

ST. ANDREW'S PARISH CHURCH

established 1706



THE FIRST SUNDAY IN ADVENT

THE HOLY EUCHARIST

WITH HOLY BAPTISM AT 11:00 A.M.

1 December 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 The Anglican Diocese of South Carolina*



Join The King's Counterpoint this Christmas here at Old St Andrew's for their 6th Annual **Free** Concert. No tickets are required. "**Christmas Through the Ages**" traces the history of music and carols for the Christmas Season from the earliest plainchant, through the medieval and renaissance periods and up to the modern day. Beautiful carols from America, England, France, Germany, Spain, Italy. A truly perfect way to start the Christmas Season!

Saturday, 14th December at 6:00pm

The First Sunday in Advent

1 December 2019

The Holy Eucharist

With Holy Baptism at 11:00 a.m.

THE INTROIT

Tune: Veni, veni Emmanuel

Verses sung by the choir and joined by the Congregation in the Refrains

Verse 1. O come, O come, Emmanuel, and ransom captive Israel, that mourns in lonely exile here until the Son of God appear.

Refrain: Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!

Verse 2. O come, thou wisdom from on high, who orderest all things mightily; to us the path of knowledge show, and teach us in her ways to go.

Refrain: Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!

THE LIGHTING OF THE FIRST ADVENT CANDLE

Dana Huser

THE PROCESSIONAL HYMN (*Please stand*)

Tune: Stuttgart

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.

Words: Charles Wesley (1707-1788) Music: *Stuttgart*, melody from *Psalmody Sacra, oder Andächtige und Schöne Gesänge*, 1715; adapt. and harm. William Henry Havergal (1793-1870), alt.

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 assistance.

Please **silence** your cell phone.

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

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

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

ON THE COVER
The Coming of Christ
with His Angels
By Harry Anderson
(1906-1996)

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.

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 forever. Amen. *Please be seated for the Lessons*

The Liturgy of the Word

THE FIRST LESSON

Isaiah 2: verses 1-5

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 word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come, let us walk in the light of the LORD.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE PSALM

Laetatus sum (I was glad)

Psalm 122

1. I was glad when they said unto me : We will go into the house of the Lord.
2. Our feet shall stand in thy gates : O Jerusalem.
3. Jerusalem is built as a city : that is at unity in itself.
4. For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.
5. For there is the seat of judgement : even the seat of the house of David.
6. O pray for the peace of Jerusalem : they shall prosper that love thee.
7. Peace be within thy walls : and plenteousness within thy palaces.
8. For my brethren and companions' sakes : I will wish thee prosperity.
9. Yea, because of the house of the Lord our God : I will seek to do thee good.

Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.


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*)

Tune: Richmond



1. Hark! the glad sound! the Sa - vior comes, the Sa - vior prom - ised long; let
 2. He comes, the pris - oners to re - lease in Sa - tan's bond - age held; the



ev - ery heart pre - pare a throne, and ev - ery voice a song.
 gates of brass be - fore him burst, the i - ron fet - ters yield.

Text: Philip Doddridge (1702-1751)

Music: RICHMOND, melody Thomas Haweis (1734-1820); adapt. Samuel Webbe (1740-1816)

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”

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

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

“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

“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 all these things, 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 and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two women will be grinding at the mill; one will be taken and one left. Therefore, stay awake, for you do not know on what day your Lord is coming. But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

Deacon: The Gospel of the Lord.

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

THE SEQUENCE HYMN (*Please stand*)

Tune: Richmond

3. He comes, the bro - ken heart to bind, the bleed - ing soul to cure; and
 4. Our glad ho - san - nas, Prince of Peace, thy wel - come shall pro - claim; and
 with the trea - sures of his grace to en - rich the hum - ble poor.
 heaven's e - ter - nal arch - es ring with thy be - lov - ed Name.

Text: Philip Doddridge (1702-1751)

Music: RICHMOND, melody Thomas Haweis (1734-1820); adapt. Samuel Webbe (1740-1816)

THE SERMON

The Reverend Joseph Vella

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

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)
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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 she cannot have.

Celebrant:

The Candidate for Holy Baptism will now be presented.

Parents and Godparents:

I present Sarah Robinson Schmidt to receive the Sacrament of Baptism.

Celebrant:

Today, on behalf of Sally Schmidt, 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 Sally in her life in Christ?

Congregation: **We Will**

Celebrant: Let us join with Sally 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 CANDIDATE

The Deacon, or other person appointed may say:

Let us now pray for Sally 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 BAPTISM

The Celebrant says to the Sponsors:

Name this Child

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

Sarah Robinson Schmidt, 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:

Sally, 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.

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

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 ANTHEM

Es ist ein Ros'entsprungen - Michael Praetorius, 1609

1. Es ist ein Ros entsprungen, aus einer Wurzel zart, wie uns die Alten sunen, von Jesse kam die Art und hat ein Blümlein bracht mitten im kalten Winter, wohl zu der halben Nacht.

2. Das Röslein, das ich meine, davon Isaías sagt, ist Maria die reine die uns das Blümlein bracht. Aus Gottes ew'gem Rat hat sie ein Kind geboren und blieb ein reine Magd.

3. Das Blümelein, so kleine, das duftet uns so süß, mit seinem hellen Scheine vertreibt's die Finsternis. Wahr' Mensch und wahrer Gott, hilft uns aus allem Leide, rettet von Sünd und Tod.

1. Lo, how a rose e'er blooming, from tender root hath sprung.
Of Jesse's lineage coming, as men of old have sung; it came, a flow'ret bright, amid the cold of winter, when half spent was the night.

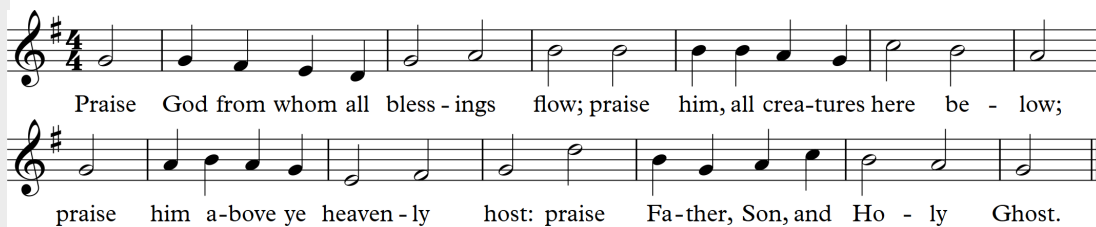
2. Isaiah hast foretold it, the Rose I have in mind, with Mary we behold it, the Virgin Mother kind; to show God's love aright, she bore to men a Savior, when half spent was the night.

3. O Flower, whose fragrance tender with sweetness fills the air, dispel with glorious splendor the darkness everywhere; true man, yet very God, from sin and death now save us, and share our every load.

The author of the original German lyrics to “Es ist ein Ros entsprungen” is unknown, as is the composer of the song’s melody. The tune is still regularly sung today and appears in the “Speyer Hymnal” (printed in Cologne in 1599. The familiar harmonization was written in in 1609 by German composer **Michael Praetorius** (1571-1621) who was one of the most versatile composers of his age.

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

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

THE SANCTUS AND BENEDICTUS

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.

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

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

THE PRAYER OF CONSECRATION

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 has risen.

Christ will come again.

Celebrant:

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

Celebrant:

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

Our Father, who art in heaven,
 hallowed be thy Name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive those who trespass against us.
 And lead us not into temptation,
 but deliver us from evil.
 For thine is the kingdom, and the power, and the glory,
 for ever and ever. Amen.

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

People: Therefore let us keep the feast. Alleluia.

Celebrant: We do not presume

People: 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

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

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

The **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.

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: Conditor alme siderum

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

1. Creator of the stars of night, your people's everlasting light,
O Christ, Redeemer of us all, we pray you hear us when we call
2. In sorrow that the ancient curse should doom to death a universe,
You came, O Savior, to set free your own in glorious liberty.
3. When this old world drew on t'ward night, you came; but not in splendor bright,
Not as a monarch, but the child of Mary, blameless mother mild.
4. At your great Name, O Jesus, now all knees must bend, all hearts must bow:
All things on earth with one accord, like those in heaven, shall call you Lord.
5. To God the Father, God the Son, and God the Spirit, Three in One,
Praise, honor might, and glory be from age to age eternally.

THE COMMUNION ANTHEM

The Truth From Above


An English Folk Carol, arranged by Ralph Vaughan William (1872-1958)

1. This is the truth sent from above, the truth of God the God of love,
Therefore don't turn me from your door, but hearken all both rich and poor.
2. The first thing which I do relate is that God did man create;
The next thing which to you I tell, woman was made with man to dwell.
3. Thus we were heirs to endless woes. 'till God the Lord did interpose;
And so a promise soon did run that he would redeem us by his Son.
4. And at that season of the year our blest Redeemer did appear;
He here did live, and here did preach, and many thousands he did teach.
5. Thus he in love to us behaved, to show us how we must be saved;
And if you want to know the way, be pleased to hear what he did say.

"The truth sent from above" is an English folk carol of unknown authorship usually performed during Advent. Collected in the early part of the 20th century by English folk song collectors in Shropshire and Herefordshire, a number of variations on the tune exist, but the text remains broadly similar. The carol is traditionally performed during Advent, and this version was arranged by Ralph Vaughan Williams and uses the universally recognized harmonies.

THE SECOND COMMUNION HYMN

Tune: *Divinum mysterium*



1 Of the Fa-ther's love be - got - ten, ere the worlds be -
 2 O that birth for ev - er bless - ed, when the Vir - gin,
 3 Let the heights of heaven a - dore him; an - gel hosts, his
 4 Christ, to thee with God the Fa - ther, and, O Ho - ly

gan to be, he is Al - pha and O - me - ga,
 full of grace, by the Ho - ly Ghost con - ceiv - ing,
 prais - es sing; powers, do - min - ions, bow be - fore him,
 Ghost, to thee, hymn and chant and high thanks - giv - ing,

he the source, the end - ing he, of the things that
 bore the Sa - vior of our race; and the Babe, the
 and ex - tol our God and King; let no tongue on
 and un - wea - ried prais - es be; hon - or, glo - ry

are, that have been, and that fu - ture
 world's Re - deem - er, first re - vealed his
 earth be - si - lent, ev - ery voice in
 and do - min - ion, and e - ter - nal

years shall see, ev - er - more and ev - er - more!
 sa - cred face, ev - er - more and ev - er - more!
 con - cert ring, ev - er - more and ev - er - more!
 vic - to - ry, ev - er - more and ev - er - more!

This hymn may be performed in equal note values: ♩ ♩ ♩ ♩

Words: Marcus Aurelius Clemens Prudentius (348-410?); tr. John Mason Neale (1818-1866) and Henry Williams Baker (1821-1877), alt.
 Music: *Divinum mysterium*, Sanctus trope, 11th cent.; adapt. *Piae Cantiones*, 1582; acc. Bruce Neswick (b. 1956), harm. Copyright ©1984, Bruce Neswick.
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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 POST COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant: Heavenly Father

People ...**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

Celebrant:

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

THE RECESSIONAL HYMN (*Please stand*)

Tune: Helmsley



1 Lo! he comes, with clouds de - scend - ing, once for
 2 Ev - ery eye shall now be - hold him, robed in
 3 Those dear tok - ens of his pas - sion still his
 4 Yea, a - men! let all a - dore thee, high on

our sal - va - tion slain; thou - sand thou - sand
 dread - ful ma - jes - ty; those who set at
 daz - zling bo - dy bears, cause of end - less
 thine e - ter - nal throne; Sa - vior, take the

saints at - tend - ing swell the tri - umph of his
 nought and sold him, pierced, and nailed him to the
 ex - ul - ta - tion to his ran - somed wor - ship -
 power and glo - ry; claim the king - dom for thine

train: Al - le - lu - ia! Al - le - lu - ia!
 tree, deep - ly wail - ing, deep - ly wail - ing,
 ers; with what rap - ture, with what rap - ture,
 own: Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia! Christ the Lord re - turns to reign.
 deep - ly wail - ing, shall the true Mes - si - ah see.
 with what rap - ture gaze we on those glo - rious scars!
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

Words: Charles Wesley (1707-1788) Music: *Helmsley*, melody Augustine Arne (1710-1778); harm. Ralph Vaughan Williams (1872-1958); alt.

THE DISMISSAL

Deacon:

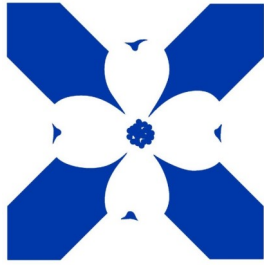
Alleluia, alleluia. Let us go forth in the Name of Christ.

People:

Thanks be to God. Alleluia. 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.



This morning, we welcome into our parish family by the Sacrament of Baptism, *Sarah "Sally" Robinson Schmidt*. Sally is the daughter of Erich & Robin Schmidt.

The **Altar Flowers** are given to the Glory of God, in loving memory of Glenn, by Jill Moore.

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*