

ST. ANDREW'S PARISH CHURCH

established in 1706



THE FIRST SUNDAY AFTER CHRISTMAS

A Service of Lessons & Carols at 11:00 a.m.

27 December 2020



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
THE REVEREND LEE HERSHON, *Deacon*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organist/Pianist*
BRAD NETTLES, JR., *Director of Youth Ministry*
AMY AUSTEN, *Parish Administrator*
GILLIAN BAGLEY, *Administrative Assistant*
ANNE SHAUL, *Director of Children's Education*
JEANNE GERHARDT, *Parish Bookkeeper*
WALTER STANLEY, *Sexton*

Paul Porwell, *Parish Historian*

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

The Vestry

Kathy Abraham, 2021
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Rich Carns, 2023
Clay Chandler, 2021
Tommy Compton, 2022
Carrie Davis, 2023
Jenny Fogle, 2023
Herb Huser, 2021
James Little, 2021 *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 South Carolina,*

The Anglican Diocese of
SOUTH CAROLINA
Making Biblical Anglicans for a Global Age

The First Sunday of Christmas

20 December 2020 - 11.00 a.m.

A Service of Lessons & Carols

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Regent Square*

1 An - gels, from the realms of glo - ry, wing your flight o'er
2 Shep - herds in the field a - bid - ing, watch - ing o'er your
3 Sa - ges, leave your con - tem - pla - tions; bright - er vi - sions
4 Saints be - fore the al - tar bend - ing, watch - ing long in

all the earth; ye, who sang cre - a - tion's sto - ry,
flocks by night, God with you is now re - sid - ing;
beam a - far: seek the great De - sire of na - tions;
hope and fear, sud - den - ly the Lord, de - scend - ing,

now pro - claim Mes - si - ah's birth:
yon - der shines the in - fant Light: come and wor - ship,
ye have seen his na - tal star:
in his tem - ple shall ap - pear:

come and wor - ship, wor - ship Christ, the new - born King.

Words: James Montgomery (1771-1854), alt. Music: *Regent Square*, Henry Thomas Smart (1813-1879)

Frontispiece:
The Nativity
by Giotto di Bondone
(c.1266-1337)

THE BIDDING PRAYER *(Standing)*

Beloved in Christ, be it this Christmas-tide our care and delight to prepare ourselves to hear again the message of the angels; in heart and mind to go even unto Bethlehem and see this thing which is come to pass, and the Babe lying in a manger. Let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by this Holy Child; and let us make this Church glad with our carols of praise: But first let us pray for the needs of his whole world; for peace and goodwill over all the earth; for unity and brotherhood within the Church he came to build. And because this of all things would rejoice his heart, let us at this time remember in his name the poor and the helpless, the cold, the hungry and the oppressed; the sick in body and in mind and them that mourn; the lonely and the unloved; the aged and the little children; all who know not the Lord Jesus, or who love him not, or who by sin have grieved his heart of love. Lastly let us remember before God all those who rejoice with us, but upon another shore and in a greater light, that multitude which no man can number, whose hope was in the Word made flesh, and with whom, in this Lord Jesus, we for evermore are one. These prayers and praises let us humbly offer up to the throne of heaven, in the words which Christ himself hath taught us:

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

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

Celebrant and People, (BCP 2019 page 130)

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Celebrant stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE COLLECT OF THE DAY (*Kneeling*)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Please be seated

THE FIRST LESSON (*Seated*)

Genesis 3:1-15

Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, ‘Did God say, “You shall not eat from any tree in the garden”?’ The woman said to the serpent, ‘We may eat of the fruit of the trees in the garden; but God said, “You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.”’ But the serpent said to the woman, ‘You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves. They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man, and said to him, ‘Where are you?’ He said, ‘I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.’ He said, ‘Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?’ The man said, ‘The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.’ Then the LORD God said to the woman, ‘What is this that you have done?’ The woman said, ‘The serpent tricked me, and I ate.’ The LORD God said to the serpent, ‘Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.’

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE FIRST CAROL (*Sung by the Congregation: Please Stand*)

STUTTGART (Hymnal 66)

1 Come, thou long - ex - pect-ed Je - sus, born to set thy peo - ple free;
 2 Is - rael's strength and con - so - la - tion, hope of all the earth thou art:
 3 Born thy peo - ple to de - liv - er, born a child, and yet a king,
 4 By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
 dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
 born to reign in us for ev - er, now thy gra - cious king - dom bring.
 by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

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

THE SECOND LESSON (*Seated*)

Isaiah 11:1-9

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the LORD shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. His delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins. The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the LORD as the waters cover the sea.

Lector: The Word of the Lord.

People: *Thanks be to God.*

Sung by our Parish Choir

Es ist ein Ros'entsprungen - Michael Praetorius, 1609

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

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

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

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

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

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

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

The hymn was originally written with two verses, which express the fulfilment of the prophecy of Isaiah, foretelling the birth of Jesus. It emphasises the royal genealogy of Jesus and Christian messianic prophecies. The first verse describes a rose sprouting from the stem of the Tree of Jesse, a symbolic device that depicts the descent of Jesus from Jesse of Bethlehem, the father of King David. The image was especially popular in medieval times and it features in many works of religious art from the period. It has its origin in the Book of Isaiah, as we have just heard in our second reading.

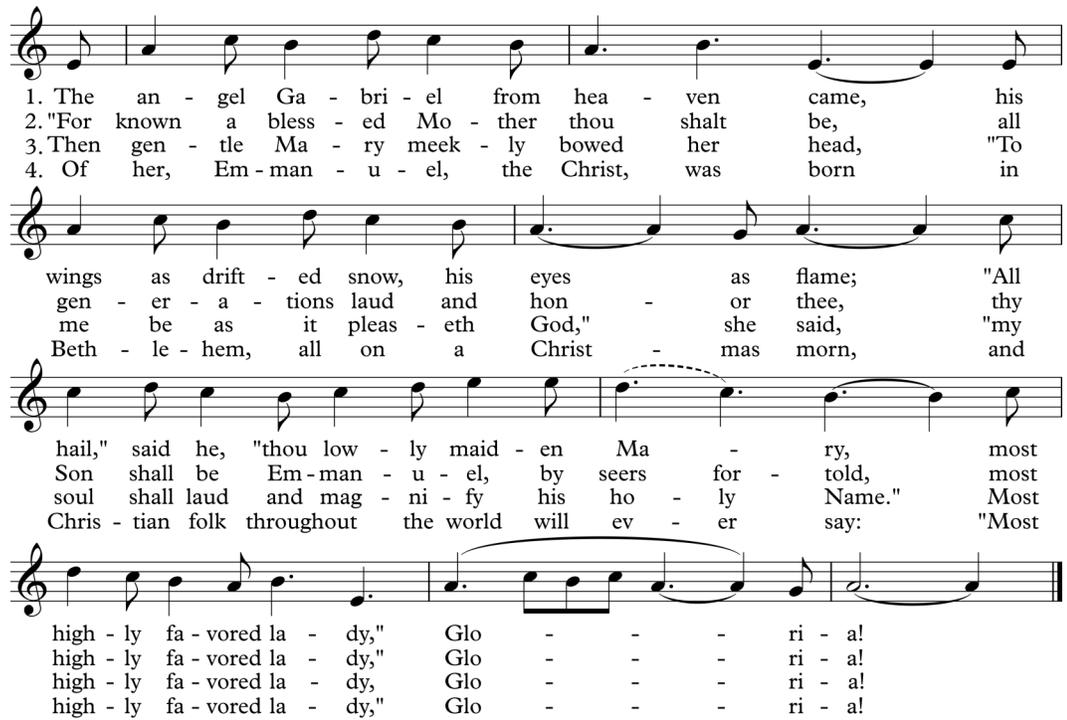


In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, 'Greetings, favoured one! The Lord is with you.' But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, 'Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob for ever, and of his kingdom there will be no end.' Mary said to the angel, 'How can this be, since I am a virgin?' The angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God.' Then Mary said, 'Here am I, the servant of the Lord; let it be with me according to your word.' Then the angel departed from her. In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leapt for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord.' And Mary said, 'My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants for ever.' And Mary remained with her for about three months and then returned to her home.

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE THIRD CAROL (*sung by the Congregation, Please Stand*) GABRIEL'S MESSAGE



1. The an - gel Ga - bri - el from hea - ven came, his
 2. "For known a bless - ed Mo - ther thou shalt be, all
 3. Then gen - tle Ma - ry meek - ly bowed her head, "To
 4. Of her, Em - man - u - el, the Christ, was born in
 wings as drift - ed snow, his eyes as flame; "All
 gen - er - a - tions laud and hon - or thee, thy
 me be as it pleas - eth God," she said, "my
 Beth - le - hem, all on a Christ - mas morn, and
 hail," said he, "thou low - ly maid - en Ma - ry, most
 Son shall be Em - man - u - el, by seers for - told, most
 soul shall laud and mag - ni - fy his ho - ly Name." Most
 Chris - tian folk throughout the world will ev - er say: "Most
 high - ly fa - vored la - dy," Glo - - - ri - a!
 high - ly fa - vored la - dy," Glo - - - ri - a!
 high - ly fa - vored la - dy," Glo - - - ri - a!
 high - ly fa - vored la - dy," Glo - - - ri - a!

Text: Basque carol; para. Sabine Baring-Gould (1834-1924)
 Music: GABRIEL'S MESSAGE, Basque carol

THE FOURTH LESSON (*Seated*)

Luke 2:1-20

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn. In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, 'Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest heaven, and on earth peace among those whom he favours!' When the angels had left them and gone into heaven, the shepherds said to one another, 'Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.'

(over)

So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE FOURTH CAROL:

Sung by the Choir

Once, as I remember

Words: G R Woodward(1848-1934 17th c. carol arr. Charles Wood (1866-1926)

1. Once, as I remember,, at the time of Yule, after mid December, when it bloweth cool. I o'erheard a Mother was a-singing, 'Sweet Jesu,
La-lullay-lu, La-lullay-lu.'
2. Near as man was able, on my knee fell I, in the Bethlem stable where the Babe did lie, and the Virgin-mother was a-singing, 'Sweet Jesu,
La-lullay-lu, La-lullay-lu.'
3. Ox and ass around him, courtier-like, did stand:f air white linen bound him, spun by Mary's hand. while the Virgin-mother was a-singing, 'Sweet Jesu,
La-lullay-lu, La-lullay-lu.'
4. Ever among and o'er us angel-quire gan sing antiphons in chorus to the new-born King. then the Virgin-mother fell a-singing, 'Sweet Jesu,
La-lullay-lu, La-lullay-lu.'



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

People: *Glory be to thee, O Lord.*

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

Deacon: The Gospel of the Lord.

People: *Praise be to thee, O Christ.*

THE PEACE (*Standing*)

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

People: *And also with you.*

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

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



OFFERTORY ANTHEM:

Remember, O thou man - Thomas Ravenscroft (c.1588-1635)

1. Remember, O thou man, thy time is spent. Remember, O thou man, how thou art dead and gone, and I did what I can, therefore repent.
2. Remember Adam's fall, O thou man. Remember Adam's from Heav'n to hell!. Remember Adam's fall, how we were condemned all, in hell perpetual, therefore to dwell.
3. Remember God's goodness, O thou man. Remember God's goodness and His promise made! Remember God's goodness, how He sent His Son, doubtless, our sins for to redress, be not afraid!
4. In Bethl'hem was He born, O thou man, O thou man! In Bethl'hem was He born, for us that were forlorn, and therefore took to scorn, our sins to bear.

Thomas Ravenscroft was an English musician, theorist and editor, notable as a composer of rounds and catches, and especially for compiling collections of British folk music.

Little is known of Ravenscroft's early life. He probably sang in the choir of St. Paul's Cathedral from 1594, when a *Thomas Raniscroft* was listed on the choir rolls and remained there until 1600 under the directorship of Thomas Giles. He received his bachelor's degree in 1605 from Cambridge.

Ravenscroft's principal contributions are his collections of folk music, including catches, rounds, street cries, vendor songs, "freeman's songs" and other anonymous music, in three collections: *Pammelia* (1609), *Deuteromelia* or *The Seconde Part of Musicks Melodie* (1609) and *Melismata* (1611), which contains one of the best-known works in his collections, The Three Ravens. Some of the music he compiled has acquired extraordinary fame, though his name is rarely associated with the music; for example "Three Blind Mice" first appears in *Deuteromelia*.

THE PRESENTATION HYMN (*Please stand*)

OLD HUNDREDTH

The image shows two staves of musical notation. The first staff is for 'The Presentation Hymn' and the second is for 'Old Hundredth'. Both are in G major (one sharp) and 4/4 time. The lyrics are printed below the notes.

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.**

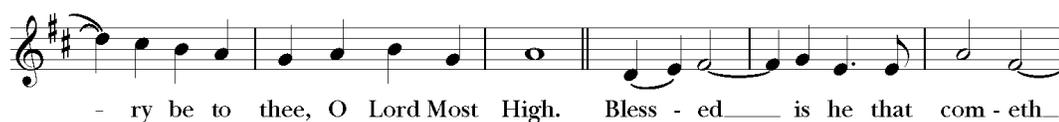
The Celebrant continues

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

Because you gave Jesus Christ, your only Son, to be born for us; who, by the working of the Holy Spirit, was made truly man, taking on the flesh of the Virgin Mary his mother; and yet without the stain of sin, to make us clean from sin.

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



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.

Celebrant:

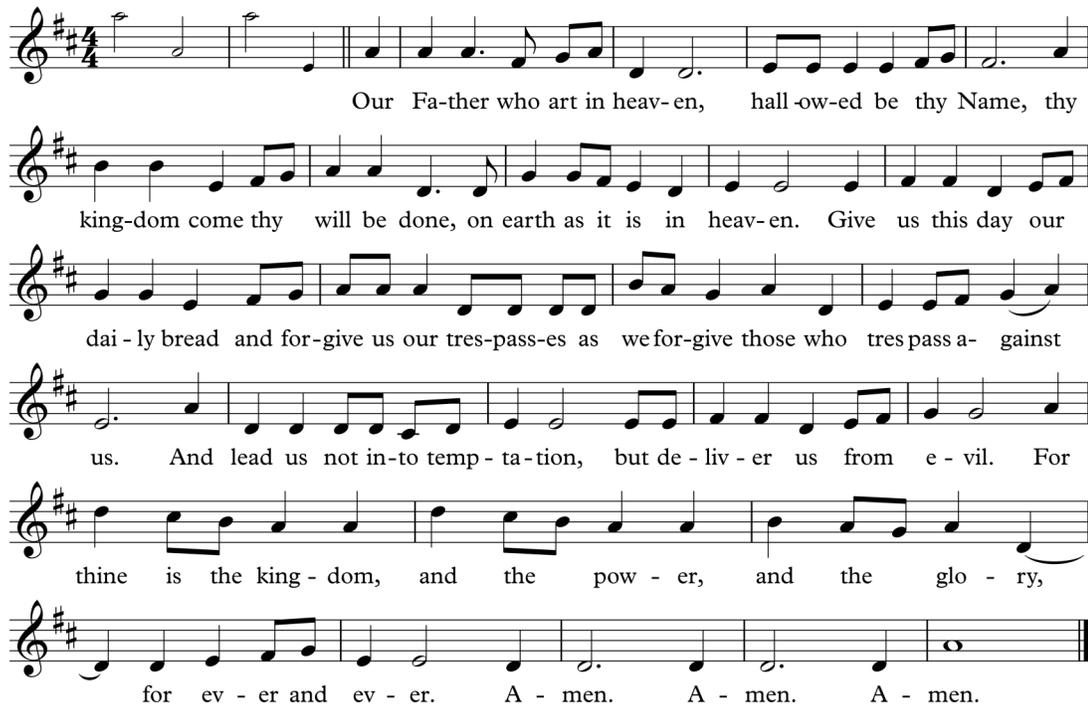
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

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 trespass a- gainst
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For
thine is the king-dom, and the pow-er, and the glo-ry,
for ev-er and ev-er. A-men. A-men. A-men.

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

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

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

Celebrant: We do not presume..... (BCP 2019 page 135)

People: **to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen**

THE PRAYER FOR SPIRITUAL COMMUNION (BCP 2019 page 677)

Celebrant: Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. **Amen.**

THE AGNUS DEI

Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.
Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.
Lamb of God, You take a - way the sins of the world: grant us peace.

The musical score is written for a single voice part in treble clef. The key signature is three sharps (F#, C#, G#) and the time signature is 2/2. The melody is simple and hymn-like, with lyrics printed below the notes. The piece concludes with a final double bar line.

Setting: Eric Wyse (b. 1959).
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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.



CAROL:

In the Bleak Mid-winter Gustav Holst (1888-1976)

Sung by the Choir

1. In the bleak mid-winter, frosty wind made moan, earth stood hard as iron, water like a stone; snow had fallen, snow on snow, in the bleak mid-winter, long ago!
2. Our God heaven cannot hold Him, nor earth sustain; heaven and earth shall flee away when He comes to reign: in the bleak mid-winter a stable-place sufficed the Lord God almighty, Jesus Christ.
3. Angels and Archangels may have gathered there, cherubim and seraphim thronged the air, but his mother only, in her maiden bliss, worshipped the beloved with a kiss.
4. What can I give Him, poor as I am? If I were a shepherd, I would bring a lamb; if I were a wise man, I would do my part; yet what I can I give him - give my heart.

This exquisitely melancholy and evocative carol, imagining the Nativity in a snowy North of England landscape, was originally written by Christina Rossetti as a Christmas poem for an American magazine, *Scribner's Monthly*, in 1872.

Yet few carols can express the quiet heart of Christmas more movingly. It was set to music by Gustav Holst for the 1906 edition of *The English Hymnal* – the poignant and simple tune is known as 'Cranham'.



COMMUNION HYMN 1 (*Seated*)

Tune: *Gloria*

1. An - gels we have heard on high, saing - ing sweet - ly through the night,
 2. Come to Beth - le - hem and see him whose birth the an - gels sing;
 and the moun-tains in re - ply ech - o - ing their brave de - light.
 come, a - dore on bend - ed knee Christ, the Lord, the new - born King.
 Glo - - - - - ri - a in ex-cel-sis De - o.
 Glo - - - - -
 - ri - a in ex - cel - sis De - - - o.

Text: French carol; tr. James Chadwick (1813-1882), alt.
 Music: GLORIA, French carol; arr. Edward Shippen Barnes (1887-1958)

THE POST COMMUNION PRAYER (BCP 2019 page 137)

After Communion, the Celebrant says

Let us pray.

Celebrant : Heavenly Father

People:**We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Standing*)

Tune: *Go Tell It On The Mountain*

Refrain

Go tell it on the moun - tain, o - ver the hills and
 ev - ery - where; go tell it on the moun - tain, that
 Je - sus Christ is born! 1 While shep - herds kept their
 2 The shep - herds feared and
 3 Down in a low - ly
 watch - ing o'er si - lent flocks by night, be -
 trem - bled when lo! a - bove the earth rang
 man - ger the hum - ble Christ was born, and
Repeat Refrain
 hold, through - out the hea - vens there shone a ho - ly light.
 out the an - gel cho - rus that hailed our Sa - vior's birth.
 God sent us sal - va - tion that bless - ed Christ - mas morn.

Words: Afro-American spiritual, 19th cent.; adapt. John W. Work (b. 1901) Music: *Go Tell It on the Mountain*, Afro-American spiritual, 19th cent.; arr. Horace Clarence Boyer (b. 1935) Copyright ©1984, Horace Clarence Boyer. All rights reserved. Used with permission.

THE DISMISSAL

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

People: **Thanks be to God. Alleluia! Alleluia! Alleluia!**

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.