

ST. ANDREW'S PARISH CHURCH

Established 1706



THE FIFTEENTH SUNDAY AFTER PENTECOST

THE HOLY EUCHARIST

WITH HOLY BAPTISM AT 11:00 A.M.

5 September 2021



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
THE REVEREND DAVID ALWINE, *Assistant to the Rector*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Ret.
Assistant Bishop, The Dominican Republic, Ret.
Bishop in Residence, Old St. Andrew's Parish Church

PAUL PORWOLL, *Historian*
MICHAEL CHRISTENSEN, *AV Coordinator*

The Vestry

Kathy Abraham, 2021
William Adams, 2024
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Tommy Compton, 2022
Carrie Davis, 2023
Roxanne Erskine, 2024
Jenny Fogle, 2023
Herb Huser, 2024
Rich Carns, 2023, *Junior Warden*
Michael Ulmer, 2022, *Senior Warden*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*

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



Join The King's Counterpoint
In-Person or Online
As we launch our 2021-22 Concert Season with

"HOMECOMING"
Songs of Southern Hospitality
Sunday, 26th September – 2.00pm

IN-PERSON – The Cathedral of St. Luke & St. Paul
126 Coming Street, Charleston. 29403
(Social Distancing will be observed as per guidelines)
and ONLINE on Sunday, 1st October via YouTube

A concert featuring choir favorites, a few pieces from our
postponed Residency at Canterbury Cathedral (*now sched-
uled for July 2022*), and spirituals that you know and love.

Tickets available here:
[https://events.eventgroove.com/event/Homcoming-Songs-
Southern-Hospitality-53855](https://events.eventgroove.com/event/Homcoming-Songs-Southern-Hospitality-53855)
or contact David at church or via 216-217-7721

The Fifteenth Sunday after Pentecost

5 September 2021

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

The Lord Bless You And Keep You

Words: Numbers, Chapter 6 verse 24 Music: John Rutter (born 1945)

The Lord bless you and keep you:
The Lord make his face to shine upon you and be gracious unto you.
The Lord lift up the light of his countenance upon you
And give you peace. Amen.

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.

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Hyfrydol*



1. Love di - vine all loves ex - cell - ing, joy of heaven, to earth come down,
2. Come, al - might - y to de - liv - er, let us all thy life re - ceive;
3. Fi - nish then thy new cre - a - tion; pure and spot - less let us be;
fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown.
sud - den - ly re - turn, and nev - er, nev - er - more thy tem - ples leave.
let us see thy great sal - va - tion per - fect - ly re - stored in thee:
Je - sus, thou art all com - pas - ion, pure, un - bound - ed love thou art;
Thee we would be al - way bless - ing, serve thee as thy hosts a - bove,
changed from glo - ry in - to glo - ry, till in heaven we take our place,
vis - it us with thy sal - va - tion, en - ter ev - ery trem - bling heart.
pray, and praise thee with - out seas - ing, glo - ry in thy per - fect love.
till we cast our crowns be - fore thee, lost in won - der, love, and praise.

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

Please **silence** your cell phone.

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

THE ACCLAMATION (BCP 2019 page 161)

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
Jesus Heals the Deaf and
Mute Man.
Stained Glass Window from
the National Cathedral in
Washington DC

THE COLLECT OF THE DAY (BCP 2019 PAGE 161)

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.

Celebrant: The Lord be with you.
People: **And with your spirit.**
Celebrant: Let us pray.

Almighty God, through the outpouring of the Holy Spirit, you revealed the way of eternal life to every race and nation: Pour out this gift anew, that by the preaching of the Gospel your salvation may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated for the Lessons.

The Liturgy of the Word

THE OLD TESTAMENT LESSON

Isaiah 35 verses 4-7a

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.

Say to those who have an anxious heart, "Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; in the haunt of jackals, where they lie down, the grass shall become reeds and rushes.

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

PRAISE the Lord, O my soul; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

THE EPISTLE LESSON

James I verses 17-27

Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures. Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God. Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forgets what he was like. But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing. If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

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”

THE SEQUENCE HYMN

Tune: *St. Denio*

1. Immortal, invisible, God only wise,
In light inaccessible, hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious, thy great Name we praise.
2. Unresting, unhasting, and silent as light,
Nor wanting, nor wasting, thou rulest in might;
Thy justice like mountains high soaring above
Thy clouds, which are fountain of goodness and love.

THE HOLY GOSPEL

Mark 7 Verses 24-37

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

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

And from there Jesus arose and went away to the region of Tyre and Sidon. And he entered a house and did not want anyone to know, yet he could not be hidden. But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. Now the woman was a Gentile, a Syrophoenician by birth. And she begged him to cast the demon out of her daughter. And he said to her, “Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs.” But she answered him, “Yes, Lord; yet even the dogs under the table eat the children's crumbs.” And he said to her, “For this statement you may go your way; the demon has left your daughter.” And she went home and found the child lying in bed and the demon gone.

Then Jesus returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. And looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And his ears were opened, his tongue was released, and he spoke plainly. And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. And they were astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the mute speak.”

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

THE SEQUENCE HYMN

Tune: *St. Denio*

3. To all life thou givest, to both great and small;
In all life thou livest, the true life of all;
We blossom and flourish, like leaves on the tree,
Then wither and perish; but nought changeth thee
4. Thou reignest in glory, thou rulest in light,
Thine angels adore thee, all veiling their sight;
All laud we would render: O help us to see
‘tis only the splendor of light hideth thee.

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)
 © John B. Geyer Used by permission. OneLicense.net A-716890

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

(BCP 2019 page 162)

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 Thomas Porter Schaeffer, 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 Thomas Porter that which by nature they cannot have.

Celebrant:

The Candidate for Holy Baptism will now be presented.

Parents and Godparents:

I present Thomas Porter Schaeffer to receive the Sacrament of Baptism.

Celebrant:

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

Are you willing and ready to undertake this?

Godparents and Sponsoring Parents

I am, the Lord being my helper.

PROFESSION OF FAITH (BCP 2019 page 164)

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 Thomas Porter in his 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 (BCP 2019 page 166)

The Deacon, or other person appointed may say:

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

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

We beseech you to hear us Good Lord.

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

We beseech you to hear us Good Lord.

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

We beseech you to hear us Good Lord.

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

We beseech you to hear us Good Lord.

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

We beseech you to hear us Good Lord.

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

We beseech you to hear us Good Lord.

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

We beseech you to hear us Good Lord.

PRAYER FOR THE CANDIDATE (BCP 2019 page 167)

Celebrant:

Let us pray

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

THANKSGIVING OVER THE WATER (*Please be Seated*)

The Deacon, or the Celebrant, pours the water for Baptism.

Celebrant: The Lord be with you.

People: **And with your spirit**

Celebrant: Lift up you hearts

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

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

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

Celebrant:

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are made regenerate by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

The Celebrant touches the water and says:

Now, Father, sanctify this water by the power of your Holy Spirit. May all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

The Holy Baptism

(BCP 2019 Page 169)

The Celebrant says to the Sponsors:

What name shall be given this Child?

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

Thomas Porter Schaeffer, 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:

Thomas Porter, you are sealed by the Holy Spirit in baptism, and you are marked as Christ's own forever. Receive the sign of the Cross as a token of your new life in Christ, in which you shall not be ashamed to confess the faith of Christ crucified, to fight bravely under his banner against the world, the flesh, and the devil, and to continue as his faithful soldier and servant to the end of your days. **Amen.**

Celebrant:

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, received him as your own child by adoption, made him a member of your holy Church, and raised him to the new life of grace. Sustain him, O Lord, in your Holy Spirit, that he may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

Celebrant:

Let us welcome the newly baptized.

Celebrant and People:

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

THE PEACE (*Please stand*)

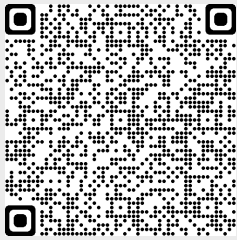
Celebrant: The peace of the Lord be always with you.

People: **And with your spirit.**

Then the Ministers and People may greet one another in the name of the Lord.

THE ANNOUNCEMENTS

The Peace is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.



Scan here to give an offering to OSA.

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

If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link: <https://www.oldstandrews.org/giving-1>

THE OFFERTORY ANTHEM (*Please be seated*)

SUNG BY OUR PARISH CHOIR

"Hear my prayer"

Words and Music—Moses Hogan (1957-2003)

O Lord, please hear my prayer, in the mornin' when I rise.
It's your servant bound for glory, O dear Lord, please hear my prayer.
O Lord, please hear my prayer, keep me safe within your arms.
It's your servant bound for glory. O dear Lord, please hear my prayer.
When my work on earth is done, and you come to take me home.
Just to know I'm bound for glory. and to hear you say, well done.
Done with sin and sorrow, have mercy. Amen.

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: (BCP 2019 page 131)

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 (BCP 2019 page 132)

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.**

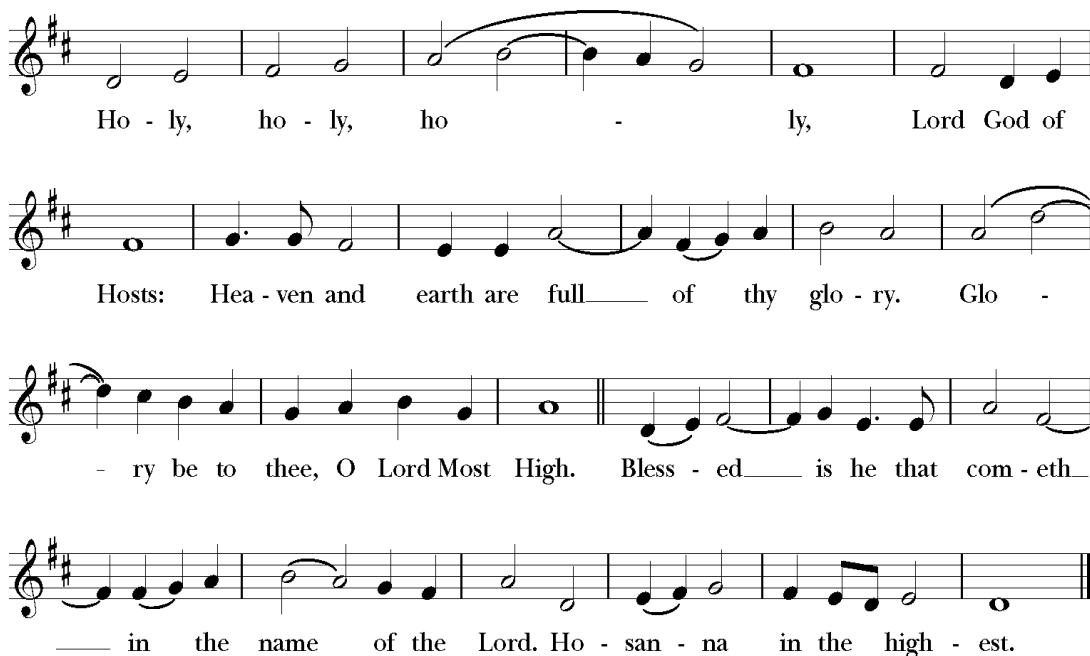
The *Celebrant* continues:

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

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

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

THE SANCTUS AND BENEDICTUS



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 **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 (BCP 2019 page 132)

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.

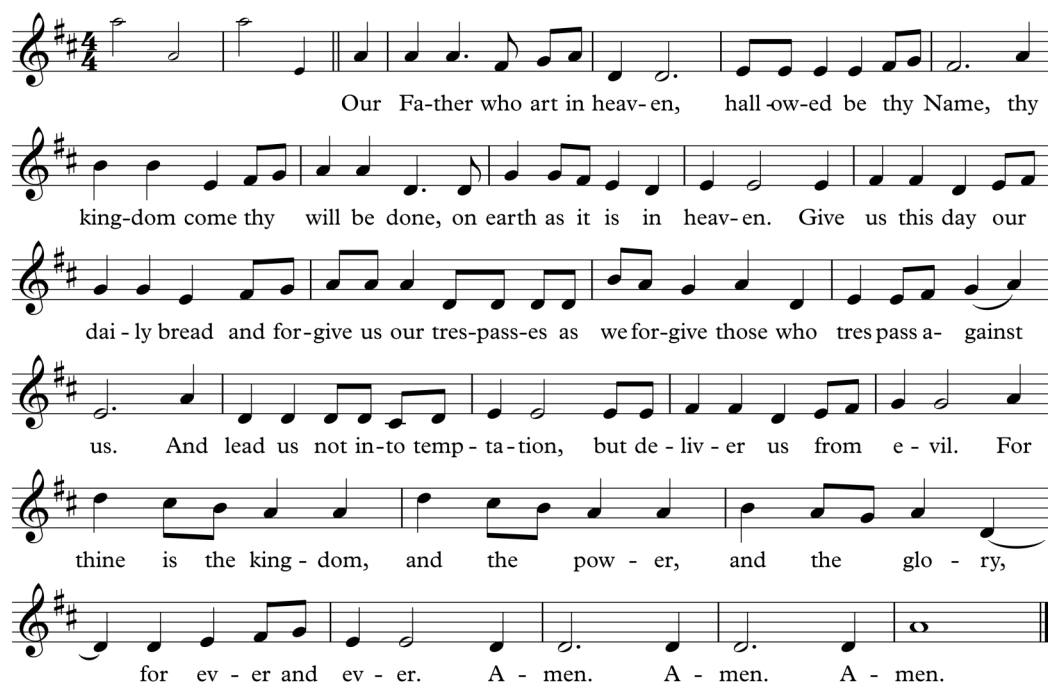
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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

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.

THE FRACTION (BCP 2019 page 135)

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.**

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.

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

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 AGNUS DEI

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 MINISTRATION OF COMMUNION (BCP 2019 page 136)

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 COMMUNION MOTET

God be in my head

Music: Philip Wilby (b.1949)

Words: From a Book of Hours (Sarum, 1514)

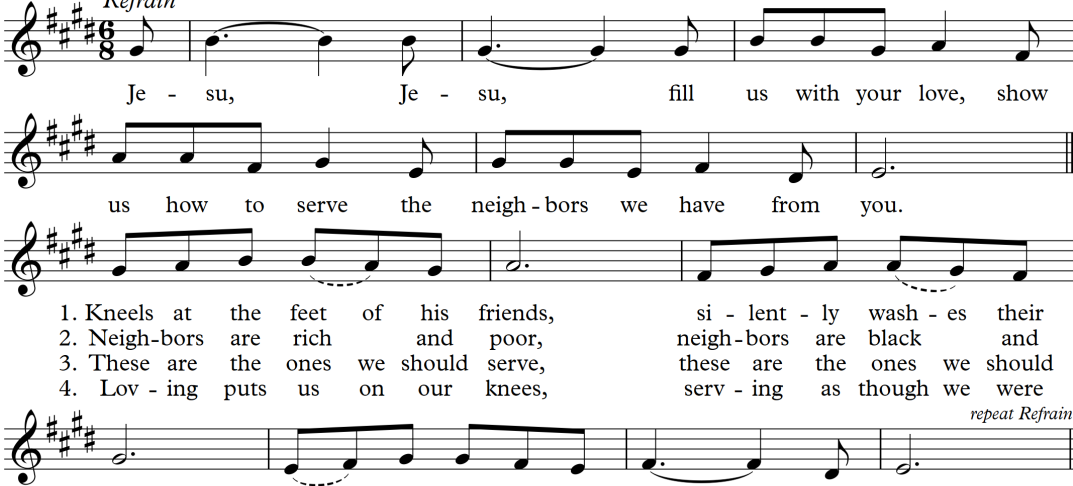
God be in my head, and in my understanding;
 God be in my eyes, and in my looking;
 God be in my mouth, and in my speaking;
 God be in my heart, and in my thinking;
 God be at mine end, and at my departing.

Born in Pontefract in 1949, Philip Wilby was educated at Leeds Grammar School and Keble College, Oxford. Wilby attributes the awakening of his interest in composition to Herbert Howells, whose extra-curricular composition classes he attended while a violinist in the National Youth Orchestra of Great Britain. A serious commitment to composition developed during the years at Oxford and, having gained his B Mus in composition in 1971, Wilby continued to write music even while working as a professional violinist (first at Covent Garden and later with the City of Birmingham Symphony Orchestra). He returned to Yorkshire in 1972 and is Principal Lecturer in Composition at the University of Leeds.

THE FIRST COMMUNION HYMN

Tune: *Chereponi*

Refrain



Je - su, Je - su, fill us with your love, show
us how to serve the neigh - bors we have from you.

1. Kneels at the feet of his friends, si - lent - ly wash - es their
2. Neigh-bors are rich and poor, neigh-bors are black and
3. These are the ones we should serve, these are the ones we should
4. Lov - ing puts us on our knees, serv - ing as though we were

repeat Refrain

feet, Mas - ter who acts as a slave to them.
white, neigh-bors are near - by and far a - way.
love. All are neigh-bors to us and you.
slaves; this is the way we should live with you.

Text: Ghanaian; tr. Thomas Stevenson Colvin (1925-2000), alt.
Music: CHEREPONI, Ghanaian folk song; adapt. Thomas Stevenson Colvin

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 SECOND COMMUNION HYMN *(if needed)*

Tune: *Dulce Carmen*



1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5 Hear him, ye deaf; ye voice - less ones, your loos-ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!
2 and spread through all the earth a - broad the hon - ors of thy Name.
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
be now and ever given
by saints below and saints above,
the Church in earth and heaven.

Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

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 POST COMMUNION PRAYER (BCP 2019 page 137)

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.

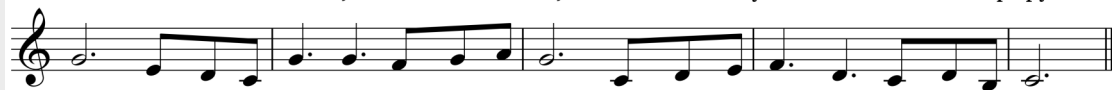
THE BLESSING (BCP 2019 Page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Blessed Assurance*



1. Bless-ed as-sur-ance, Je-sus is mine! Oh, what a fore-taste of glo-ry di-
2. Per-fect sub-mis-sion, per-fect de-light, vi-sions of rap-ture now burst on my
3. Per-fect sub-mis-sion, all is at rest; I in my Sa-vior am hap-py and



vine! Heir of sal-va-tion, pur-chase of God, born of His spir-it, washed in His blood.
sight; an-gels descend-ing bring from a-bove e-choes of mer-cy, whis-pers of love.
blest, watch-ing and wait-ing, look-ing a-bove, filled with His good-ness, lost in His love.

Refrain



This is my sto-ry, this is my song, prais-ing my Sa-vior all the day



long: this is my sto-ry, this is my song, prais-ing my Sa-vior all the day long.

Text: Fanny J. Crosby (1820-1915)
Music: Phoebe P. Knapp (1830-1908)

THE DISMISSAL (BCP 2019 page 138)

Priest or Deacon:

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

People:

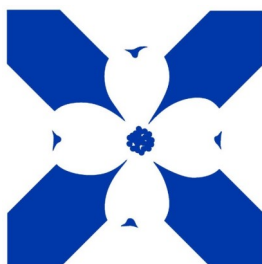
Thanks be to God. Alleluia. Alleluia.

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

Our guest preacher today is The Rev. Bob Ott, Lt. Col., U.S. Army, Retired.

The Rev. Ott was assigned to St. John's Chapel in Monterey, California where Zach and Caroline Schaeffer worshipped when Zach was assigned to the Defense Language Institute. He is here today on the occasion of the baptism of The Schaeffer's third child, Thomas.

Currently, The Rev. Ott is the Rector of St. Luke's in Marianna, Florida.



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, the Parish left The Episcopal Church and aligned with the Anglican Diocese of South Carolina and later with the Anglican Church in North America (ACNA).

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*

