

ST. ANDREW'S PARISH CHURCH

established in 1706



THE FOURTH SUNDAY AFTER PENTECOST

The Holy Eucharist

with Holy Baptism at 11:00 a.m.

17 June 2018



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOE VELLA, *Assistant to the Rector*
THE REVEREND LEE HERSHON, *Deacon*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
ALICE FRAWLEY, *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

Rob Beard, *2019 Senior Warden*
Roxanne Erskine, *2020 Junior Warden*
Dean Bays, *2020*
James Beardsley, *2021*
Danielle Butler, *2020*
Clay Chandler, *2021*
Dale Finkbine, *2019*
Margaret Gossett, *2019*
James Little, *2021*
Earl Smalley III, *2019*
Doug Bostick, *2021*
James Wilson, *2020*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*
Paul Porwol, *Historian*

THE RT. REV. MARK J. LAWRENCE, *Bishop of South Carolina, XIV*

SERVING TODAY

The Rev Marshall Huey
HOMILIST

Roxanne Erskine
LECTOR

Leslie Fry
CHALICE BEARER

Mary Hope Martin
Walker Martin
Harrison Martin
ACOLYTES

Nan Crist
Bob Jeffries
USHERS

Jill Moore
GREETER

Earl Smalley
James Little
Roxanne Erskine
VESTRY IN CHARGE

Millie Strobel
Janet Bex
Leigh Smalley
Naomi Radcliff
Aruna Wijesooriya
Stephanie Wenger
ALTAR GUILD

Coffee Hour, after this service, is the joy of the entire congregation. This tradition continues because of the people who take the initiative to sign up. You are invited to be one of those people! You bring what you choose, keep the coffee flowing, and that's it. When the munchies are gone, that means you did a great job!

I hope you will consider making Coffee Hour part of your contribution to the life of the parish. Find a friend or get a team together who would like to share the responsibility. Questions? E-mail Gill Bagley at gillianb@bellsouth.net



Worship

In Gilchrist Hall
All are welcome!

The Fourth Sunday after Pentecost

17 June 2018

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

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

THE INTROIT - Here, O my Lord, I see thee face to face

Music by Percy Whitlock (1903-1946))

THE PROCESSIONAL HYMN (*Please stand*)

Moscow (Hymnal 365)

1 Come, thou al - might - y King, help us thy Name to sing,
2 Come, thou in - car - nate Word, by heaven and earth a - dored;
3 Come, ho - ly Com - fort - er, thy sa - cred wit - ness bear
4 To Thee, great One in Three, the high - est prais - es be,
help us to praise. Fa - ther whose love un-known all things cre-
our prayer at - tend: come, and thy peo - ple bless; come, give thy
in this glad hour: thou, who al - might - y art, now rule in
hence ev - er - more; thy sov - ereign ma - jes - ty may we in
at - ed own, build in our hearts thy throne, An - cient of Days.
word suc - cess; stab - lish thy right - eous - ness, Sa - vior and friend.
ev - ery heart, and ne'er from us de - part, Spi - rit of power.
glo - ry see, and to e - ter - ni - ty love and a - dore.

Words: Anon. ca. 1757, alt.

Music: *Moscow*, Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916, based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1872)

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

People: *And blessed be his kingdom, now and for ever. Amen.*

Celebrant: There is one Body and one Spirit;

People: *There is one hope in God's call to us;*

Celebrant: One Lord, one Faith, one Baptism;

People: *One God and Father of all.*

Welcome!

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

If you are visiting with us
today, please take a **wel-
come brochure** (located in
the card rack on the back of
each pew) and fill out the
visitor card. Please place it in
the offering plate or leave it
with an usher.

Hearing aids are available.
Please ask an usher for assis-
tance.

Please **silence** your cell
phone.

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

A **nursery** is available.
Please ask an usher for di-
rections.

How may I best prepare for
worship? First, pray for
God to speak to your
through worship today,
thank God for your bless-
ings, and ask God to give
your heart to those things
that need your repentance.
Next, open your bulletin to
the Gospel lesson and read
the passage for the day. All
of the music and lessons for
the day flow from the mes-
sage of the Gospel lesson
assigned by the lectionary.

The liturgy begins with the
Acclamation, which is an
eager expression of praise. In
this acclamation we identify
who our God is: Father, Son,
and Holy Spirit. The Holy
Trinity.

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 also with you.

Celebrant: Let us pray.

O Lord, from whom comes all good things; grant us, your humble servants, the inspiration to always think and do those things which are good, that by your merciful guiding we may perform the same; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

Please be seated for the Lessons

The Liturgy of the Word

THE FIRST LESSON

Ezekiel 31:1-6 & 10-14

In the eleventh year, in the third month, on the first day of the month, the word of the LORD came to me: "Son of man, say to Pharaoh king of Egypt and to his multitude: "Whom are you like in your greatness? Behold, Assyria was a cedar in Lebanon, with beautiful branches and forest shade, and of towering height, its top among the clouds. The waters nourished it; the deep made it grow tall, making its rivers flow around the place of its planting, sending forth its streams to all the trees of the field. So it towered high above all the trees of the field; its boughs grew large and its branches long from abundant water in its shoots. All the birds of the heavens made their nests in its boughs; under its branches all the beasts of the field gave birth to their young, and under its shadow lived all great nations. "Therefore thus says the Lord GOD: Because it towered high and set its top among the clouds, and its heart was proud of its height, I will give it into the hand of a mighty one of the nations. He shall surely deal with it as its wickedness deserves. I have cast it out. Foreigners, the most ruthless of nations, have cut it down and left it. On the mountains and in all the valleys its branches have fallen, and its boughs have been broken in all the ravines of the land, and all the peoples of the earth have gone away from its shadow and left it. On its fallen trunk dwell all the birds of the heavens, and on its branches are all the beasts of the field. All this is in order that no trees by the waters may grow to towering height or set their tops among the clouds, and that no trees that drink water may reach up to them in height. For they are all given over to death, to the world below, among the children of man, with those who go down to the pit.

Lector: The Word of the Lord.

People: Thanks be to God.

Sung by our Parish Choir

1. It is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest.
2. To tell of thy loving-kindness early in the morning : and of thy truth in the night-season.
3. Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.
4. For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.
5. O Lord, how glorious are thy works : thy thoughts are very deep.
6. An unwise man doth not well consider this : and a fool doth not understand it.
7. When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.
8. For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.
9. But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.
10. Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.
11. The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.
12. Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.
13. They also shall bring forth more fruit in their age : and shall be fat and well-liking.
14. That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

THE SECOND LESSON

2 Corinthians 5:1-10

For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

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, *god-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 *(Please stand)*

St Thomas (Hymnal 524)

1. I love thy king- dom, Lord the house of thine a - bode,
2. For her my tears shall fall; for her my prayers a - scend;
the Church our blest Re - deem - er saved with his own pre-cious blood.
to her my cares and toils be given, till toils and cares shall end.

Text: Timothy Dwight (1725-1817)
Music: ST. THOMAS, melody Aaron Williams (1731-1776)

THE HOLY GOSPEL

Mark 4:26-34

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

People: *Glory to you, Lord Christ.*

And Jesus said, "The kingdom of God is as if a man should scatter seed on the ground. He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. The earth produces by itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come." And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade." With many such parables he spoke the word to them, as they were able to hear it. He did not speak to them without a parable, but privately to his own disciples he explained everything.

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

THE SEQUENCE HYMN

St Thomas (Hymnal 524)

3. Be - yond my high - est joy I prize her heaven - ly ways,
4. Je - sus, thou friend di - vine, our Sa - vior and our King,
her sweet com-mun - ion, so - lemn vows, her hymns of love and praise.
thy hand from ev - ery snare and foe shall great de - liv-erance bring.

Text: Timothy Dwight (1725-1817)
Music: ST. THOMAS, melody Aaron Williams (1731-1776)

THE PRESENTATION HYMN

ENGELBERG (Hymnal 296)

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

Presentation and Examination of the Candidates

The Celebrant says

The Candidate for Holy Baptism will now be presented.

Parents and Godparents

I present *Cameron Crawford Lee* to receive the Sacrament of Baptism.

The Celebrant asks

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

Parents and Godparents

I will, with God's help.

Celebrant

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

Parents and Godparents

I will, with God's help.

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

Answer I renounce them.

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

Answer I renounce them.

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

Answer I renounce them.

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

Answer I do.

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

Answer I do.

Question Do you promise to follow and obey him as your Lord?
Answer I do.

The Celebrant addresses the congregation, saying

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

People: We will.

The Celebrant then says

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

The Baptismal Covenant

Celebrant: Do you believe in God the Father?

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

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

People: I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Celebrant: Do you believe in God the Holy Spirit?

People: I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

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

People: I will, with God's help.

Celebrant: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
People: I will, with God's help.

Celebrant: Will you proclaim by word and example the Good News of God in Christ?
People: I will, with God's help.

Celebrant: Will you seek and serve Christ in all persons, loving your neighbor as yourself?
People: I will, with God's help.

Celebrant: Will you strive for justice and peace among all people, and respect the dignity of every human being?
People: I will, with God's help.

PRAYERS FOR THE CANDIDATES

The Celebrant then says

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

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

People: Lord, hear our prayer.

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

People: Lord, hear our prayer.

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

People: Lord, hear our prayer.

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

People: Lord, hear our prayer.

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

People: Lord, hear our prayer.

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

People: Lord, hear our prayer.

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

People: Lord, hear our prayer.

The Celebrant says

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

THANKSGIVING OVER THE WATER

Celebrant: The Lord be with you.

People: And also with you.

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

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

Celebrant

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

At the following words, the Celebrant touches the water

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

The Baptism

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

Cameron Cranford Lee, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The Bishop or Priest prays over them, saying

Let us pray.

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

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

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

When all have been baptized, the Celebrant says

Let us welcome the newly baptized.

Celebrant and People

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

THE PEACE (*Please stand*)

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

People: And also with you.

THE OFFERTORY ANTHEM (*Please be seated*)

Now the Green Blade Rises

Tune: French 15th century - Words: John Crum (1872-1958)

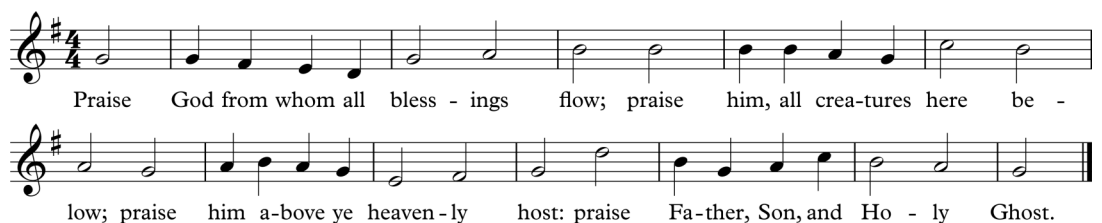
1. Now the green blade rises from the buried grain
Wheat that in dark earth for many days has lain;
Love lives again, that with the dead has been:
Love is come again like wheat that rises green.
2. In the grave they laid their Love whom hate had slain,
Thinking that their love would never wake again,
Laid in the earth like grain that lies unseen: Love is come again.....
3. Christ came forth at Easter, like the risen grain,
Jesus, who for three days in the grave had lain,
Quick from the dead the risen One is seen: Love is come again.....
4. When our hearts are wintry, grieving, or in pain,
Christ's warm touch can call us back to life again,
Fields of our hearts that dead and bare have been: Love is come again.....

John MacLeod Campbell (J.M.C.) Crum (1872-1958) wrote this text to be paired with the popular French melody NOËL NOUVELET, sometimes referred to by the name FRENCH CAROL. This tune was also used by the famous French organ composer Marcel Dupré for his *Variations on a Noel*, Opus 20 (1922).

Crum was born at Mere Old Hall, Cheshire, England, and died at Farnham, Surrey, England. During his life, Crum was highly active in the Church of England. After his education at Eton and New College in Oxford (BA 1895, MA 1901), he took Holy Orders (Deacon 1897, priest, 1900).

THE PRESENTATION HYMN (*Please stand*)

OLD HUNDREDTH



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

Celebrant: All things come of thee, O LORD,
People: And of thine own have we given thee.

The Holy Communion

THE GREAT THANKSGIVING

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

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

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

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

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS & BENEDICTUS

(Hymnal S-130)



Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly,
ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are
full, full of your glo - ry. Ho-san - na in the high - est. Ho
san - na in the high - est. Bless-ed is he who comes in the
name of the Lord. Ho - san - na in the
high - est. Ho - san - na in the high - est.

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

Please kneel

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 **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. This setting was composed by the late Dr. Ricky Duckett, former music director at Old St. Andrew's.

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

Therefore we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

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

AMEN.

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

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 BREAKING OF THE BREAD

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

People: *Therefore let us keep the feast. Alleluia.*

THE AGNUS DEI

HYMNAL S.164

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 PRAYER OF HUMBLE ACCESS

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

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Facing the people, the Celebrant says the following Invitation

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

The **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 FIRST COMMUNION HYMN

DULCE CARMEN (Hymnal 559)

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.

1 Lead us, heaven - ly Fa - ther, lead us o'er the world's tem -
 2 Sa - vior, breathe for - give - ness o'er us; all our weak - ness
 3 Spi - rit of our God, de - scend - ing, fill our hearts with

pes - tuous sea; guard us, guide us, keep us, feed us,
 thou dost know; thou didst tread this earth be - fore us;
 heaven - ly joy; love with ev - ery pas - sion blend - ing,

for we have no help but thee, yet pos - ses - sing
 thou didst feel its keen - est woe; yet un - fear - ing,
 plea - sure that can nev - er cloy; thus pro - vid - ed,

ev - ery bless - ing, if our God our Fa - ther be.
 per - se - ver - ing, to thy pas - sion thou didst go.
 par - doned, guid - ed, noth - ing can our peace des - troy.

Words: James Edmeston (1791-1867), alt. Music: *Dulce carmen*, melody from *An Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motets or Antiphons*, ca. 1840; harm. William Henry Monk (1823-1889)

THE COMMUNION ANTHEM

THY PERFECT LOVE

Words: Anon 15th Century Music: John Rutter (b.1945)

Jesu, my love, my joy, my rest, Thy perfect love close in my breast.
 That I thee love and never rest; and make me love thee all things best,
 And wounde my heart in they love free, that I may reign in joy evermore with thee.

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

But, even if a choir is not the greatest in the world, the fact that they are meeting together has a social value. It has a communal value. And I always say that a church or a school without a choir is like a body without a soul. We have to have a soul in our lives. And everybody tells me, who has sung in a choir, that they feel better for doing it. That whatever the cares of the day, if they maybe meet after a long day's school or work, that somehow you leave your troubles at the door. And when you're sitting there, making music for a couple hours at the end of the day, that's the only thing that matters at that moment. And you walk away refreshed. You walk away renewed. And that's a value that goes just beyond the music itself. "

John Rutter's music plays an important part in our worship here at Old St Andrew's. The beauty of the words and the music that John chooses and writes, helps to elevate us to a higher plane of understanding and prayerfulness. We now own two books of his music, one dedicated to daily worship anthems and one to Christmas music, which we will be using more towards the end of this year!

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

HOUSTON (Hymnal 490)

1. I want to walk as a child of the light. I want to fol - low Je - sus.
 2. I want to see the bright-ness of God. I want to look at Je - sus.
 3. I'm look-ing for the com - ing of Christ. I want to be with Je - sus.

God set the stars to give light to the world. The star of my life is Je - sus.
 Clear sun of right-eous-ness, shine on my path, and show me the way to the Fa - ther.
 When we have run with pa-tience the race, we shall know the joy of Je - sus.

In him there is no dark-ness at all. The night and the day are both a - like. The

Lamb is the light of the ci - ty of God. Shine in my heart, Lord Je - sus.

Text: Kathleen Thomerson (b. 1934)
 Music: HOUSTON, Kathleen Thomerson. © 1970 Celebration. Used by permission. CCLI# 1984772

After Communion, the Celebrant says

Let us pray.

Celebrant and People

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

THE BLESSING

1 O wor - ship the King, all glo - rious a - bove!
 2 O tell of his might! O sing of his grace!
 3 The earth, with its store of won - ders un - told,
 4 Thy boun - ti - ful care, what tongue can re - cite?
 5 Frail chil - dren of dust, and fee - ble as frail,

1 O grate - ful - ly sing his power and his love!
 2 Whose robe is the light, whose can - o - py space.
 3 Al - might - y, thy power hath found - ed of old,
 4 It breathes in the air; it shines in the light;
 5 in thee do we trust, nor find thee to fail;

1 Our shield and de - fend - er, the An - cient of Days,
 2 His char - iots of wrath the deep thun - der - clouds form,
 3 hath stab - lished it fast by a change - less de - cree,
 4 it streams from the hills, it de - scends to the plain,
 5 thy mer - cies, how ten - der! how firm to the end!

1 pa - vil - ioned in splen - dor, and gird - ed with praise.
 2 and dark is his path on the wings of the storm.
 3 and round it hath cast, like a man - tle, the sea.
 4 and sweet - ly dis - tills in the dew and the rain.
 5 Our Ma - ker, De - fend - er, Re - deem - er, and Friend!

Words: Robert Grant (1779-1838) Music: *Hanover*, att. William Croft (1678-1727)

THE DISMISSAL

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

People: *Thanks be to God.*

As the Eucharistic celebration ends, we are charged to “go forth.” The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us for the sake of our Lord, Jesus Christ.

A Brief History of Saint Andrew's Parish Church

Built in 1706, this simple, elegant church is the oldest surviving structure used for worship south of Virginia. It is South Carolina's only remaining colonial cruciform church.

St. Andrew's Parish Church (commonly known as Old St. Andrew's) was one of ten Anglican churches in South Carolina established in 1706 by the Church Act. It was built to serve the Anglican planters along the Ashley River, a thriving tidal waterway that connected them to the city of Charles Town and to each other.

The ancient building holds a full schedule of worship services every Sunday. Some of its earliest counterparts are still used, but less often. (None is older.) Others have been replaced or augmented by newer buildings, some centuries old themselves, some modern. Still others have vanished, or their ruins stand in eerie silence to ages past. Visitors to this national treasure see a beautifully restored building, but the church hides a past that left it for dead many times.

Rice, indigo, and slaves brought prosperity to the lands along the Ashley, where some of the wealthiest plantations in British North America were located. The church was expanded to the shape of a cross in 1723 to accommodate a growing population. It survived a major fire in the 1760s but was quickly rebuilt inside its existing walls. But the parish declined before the Revolution and into the antebellum era. Ministering to the slaves, at the church and three plantation chapels, became the focus of the clergy. From 1851 to 1891, the Rev. John Grimké Drayton, the renowned horticulturalist at Magnolia-on-the-Ashley just north of St. Andrew's, was rector.

The church was one of the few buildings along the Ashley that Union troops did not burn to the ground during the Civil War. It became a polling place and did not reopen until 1876, eleven years after the war ended. The parish found itself at the epicenter of two of the most important events of late nineteenth century Charleston: the phosphate mining boom along the Ashley and the Great Earthquake of 1886, which caused significant damage to the church. After Rev. Drayton died in 1891, St. Andrew's lay dormant for the next fifty-seven years.

In 1948 Episcopalians moving to the West Ashley suburbs reopened the dilapidated church, even though it was far away from new residential developments. Dogged perseverance brought slow but continual improvements. A parish house was built, and then expanded twice in quick succession. Hurricane Hugo (1989) caused major damage to the graveyard. Into the twenty-first century, the church undertook the most extensive restoration in its history and celebrated its tercentennial. In 2013, after undergoing a deliberate process of discernment, Old St. Andrew's aligned with the Diocese of South Carolina and left The Episcopal Church.

For more than 300 years, St. Andrew's has survived, indeed has thrived, against all odds.

Paul Porwoll, author of *Against All Odds: History of Saint Andrew's Parish Church, Charleston, 1706-2013*

About the Diocese of South Carolina

The Protestant Episcopal Church in the Diocese of South Carolina was formed in 1785 and has nearly 30,000 baptized members spread across the eastern and coastal portion of the state. The Diocese helped form The Episcopal Church (TEC) in 1789 and dissociated from TEC in the Fall of 2012. We continue as faithful Anglicans under the leadership of The Rt. Rev. Mark J. Lawrence, the 14th Bishop of the Diocese, pursuing the vision first cast in his message at the 2009 Diocesan Convention, where he urged us to focus on "Making Biblical Anglicans for a Global Age." Our continuing mission is, "To respond to the Great Commission by so presenting Jesus Christ in the power of the Holy Spirit that all may come to know Him as Savior and follow Him as Lord in the fellowship of His Church." On June 27, 2017, the Anglican Church in North America welcomed our Diocese of South Carolina into the communion of the ACNA.

