

ST. ANDREW'S PARISH CHURCH

established 1706



THE SECOND SUNDAY OF EPIPHANY

THE HOLY EUCHARIST

WITH HOLY BAPTISM AT 11:00 A.M.

19 January 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*
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*
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*

The Second Sunday of Epiphany

19 January 2020

The Holy Eucharist

with Holy Baptism at 11:00 a.m.

Welcome!

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

THE INTROIT: Veni Creator - Come Holy Ghost, the Maker, come
Music: Orlando Gibbons (1583-1625) Words: Rabanus Maurus (776-856)

1. Come Holy Ghost, the Maker, come; take in the souls of thine thy place;
Thou whom our hearts had being from, oh, fill them with thy heav'nly grace.
2. Thou art that comfort from above, the highest doth by gift impart;
Thou spring of life, a fire of love, and the anointing spirit art.

O God, we pray that as the Holy Spirit came in wind and fire to the apostles, so the Spirit may also come to us, breathing life into our souls and kindling in our hearts the flame of love and the joy of Christian living.

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.

THE PROCESSIONAL HYMN (*Please stand*)

Tune: Galilee

1. Je - sus calls us; o'er the tu - mult of our life's wild, rest - less sea,
2. As of old St. An - drew heard it by the Gal - i - le - an lake,
3. Je - sus calls us from the wor - ship of the vain world's gold - en store,
4. In our joys and in our sor - rows, days of toil and hours of ease,
5. Je - sus calls us! In your mer - cy, Sav - ior, make us hear your call,
day by day his clear voice sound - ing, say - ing, "Chris - tian, fol - low me."
turned from home and toil and kin - dred, leav - ing all for his dear sake.
from each i - dol that would keep us, say - ing, "Christ - ian, love me more."
still he calls, in cares and plea - sures, "Chris - tian, love me more than these."
give our hearts to your o - bed - ience, serve and love you best of all.

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

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.**

ON THE COVER
The Lamb of God
Gary Olsen

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 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 COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshiped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. **Amen.**

Please be seated for the Lessons

The Liturgy of the Word

THE FIRST LESSON

Exodus 12 verses 3-7 & 21-28

God said to Moses: "Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it."

Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. You shall observe this rite as a statute for you and for your sons forever. And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people bowed their heads and worshiped. Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did.

Lector: The Word of the Lord.

People: **Thanks be to God.**

(I waited patiently)

1. I waited patiently for the Lord : and he inclined unto me and heard my calling.
2. He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock and ordered my goings.
3. And he hath put a new song in my mouth : even a thanksgiving unto our God.
4. Many shall see it, and fear : and shall put their trust in the Lord.
5. Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.
6. O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee:
7. If I should declare them, and speak of them : they should be more than I am able to express.
8. Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.
9. Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,
10. In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it; yea, thy law is within my heart.
11. I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

THE SECOND LESSON

1 Corinthians 1 verses 1-9

(GREETING)

Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes, To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

(THANKSGIVING)

I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, that in every way you were enriched in him in all speech and all knowledge—even as the testimony about Christ was confirmed among you— so that you are not lacking in any gift, as you wait for the revealing of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

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

John 1 Verses 29-42

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

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

The next day John the Baptist saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’ I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.” And John bore witness: “I saw the Spirit descend from heaven like a dove, and it remained on him. I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’ And I have seen and have borne witness that this is the Son of God.”

The next day again John was standing with two of his disciples, and he looked at Jesus as he walked by and said, “Behold, the Lamb of God!” The two disciples heard him say this, and they followed Jesus. Jesus turned and saw them following and said to them, “What are you seeking?” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” He said to them, “Come and you will see.” So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour. One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter).

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 these Candidates, 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 these Candidates that which by nature they cannot have.

Celebrant:

The Candidates for Holy Baptism will now be presented.

Parents and Godparents:

I present Brawner Scott Weaver/Suzanne Barkley Weaver to receive the Sacrament of Baptism.

Celebrant:

Today, on behalf of Brawner Weaver/Suzanne Weaver, 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 they are taught, as soon as they are able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. They must come to put their 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 their souls. When they have embraced all these, they are to come to the Bishop to be confirmed, that they may publicly claim the Faith for their 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 Brawner/Suzanne in their 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 Brawner/Suzanne who are to receive the Sacrament of Baptism.
That these children may come to confess their faith in Jesus Christ as Lord and Savior.
We beseech you to hear us Good Lord.

That they 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 they may walk in a manner worthy of the calling to which they have been called, ever growing in faith and all heavenly virtues.
We beseech you to hear us Good Lord.

That they may persevere in resisting evil, and, whenever they fall into sin, repent and return to the Lord.
We beseech you to hear us Good Lord.

That they 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, they may grow up in every way into him who is the head
We beseech you to hear us Good Lord.

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

We beseech you to hear us Good Lord.

PRAYER FOR THE CANDIDATES

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 servants. Wash and sanctify them through your Holy Spirit, that they 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, they 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:

Brawner Scott Weaver/Suzanne Barkley Weaver, 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:

Brawner/Suzanne, 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 him/her a member of your holy Church, and raised him/her to the new life of grace. Sustain him/her, O Lord, in your Holy Spirit, that he/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

OFFERTORY ANTHEM: Sung by The Old St Andrew's Parish Church Choir
 "Be thou my vision"

Early Irish tr. Mary Byrne (1880-1931) versified Eleanor Hull (1860-1935)
 Harmonies and arrangement by Bob Chilcott (b.1955)

1. Be thou my vision, O Lord of my heart,
 Be all else but naught to me, save that thou art;
 Be thou my best thought in the day and the night,
 Both waking and sleeping, thy presence my light.

2. Be thou my wisdom, be thou my true word;
 Be thou ever with me, and I with thee, Lord:
 Be thou my great Father, and I thy true son;
 Be with me, and I with thee one.

3. Be thou, and thou only, the first in my heart;
 O Sovereign of heaven, my treasure thou art;
 Great heart of my heart, whatever befall,
 Still be thou my vision, O Ruler of all.

"Be Thou My Vision" (Old Irish: *Rop tú mo baile or Rob tú mo bhoile*) is a traditional hymn from Ireland. The words are based on a Middle Irish poem often attributed to the sixth-century Irish Christian poet Dallán Forgaill, although it is probably later than that. The best-known English version, with some minor variations, was translated by Eleanor Hull and published in 1912.

Bob Chilcott, along with John Rutter, is one of the vibrant composers of church music for the 21st century. He chooses lyrical, instantly memorable themes, and weaves them around hauntingly beautiful words, to create a timeless and enduring work that one can return to again and again.

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.**

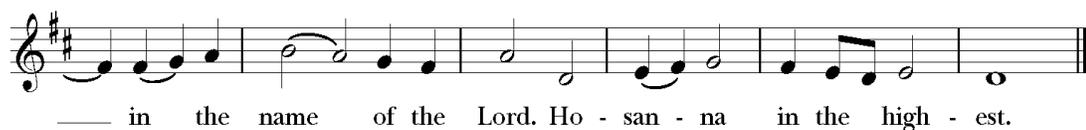
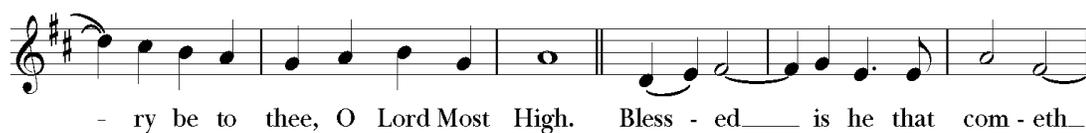
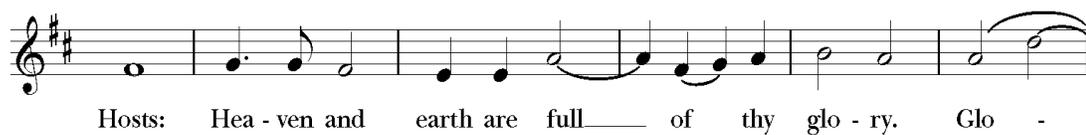
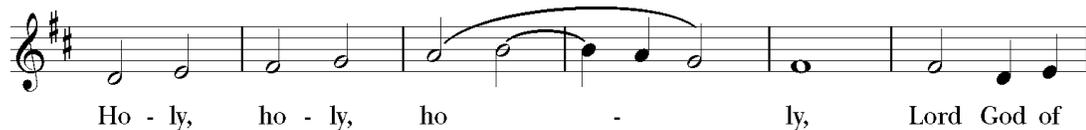
The Celebrant:

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who took on our mortal flesh to reveal His glory; that he might bring us out of darkness and into his own glorious light.

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



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.

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.

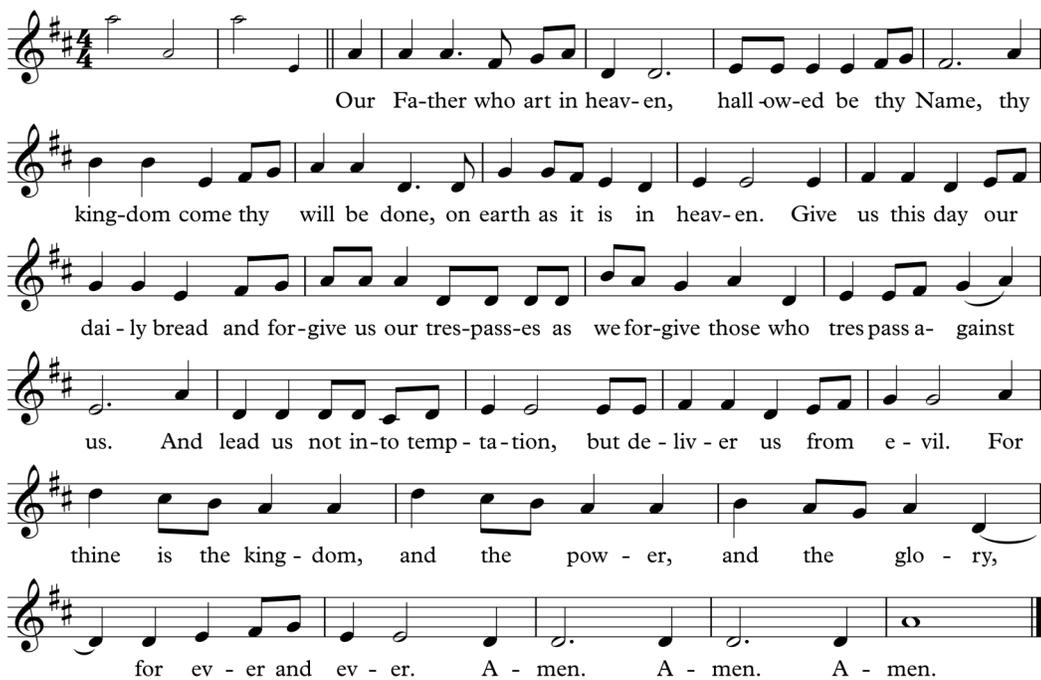
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen**

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

THE LORD'S PRAYER (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.

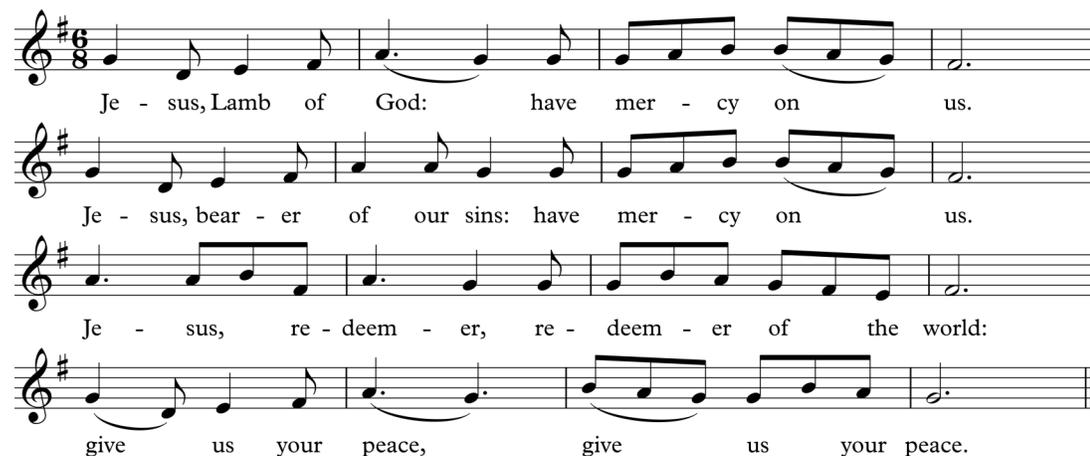
Text: International Consultation on English Texts
Music: R.D. Duckett (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

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.

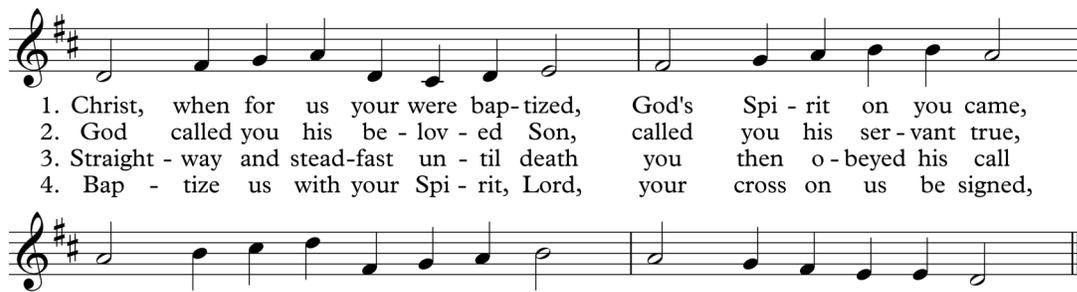
THE MINISTRATION OF COMMUNION

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.

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

THE FIRST COMMUNION HYMN

Tune: Caithness



1. Christ, when for us your were bap-tized, God's Spi - rit on you came,
2. God called you his be - lov - ed Son, called you his ser - vant true,
3. Straight - way and stead-fast un - til death you then o - beyed his call
4. Bap - tize us with your Spi - rit, Lord, your cross on us be signed,

as peace-ful as a dove and yet as ur - gent as a flame.
sent you his king-dom to pro-claim, his ho - ly will to do.
free - ly as Son of Man to serve and give your life for all.
that, like-wise in God's ser - vice we may per - fect free-dom find.

Text: F. Bland Tucker (1895-1984), rev. © The Church Pension Fund. All rights reserved. Used by permission.
Music: CAITHNESS, melody *The Psalms of David in Prose and Meter*, 1635

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.

COMMUNION ANTHEM

(Sung by our Parish Choir)

O Strength and Stay

Music Louis Bourgeois (1510-1559) Words: St Ambrose (340-397)

1. *O strength and stay upholding all creation, who ever dost thyself unmoved abide,
Yet day by day the light in due gradation, from hour to hour through all its change guide.*

2. *Grant to life's day a calm unclouded ending, an eve untouched by shadows of decay,
The brightness of a holy death-bed bending with dawning glories of th'eternal day.*

3. *Hear us, O Father, gracious and forgiving, through Jesus Christ thy coeternal word,
Who with the Holy Ghost, by all things living now and to endless ages art adored.*

Loys "Louis" Bourgeois (1510 – 1559) was a French composer and music theorist of the Renaissance. He is most famous as one of the main compilers of Calvinist hymn tunes in the middle of the 16th century. One of the most well-known melodies in all of Christendom, the Protestant doxology known as the Old 100th which we sing here at Old St Andrew's, is attributed to him

THE SECOND COMMUNION HYMN

Tune: *What Wondrous Love*

1. What won-drous love is this, O my soul, O my soul! What
 2. To God and to the Lamb, I will sing, I will sing, to
 3. And when from death I'm free, I'll sing on, I'll sing on, and

won-drous love is this, O my soul! What won-drous love is this that
 God and to the Lamb, I will sing. To God and to the Lamb who
 when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to lay a - side his crown for my
 is the great I AM, while mil - lions join the theme, I will
 sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to lay a - side his crown for my soul.
 sing, I will sing, while mil-lions join the theme I will sing.
 on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Text: American folk hymn, ca. 1835
 Music: WONDROUS LOVE, from *The Southern Harmony*, 1835

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

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)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Paderborn*

1 Ye ser - vants of God, your Mas - ter pro - claim,
 2 God rul - eth on high, al - might - y to save;
 3 Sal - va - tion to God who sits on the throne!
 4 Then let us a - dore, and give him his right:

and pub - lish a - broad his won - der - ful Name;
 and still he is nigh: his pres - ence we have.
 Let all cry a - loud, and hon - or the Son.
 All glo - ry and power, all wis - dom and might,

the Name all - vic - to - rious of Je - sus ex - tol:
 The great con - gre - ga - tion his tri - umph shall sing,
 The prais - es of Je - sus the an - gels pro - claim,
 and hon - or and bless - ing, with an - gels a - bove,

his king - dom is glo - rious; he rules o - ver all.
 as - crib - ing sal - va - tion to Je - sus our King.
 fall down on their fa - ces, and wor - ship the Lamb.
 and thanks nev - er - ceas - ing and in - fi - nite love.

Words: Charles Wesley (1707-1788), alt.

Music: *Paderborn*, melody from *Catolisch-Paderbornisches Gesang-buch*, 1765; harm. Sydney Hugo Nicholson (1875-1947)

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 DISMISSAL

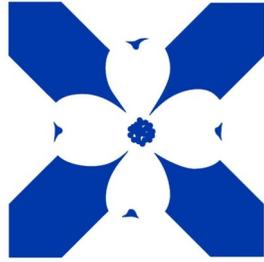
Deacon:

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

People:

Thanks be to God. Alleluia. Alleluia. Alleluia!

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,
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*

