

# ST. ANDREW'S PARISH CHURCH

established in 1706



THE LAST SUNDAY AFTER EPIPHANY

THE TRANSFIGURATION

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

3 March 2019



# 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*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
AMY AUSTEN, *Parish Administrator*  
ANNE SHAUL, *Director of Children's Education*  
JEANNE GERHARDT, *Parish Bookkeeper*  
GILLIAN BAGLEY, *Administrative Assistant*  
WALTER STANLEY, *Sexton*

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Ret.*  
*Assistant Bishop, The Dominican Republic, Ret.*

## *The Vestry*

Gene Arner, 2022 Senior Warden  
Roxanne Erskine, 2020 Junior Warden  
Dean Bays, 2020  
Jim Beall, 2022  
Jim Beardsley, 2021  
Doug Bostick, 2021  
Danielle Butler, 2020  
Clay Chandler, 2021  
Tommy Compton, 2022  
James Little, 2021  
Michael Ulmer, 2022  
James Wilson, 2020  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*  
Paul Porwoll, *Historian*

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

## SERVING TODAY

HOMILIST: The Rev. David Alwine

USHERS: Bob Fogel, Bob Jeffries

GREETERS: Robert & Patti Blitch

ACOLYTES: Elliott Girone, Jackson Mackey  
Ian Smith, Joe Patterson

VESTRY IN CHARGE: Dean Bays, Clay Chandler, Jim Beardsley

LECTORS: Barbara Mojonnier, Roxanne Erskine

CHALICE BEARER: Roxanne Erskine

PRAYERS OF THE PEOPLE: Barbara Mojonnier

ALTAR GUILD: Dee Norton, Donna Quick,  
Betty Rucker, Stephanie Wenger

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## Israel in Egypt

Tickets available from  
David and Judith Acres,  
Via the website:

[www.thekingscounterpoint.org](http://www.thekingscounterpoint.org)  
Or by 'phone - 216 217 7721



**The  
King's  
Counterpoint**

The King's Counterpoint are very excited to present Handel's stirring double choir oratorio, Israel in Egypt. They are joined by The North Carolina Baroque Orchestra, together with trumpets, trombones, bassoons, oboes, strings and timpani, telling the great story of the Plagues of Egypt and the parting of the Red Sea with the disaster that befell the pursuing army of Egyptians.

Saturday, March 23, 7:00pm @ The Cathedral of St Luke & St Paul

126 Coming Street, Charleston. 29403

Sunday, March 24, 3:00pm @ Kahal Kadosh Beth Elohim

90 Hassel Street, Charleston. 29401

# The Last Sunday of Epiphany

## The Transfiguration

3 March 2019

The Holy Eucharist & 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

O nata lux de lumine (*O Holy Light, once born of light*)

Words: Office Hymn for Lauds on the Feast of the Transfiguration

Music: Thomas Tallis (c.1505-1585)

*O nata lux de lumine, Jesu redemptor saeculi,  
Dignare clemens supplicum laudes preces qui sumere.  
Qui carne quondam contegi dignatus es pro perditis.  
Nos membra confer effigy, tui beati corporis.*

O Holy Light once born of light, Jesus the redeemer of mankind,

With loving kindness pray receive the praise and prayers we offer Thee.

Thou who once deigned to take on flesh, to save the souls of those who strayed,

Grant us to live as members here of Thy most sacred body blest.

### THE PROCESSIONAL HYMN (*Please stand*)

*Ratisbon* (Hymnal 7)

1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,  
2 Dark and cheer-less is the morn un - ac - com - pan - ied by thee;  
3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!

Sun of Right-eous - ness, a - rise! Tri-umph o'er the shades of night:  
joy-less is the day's re - turn, till thy mer - cy's beams I see,  
Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;

Day-spring from on high, be near; Day-star, in my heart ap - pear.  
till they in - ward light im - part, glad my eyes, and warm my heart.  
more and more thy - self dis - play, shin - ing to the per - fect day.

Words: Chares Wesley (1707-1788) Music: *Ratisbon*, melody from *Geystliche gesangk Buchleyn*, 1524; adapt. att. William Henry Havergal (1793-1870);  
harm. William Henry Havergal (1793-1870), alt.

## 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.

ON THE COVER  
The Transfiguration  
Carl Bloch (1834-1890)

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.

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.*

#### THE COLLECT OF THE DAY

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

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

### The Liturgy of the Word

#### THE FIRST LESSON

Exodus 34 verses 29-35

When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him. But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him in Mount Sinai. And when Moses had finished speaking with them, he put a veil over his face. Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.

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

(Praise to you)

1. The Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.
2. The Lord is great in Sion : and high above all people.
3. They shall give thanks unto thy Name : which is great, wonderful, and holy.
4. The King's power loveth judgement; thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.
5. O magnify the Lord our God : and fall down before his footstool, for he is holy.
6. Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.
7. He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.
8. Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.
9. O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

## THE SECOND LESSON

## 2 Corinthians 3 verses 12-18

Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

Lector:                   The Word of the Lord.

People:                   *Thanks be to God.*

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

## THE SEQUENCE HYMN (*Please stand*)

SALZBURG (Hymnal 135)

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

Luke 9 verses 28-36

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”

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

Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem. Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him. And as the men were parting from him, Peter said to Jesus, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah”—not knowing what he said. As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, “This is my Son, my Chosen One; listen to him!” And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.

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



## THE SEQUENCE HYMN

SALZBURG (Hymnal 135)

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 SERMON

The Reverend David Alwine

## 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 *MaryEllen Burke Dew* 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 *her* 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 *her*, O Lord, from the way of sin and death.

*People:* Lord, hear our prayer.

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

*People:* Lord, hear our prayer.

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

*People:* Lord, hear our prayer.

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

*People:* Lord, hear our prayer.

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

*People:* Lord, hear our prayer.

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

*People:* Lord, hear our prayer.

Deacon: Bring *her* 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*

*MaryEllen Burke Den*, 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 *her* to the new life of grace. Sustain *her*, O Lord, in your Holy Spirit. Give *her* 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*

*MaryEllen Burke Den*, 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

SUNG BY THE PARISH CHOIR

All things bright and beautiful

Music: John Rutter (b. 1945)

Words: Mrs C F Alexander (1823-1895)

*All things bright and beautiful, all creatures great and small,  
All things wise and wonderful, the Lord God made them all.  
Each little flower that opens, each little bird that sings,  
He made their glowing colors, He made their tiny wings.  
The purple-headed mountain, the river running by  
The sunset and the morning that brightens up the sky;  
The cold wind in the winter, the pleasant summer sun,  
The ripe fruits in the garden, He made them ev'ry one;  
He gave us eyes to see them. And lips that we might tell  
How great is God Almighty, who has made all things well.*

John Rutter was born in London and studied music at Clare College, Cambridge. He first came to notice as a composer during his student years; much of his early work consisted of church music and other choral pieces including Christmas carols. From 1975–79 he was Director of Music at his *alma mater*, Clare College, and directed the college chapel choir in various recordings and broadcasts. Since 1979 he has divided his time between composition and conducting. His music has featured in a number of British royal occasions, including the two most recent royal weddings. He edits the *Oxford Choral Classics* series, and, with Sir David Willcocks, co-edited four volumes of *Carols for Choirs*. In 1983 he formed his own choir The Cambridge Singers, with whom he has made numerous recordings, and he appears regularly in several countries as guest conductor and choral ambassador. He holds a Lambeth Doctorate in Music, and in 2007 was awarded a CBE for services to music. He also tours extensively in North America, and we are attempting to persuade him to visit Charleston in the near future.

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: 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-125)

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
heaven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Ho - san - na in the high - est.  
Blessed is he who comes in the name of the Lord. Ho -  
san - na in the high - est. Ho - san - na in the high - est.

*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.

*Then the Celebrant continues*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night before he died for us, 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, according to his command, O Father,

*Celebrant and People*

*We remember his death, We proclaim his resurrection, We await his coming in glory.*

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St. Andrew and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. 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 hath taught us, we are bold to say,

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 **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.

## THE BREAKING OF THE BREAD

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

## THE FRACTION ANTHEM

(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.

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.

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 HYMN

Wareham (Hymnal 137)

1. O won - drous type! O vis - ion fair of glo - ry  
 2. With Mo - ses and E - li - jah nigh the in - car - nate  
 3. With shin - ing face and bright ar - ray, Christ deigns to  
 4. And faith - ful hearts are raised on high by this great  
 5. O Fa - ther, with the e - ter - nal Son, and Ho - ly

that the Church may share, which Christ up - on the  
 Lord holds con - verse high; and from the cloud, the  
 man - i - fest to - day what glo - ry shall be  
 vi - sion's mys - ter - y; for which in joy - ful  
 Spi - rit, ev - er One, vouch - safe to bring us

moun - tain shows, where bright - er than the sun he glows!  
 Ho - ly One bears re - cord to the on - ly Son.  
 theirs a - bove who joy in God with per - fect love.  
 strains we raise the voice of prayer, the hymn of praise.  
 by thy grace to see thy glo - ry face to face.

Text: Latin, 15th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1866), alt.  
 Music: WAREHAM, melody William Knapp (1698-1768)

## THE COMMUNION ANTHEM

“A Clare Benediction”

Words & Music by John Rutter (b.1945)

*May the Lord show His mercy upon you; may the light of his presence be your guide:*

*May He guard you and uphold you; may His spirit be ever by your side.*

*When you sleep, may His angels watch over you; when you wake, may He fill you with His grace:*

*May you love Him and serve Him all your days, then in heaven may you see His face.*

John Rutter says: “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 people, 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.”

1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;  
 2. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!  
 3. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:

Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;  
 Al - le - lu - ia! here the sin - ful flee to thee from day to day:  
 Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:

Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;  
 In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,  
 thou with - in the veil hast en - tered, robed in flesh, our great High Priest:

Je - sus out of ev - ery na - tion hath re deemed us by his blood.  
 where the songs of all the sin - less sweep a - cross the crys - tal sea.  
 thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

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

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

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.

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.

This hymn, dating from at least the 11th century, has been traditionally sung on the Sunday before Ash Wednesday as a way to “retire” the word *Alleluia* for Lent. Note the contrast between captivity in Babylon in the second verse and the coming Easter in the fourth verse.

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 RECESSIONAL HYMN (Please stand)

*Last uns erfreuen* (Hymnal 618)

*Unison*



1 Ye watch - ers and ye ho - ly ones, bright ser - a - phs, cher - u -  
 2 O high - er than the cher - u - bim, more glo - rious than the  
 3 Re - spond, ye souls in end - less rest, ye pa - tri - archs and  
 4 O friends, in glad - ness let us sing, su - per - nal an - them

*Harmony* *Unison*



bim, and thrones, raise the glad strain, Al - le - lu - ia! Cry  
 ser - a - phim, lead their prais - es, Al - le - lu - ia! Thou  
 pro - phets blest, Al - le - lu - ia, al - le - lu - ia! Ye  
 ech - o - ing, Al - le - lu - ia, al - le - lu - ia! To



out, do - min - ions, prince - doms, powers, vir - tues, arch - an - gels, an - gels'  
 bear - er of the e - ter - nal Word, most gra - cious, mag - ni - fy the  
 ho - ly twelve, ye mar - tyrs strong, all saints tri - um - phant, raise the  
 God the Fa - ther, God the Son, and God the Spi - rit, Three in

*Harmony*



choirs, Al - le - lu - ia, al - le - lu - ia, al - le -  
 Lord, Al - le - lu - ia, al - le - lu - ia, al - le -  
 song, Al - le - lu - ia, al - le - lu - ia, al - le -  
 One, Al - le - lu - ia, al - le - lu - ia, al - le -

*Unison*



lu - ia, al - le - lu - ia, al - le - lu - ia!  
 lu - ia, al - le - lu - ia, al - le - lu - ia!  
 lu - ia, al - le - lu - ia, al - le - lu - ia!  
 lu - ia, al - le - lu - ia, al - le - lu - ia!

Words: John Athelstan Laurie Riley (1858-1945) Music: *Last uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958) Words, Music: Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

## THE DISMISSAL

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

People: *Thanks be to God.*

# NOTES



# ANGLICAN CHURCH IN NORTH AMERICA

The Most Reverend Dr. Foley Beach, Archbishop

## 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.

