Wash me throughly from my wickedness : and cleanse me from my sin.
3. For I acknowledge my faults : and my sin is ever before me.
4. Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.
5. Behold, I was shapen in wickedness : and in sin hath my mother conceived me.
6. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.
7. Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.
8. Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.
9. Turn thy face from my sins : and put out all my misdeeds.
10. Make me a clean heart, O God : and renew a right spirit within me.
11. Cast me not away from thy presence : and take not thy holy Spirit from me.

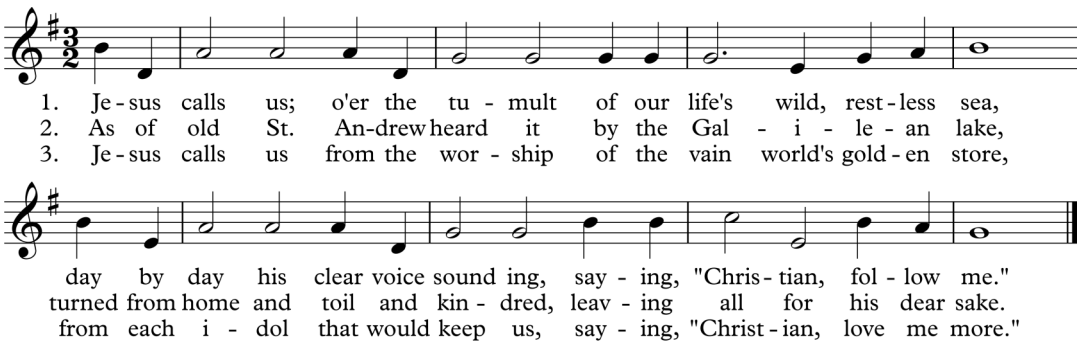
THE SECOND LESSON 1 Timothy 1 verses 12-17

I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

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 SEQUENCE HYMN *(Please stand)* *Galilee*



Text: Cecil F. Alexander (1823-1895)
Music: GALILEE, William H. Jude (1851-1922)

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"

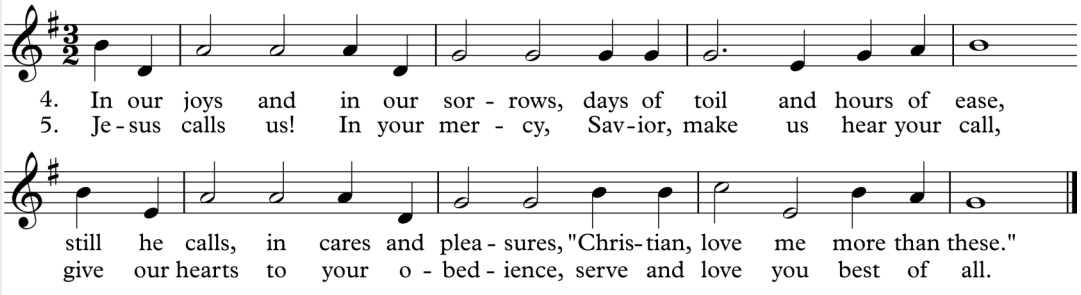
THE HOLY GOSPEL Luke 15 verses 1-10

Gospeller: The Holy Gospel of our Lord Jesus Christ according to Luke.
People: *Glory to you, Lord Christ.*

Now the tax collectors and sinners were all drawing near to hear Jesus. And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them." So Jesus told them this parable: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."

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

THE SEQUENCE HYMN *(Please stand)* *Galilee*



Text: Cecil F. Alexander (1823-1895)
Music: GALILEE, William H. Jude (1851-1922)

THE PRESENTATION HYMN *Engleberg* (Hymnal 296)

Text: John Brownlow Geyer
Music: ENGELBERG, Charles Villiers Stanford (1852-1924)
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Presentation and Examination of the Candidates

The Celebrant says

The Candidate for Holy Baptism will now be presented.

Parents and Godparents

I present *Woods Robert Lamonaca* to receive the Sacrament of Baptism.

The Celebrant asks

Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

Parents and Godparents

I will, with God's help.

Celebrant

Will you by your prayers and witness help this child to grow into the full stature of Christ?

Parents and Godparents

I will, with God's help.

Question Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Answer I renounce them.

Question Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Answer I renounce them.

Question Do you renounce all sinful desires that draw you from the love of God?

Answer I renounce them.

Question Do you turn to Jesus Christ and accept him as your Savior?

Answer I do.

Question Do you put your whole trust in his grace and love?

Answer I do.

Question Do you promise to follow and obey him as your Lord?

Answer I do.

The Celebrant addresses the congregation, saying

Will you who witness these vows do all in your power to support *this person* in *his* life in Christ?

People: We will.

The Celebrant then says

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

The Baptismal Covenant

Celebrant: Do you believe in God the Father?

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

Celebrant: Do you believe in Jesus Christ, the Son of God?

People: I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of 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 in God the Holy Spirit?

People: 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.

Celebrant: Will you continue in the apostles' teaching and fellowship in the breaking of bread, and in the prayers?

People: I will, with God's help.

Celebrant: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People: I will, with God's help.

Celebrant: Will you proclaim by word and example the Good News of God in Christ?

People: I will, with God's help.

Celebrant: Will you seek and serve Christ in all persons, loving your neigh bor as yourself?

People: I will, with God's help.

Celebrant: Will you strive for justice and peace among all people, and respect the dignity of every human being?

People: I will, with God's help.

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.

Prayers for the Candidates

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 Celebrant then says

Let us now pray for *this person* who *is* to receive the Sacrament of new birth.

Deacon: Deliver *him* O Lord, from the way of sin and death.

People: Lord, hear our prayer.

Deacon: Open *him* heart to your grace and truth.

People: Lord, hear our prayer.

Deacon: Fill *him* with your holy and life-giving Spirit.

People: Lord, hear our prayer.

Deacon: Keep *him* in the faith and communion of your holy Church.

People: Lord, hear our prayer.

Deacon: Teach *him* to love others in the power of the Spirit.

People: Lord, hear our prayer.

Deacon: Send *him* into the world in witness to your love.

People: Lord, hear our prayer.

Deacon: Bring *him* to the fullness of your peace and glory.

People: Lord, hear our prayer.

The Celebrant says

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. *Amen.*

Thanksgiving over the Water

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.*

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 and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. 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 reborn 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.

At the following words, the Celebrant touches the water

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever 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

Each candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying

Woods Robert Lamonaca, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The Bishop or Priest prays over them, saying

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *this* your *servant* the forgiveness of sin, and have raised *him* to the new life of grace. Sustain *him*, O Lord, in your Holy Spirit. Give *him* an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

Then the Bishop or Priest places a hand on the person's head, marking on the forehead the sign of the cross and saying to each one

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

When all have been baptized, the Celebrant says

Let us welcome the newly baptized.

Celebrant and People

We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

The Peace *(Please stand)*

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

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

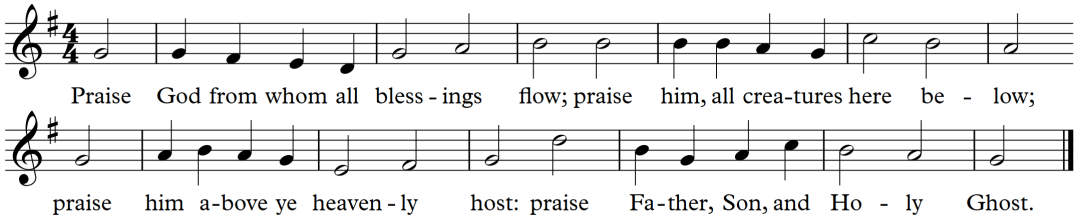
'Lord, I trust Thee'
Words: Barthold Brockes (1680-1747)
Music: George Frederic Handel (1685-1759)

Lord, I trust Thee, I adore Thee.
Ah! Thou friend of man, restore me!
On thy loving grace relying,
For the bread of life I'm sighing.
Quench my thirst and let my hunger cease,
Fill my heart with joy and endless peace.
When the breath of life has left me,
May my soul be bended with Thee.

Born the same year as Johann Sebastian Bach and Domenico Scarlatti, Handel is regarded as one of the greatest composers of the Baroque era, with works such as *Messiah*, *Water Music*, and *Music for the Royal Fireworks* remaining steadfastly popular. One of his four coronation anthems, *Zadok the Priest* (1727), composed for the coronation of George II, has been performed at every subsequent British coronation, traditionally during the sovereign's anointing. Another of his English oratorios, *Solomon* (1748), has also remained popular, with the Sinfonia that opens act 3 (known more commonly as "The Arrival of the Queen of Sheba") featuring at the 2012 London Olympics opening ceremony. Handel also composed in excess of forty operas in over thirty years.
This short anthem is taken from Handel's seldom-heard Brockes Passion.

Here at Old St Andrew's Parish Church we 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 Presentation Hymn *(Please stand)* Old Hundredth



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

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

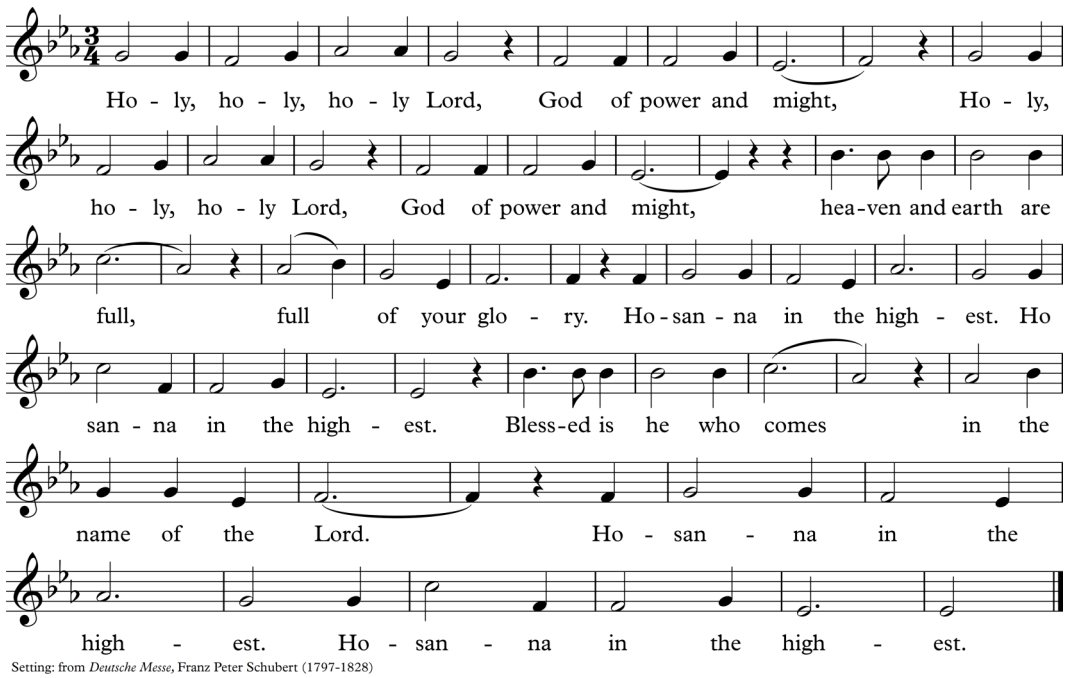
The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant: The Lord be with you.
People: *And also with you.*
Celebrant: Lift up your hearts.
People: *We lift them to the Lord.*
Celebrant: Let us give thanks to the Lord our God.
People: *It is right to give him thanks and praise.*

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, 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 & Benedictus (Hymnal S.130)



Setting: from *Deutsche Messe*, Franz Peter Schubert (1797-1828)

Please kneel

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: 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 for the remembrance of me."
Therefore we proclaim the mystery of faith:

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.

Celebrant and People

Christ has died. Christ is risen. Christ will come again

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. 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.

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

AMEN.

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

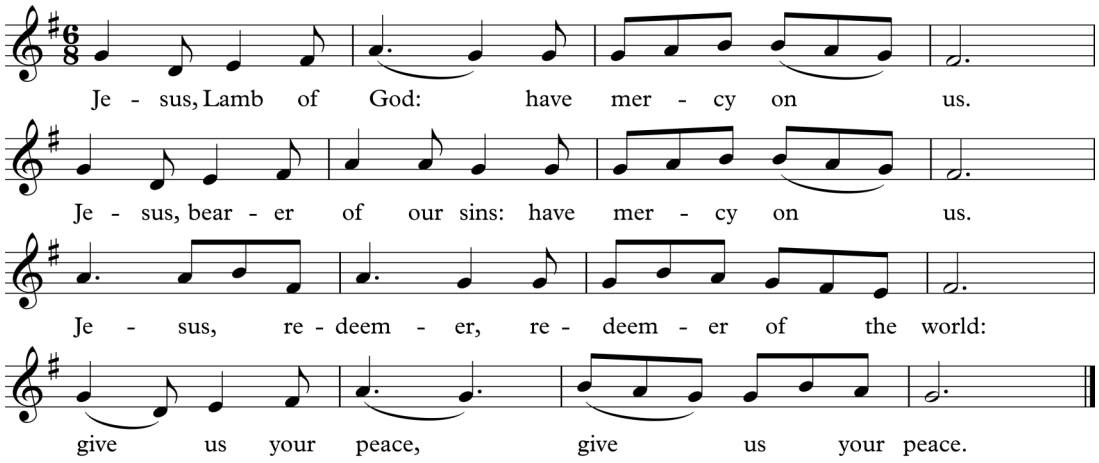
Text: International Consultation on English Texts
Music: R.D. Duckett (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

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

The Breaking of the Bread

Celebrant: Alleluia. Christ our Passover is sacrificed for us;
People: *Therefore let us keep the feast. Alleluia.*

The Agnus Dei (Hymnal S.164)



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

The Prayer of Humble Access

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.

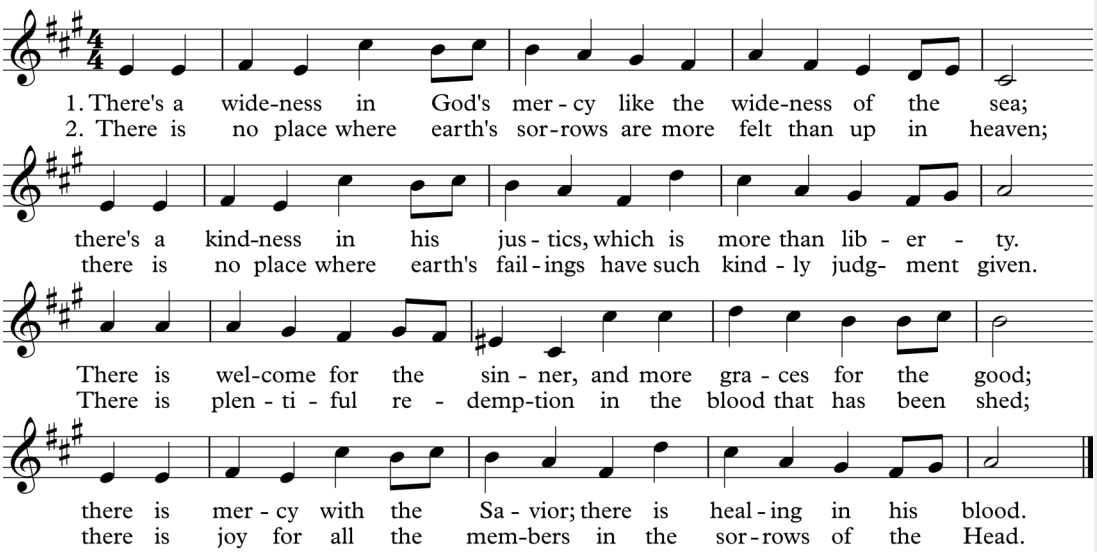
The following prayer may be said. The People may join in saying this prayer

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 *Beecher* (Hymnal 470)



Text: Frederick William Faber (1814-1863), alt.
Music: BEECHER, John Zundel (1815-1882), alt.

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

THE COMMUNION ANTHEM

God be in my head

Music: John Rutter (born 1945) Words: French c.1400s

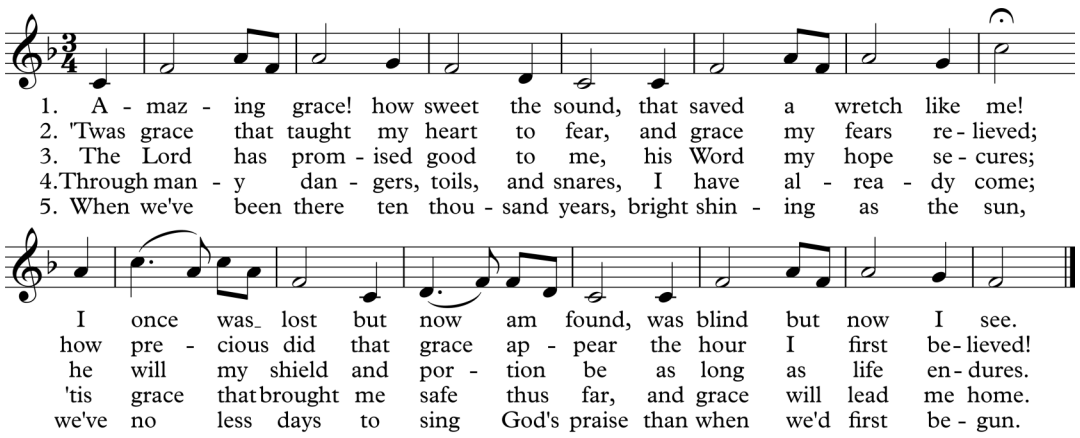
God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.

The sacred choral music of John Rutter is unashamedly easy to comprehend and digest, yet can contain healthy doses of fresh and unconventional harmonic progressions; his background -- steeped both in the Anglican choral heritage and in the sonic richness of late French romanticism -- informs both. Even in a relatively modest piece such as his setting of the prayer "God be in my head and in my understanding," the careful nature of his melodic writing and the rich yet centered style of his harmonies are evident. The music conveys the message found in the words directly to the heart and soul in an unique and memorable way.

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 Second Communion Hymn

New Britain ((Hymnal 671)



Text: John Newton (1725-1807), alt.; st. 5, John Rees (19th cent.)
Music: NEW BRITAIN, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921)

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

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 Blessing

THE RECESSIONAL HYMN *(Please stand)* *St. Columba* (Hymnal 645)

Words: Henry Williams Baker (1821-1877); para. of Psalm 23 Music: *St. Columba,* Irish mlody; harm. *Hymnal 1982*

THE DISMISSAL

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

People: *Thanks be to God. Alleluia, alleluia.*

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.

NOTES

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.

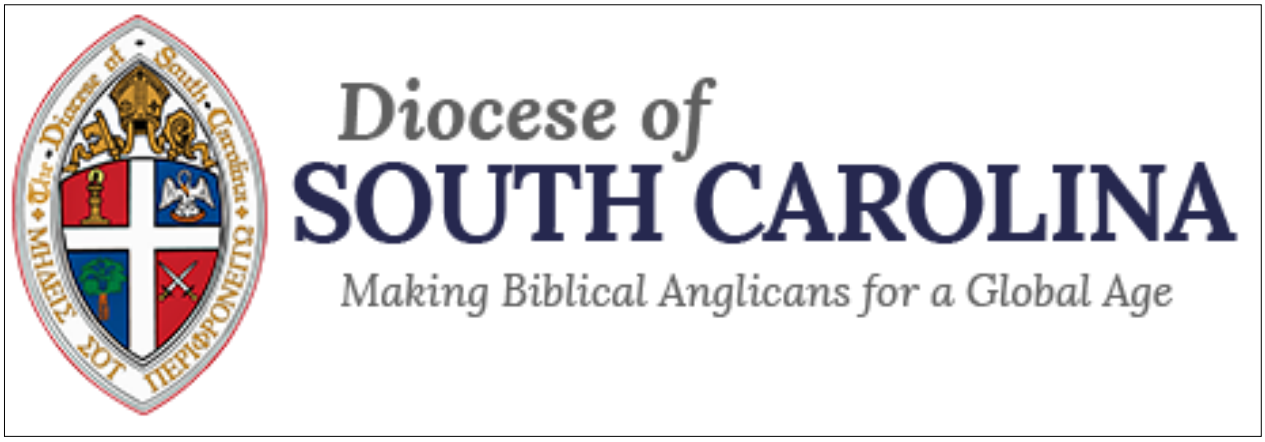
Rice, indigo, and slaves brought prosperity to the lands along the Ashley, where some of the wealthiest plantations in British North America were located. The church was expanded to the shape of a cross in 1723 to accommodate a growing population. It survived a major fire in the 1760s but was quickly 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 voted to remain 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 Diocese was founded in 1785 by the parishes of the former South Carolina colony. Four years later the Diocese became a founding diocese of The Episcopal Church. Based in the Lowcountry of South Carolina, the Diocese is one of the oldest religious districts in the United States and counts among its members several of the oldest, operating churches in the nation.

The Diocese of South Carolina is a member of the Anglican Church in North America (ACNA) and recognized by Anglican Dioceses and Provinces around the world, many of whom have broken fellowship with The Episcopal Church. In 2013 the Diocese joined the global Fellowship of Confessing Anglicans and entered into a formal relationship of Provisional Primatial Oversight with the Global South Primates. It was welcomed as a member diocese of the ACNA in June 2017