

# ST. ANDREW'S PARISH CHURCH

established 1706



Choral Evensong for Candlemas  
and the Presentation of Christ in the Temple  
with members of The King's Counterpoint

Sunday, 2 February 2025 at 4:00pm

# Welcome!

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

Please **silence** all electronic devices.

This service is taken from the *Book of Common Prayer* adopted in 1662. This edition was in use in the English Colonies when the Parish of St. Andrew's was established in 1706.

The BOOK of  
**Common Prayer,**  
And Administration of the  
SACRAMENTS,  
AND OTHER  
RITES and CEREMONIES  
OF THE  
CHURCH,  
According to the Use of  
The CHURCH of ENGLAND:  
TOGETHER WITH THE  
PSALTER  
OR  
PSALMS of DAVID,  
*Printed as they are to be sung or said in Churches.*

CAMBRIDGE,  
Printed by JOHN BASKERVILLE, Printer to the University;  
by whom they are sold, and by B. DODD, Bookseller,  
in Ave-Mary-Lane, London. MDCCLXXII.  
(Five Eight Bells and Square) vol. 10.

## A Choral Evensong Sunday, 2 February 2025

### THE INTROIT

#### If ye love me, keep my commandments

Words: St. John 14 verses 15-17 Music: Thomas Tallis (c.1505-c.1585)

If ye love me, keep my commandments,  
and I will pray the Father  
And he shall give you another comforter,  
That he may 'bide with you for ever,  
e'en the spirit of truth.

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

Tune: *St. Clement*

1 The day thou gav - est, Lord, is end - ed, the dark - ness  
2 We thank thee that thy Church, un - sleep - ing while earth rolls  
3 As o'er each con - ti - nent and is - land the dawn leads  
4 So be it, Lord; thy throne shall nev - er, like earth's proud

falls at thy be - hest; to thee our morn - ing hymns a -  
on - ward in - to light, through all the world her watch is  
on an - oth - er day, the voice of prayer is nev - er  
em - pires, pass a - way; thy king - dom stands, and grows for

scend - ed, thy praise shall sanc - ti - fy our rest.  
keep - ing, and rests not now by day or night.  
si - lent, nor dies the strain of praise a - way.  
ev - er, till all thy crea - tures own thy sway.

Words: John Ellerton (1826-1893). Music: *St. Clement*, Clement Cottevill Scholefield (1839-1904).

*(The congregation shall remain standing and the Priest will say)*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me:

*(To be said by the whole congregation here present, all standing)*

**ALMIGHTY and most merciful Father, We have erred, and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confess their faults, Restore thou them that are penitent, According to thy promises declared unto mankind in Christ Jesu our Lord: And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.**

*(Fr. Marshall offers Absolution to the people)*

*(Please remain standing)*

THE PRECES & RESPONSES *(Sung by the Choir)*

William Smith (1603-1645)

Cantor: O Lord, open thou our lips.

*Choir: And our mouth shall show forth thy praise.*

Cantor: O God, make speed to save us.

*Choir: O Lord, make haste to help us.*

Cantor: Glory be to the Father, and to the Son, and to the Holy Ghost

*Choir: As it was in the beginning, is now and ever shall be, world without end. Amen*

Cantor: Praise ye the Lord.

*Choir: The Lord's name be praised.*

*(Please be seated for the singing of the psalm)*

THE PSALM Sung by the Choir *Quam dilecta* (How lovely are thy dwellings) Psalm 84

1. O how amiable are thy dwellings : thou Lord of hosts!
2. My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.
3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.
4. Blessed are they that dwell in thy house : they will be always praising thee.
5. Blessed is the man whose strength is in thee : in whose heart are thy ways.
6. Who going through the vale of misery use it for a well : and the pools are filled with water.
7. They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.
8. O Lord God of hosts, hear my prayer : hearken, O God of Jacob.
9. Behold, O God our defender : and look upon the face of thine Anointed.
10. For one day in thy courts : is better than a thousand.
11. I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.
12. For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

*(Please Stand for the Gloria)*

Glory be to the Father and to the Son and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

*(Please remain seated for the First Lesson)*

*From the rubrics of the Book of Common Prayer:*

Then shall be said or sung the Psalms in order as they be appointed.

The Psalm texts for this day are taken from the Coverdale Psalter found in the Book of Common Prayer, (1662) translated by the Rt. Rev'd Myles Coverdale, (c. 1488-1569) Bishop of Exeter.

THE FIRST LESSON

Malachi 3 verses 1-4

“Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. <sup>2</sup>But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. <sup>3</sup>He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD. <sup>4</sup>Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

Reader: Here endeth the First Lesson.

*(Please remain seated for the singing of the Magnificat)*

THE MAGNIFICAT *(Sung by the Choir)*

St. Luke 1:46-55

*Magnificat in the Key of A*  
Hebert Sumsion (1899-1995)

**M**Y soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his hand-maiden. For, behold, from henceforth all generations shall call me blessed. For he that is mighty hath magnified me and holy is his name. And his mercy is on them that fear him throughout all generations. He hath showed strength with his arm, he hath scattered the proud in the imaginations of their hearts. He hath put down the mighty from their seat and hath exalted the humble and meek. He hath filled the hungry with good things and the rich he hath sent empty away. He remembering of his mercy hath holpen\* his servant Israel as he promised to our forefathers, Abraham and his seed, for ever.

*(Please Stand for the Gloria)*

Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.

The scripture lessons (outside of the Psalms) are taken from the King James Version of the Bible, which was authorized by the Church of England in 1611.

*From the rubrics of the Book of Common Prayer:*

And after that Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.

**\*Holpen:** *verb.* archaic past participle of “help”

*(Please be seated for the Second Lesson)*

THE SECOND LESSON

St. John 2: verses 1-12

*From the rubrics of the Book of Common Prayer:*

Then a Lesson of the New Testament, as it is appointed. And after that Nunc dimittis (or the Song of Simeon) in English, as followeth.

<sup>22</sup> And when the time came for their purification according to the Law of Moses, they brought Jesus up to Jerusalem to present him to the Lord <sup>23</sup> (as it is written in the Law of the Lord, “Every male who first opens the womb shall be called holy to the Lord”) <sup>24</sup> and to offer a sacrifice according to what is said in the Law of the Lord, “a pair of turtledoves, or two young pigeons.” <sup>25</sup> Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. <sup>27</sup> And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, <sup>28</sup> he took him up in his arms and blessed God and said,

<sup>29</sup> “Lord, now you are letting your servant depart in peace,  
according to your word;

<sup>30</sup> for my eyes have seen your salvation

<sup>31</sup> that you have prepared in the presence of all peoples,

<sup>32</sup> a light for revelation to the Gentiles,

and for glory to your people Israel.”

<sup>33</sup> And his father and his mother marveled at what was said about him. <sup>34</sup> And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed <sup>35</sup> (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

<sup>36</sup> And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin, <sup>37</sup> and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. <sup>38</sup> And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem.

<sup>39</sup> And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. <sup>40</sup> And the child grew and became strong, filled with wisdom. And the favor of God was upon him.

Reader: Here endeth the Second Lesson.

*(Please Remain Seated)*

*Nunc dimittis in the Key of A*  
Herbert Sumsion (1899-1995)

**L**ORD, now lettest thou thy servant depart in peace according to thy Word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; to be a light to lighten the Gentiles and the glory of thy people Israel.

*(Please Stand for the Gloria)*

Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.

THE CREED (*Please remain Standing - Spoken in Unison*)

**I** BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body, And the Life everlasting. Amen.

THE SUFFRAGES, LORD'S PRAYER, & RESPONSES *Setting by: William Smith (1603-1645)*

*(Sung by the Choir)*

Cantor: The Lord be with you.

Choir: *And with thy spirit.*

Cantor: Let us pray.

*(Please Sit or Kneel)*

Choir: *Lord, have mercy upon us.*

*Christ, have mercy upon us.*

*Lord, have mercy upon us.*

**All: Our Father which art in heaven, hallowed be thy name;  
Thy kingdom come; Thy will be done,  
in earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive them that trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
Amen.**

*From the rubrics of the Book of Common Prayer:*

Then shall be sung or said the Apostles' Creed, by the Minister and the people standing.

Cantor: O Lord, shew thy mercy upon us.

*Choir: And grant us thy salvation.*

Cantor: O Lord, save the State.

*Choir: And mercifully hear us when we call upon thee.*

Cantor: Endue thy ministers with righteousness.

*Choir: And make thy chosen people joyful.*

Cantor: O Lord, save thy people.

*Choir: And bless thine inheritance.*

Cantor: Give peace in our time, O Lord.

*Choir: Because there is none other that fighteth for us, but only thou, O God.*

Cantor: O God, make clean our hearts within us.

*Choir: And take not thy Holy Spirit from us.*

*From the rubrics of the Book of  
Common Prayer:*

Then shall follow three Collects; the first of the day; The second for Peace; The third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

THE COLLECTS ARE SUNG BY THE CANTOR, WITH THE AMENS SUNG BY THE CHOIR\

#### THE COLLECT OF THE DAY

**O** God, you have taken to yourself the blessed Virgin Mary, mother of your incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of your eternal kingdom; 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.**

#### THE SECOND COLLECT AT EVENING PRAYER

**O** GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. **Amen.**

#### THE COLLECT FOR AID AGAINST ALL PERILS

**L**IGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Savior, Jesus Christ. **Amen.**

*(Please be seated for the anthem.)*



THE ANTHEM:

**O nata lux de lumine**

Words: Office Hymn for Lauds

Music: Morten Lauridsen (b. 1943)

**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.

*(Please Sit or Kneel for the Prayers)*

THE GENERAL THANKSGIVING: *(To be said by the congregation, choir and the Officiant)*

**Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful: and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.**

## A PRAYER OF ST. CHRYSOSTOM

**A**LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. **Amen.**

## THE BLESSING

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. **Amen.**

*(Please stand for the final hymn)*

During the Final Hymn a Collection will be taken in Support of  
The King's Counterpoint's Tour of Brittany, France in 2025

## THE RECESSIONAL HYMN

Tune: *Slane*

1. Be thou my vi - sion, O Lord of my heart;  
2. Be thou my wis - dom, and thou my true word;  
3. High King of hea - ven, when vic - tory is won,  
all else be nought to me, save that thou art;  
I ev - er with thee and thou with me, Lord;  
may I reach hea - ven's joys, bright hea - ven's Sun!  
thou my best thought, by day or by night,  
thou my great Fa - ther; thine own may I be;  
Heart of my heart, what - ev - er be - fall,  
wak - ing or sleep - ing, thy pres - ence my light.  
thou in my dwell - ing, and I one with thee.  
still be my vi - sion, O Ru - ler of all.

Text: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt.  
Music: SLANE, Irish ballad melody; adapt. *The Church Hymnary*, 1927



## 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.

Our historic church holds a full schedule of worship services every Sunday. Some other early colonial churches in South Carolina 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 silence to ages past. Visitors to our national treasure see a beautifully restored building, but the church hides a past that left it for dead many times.

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.

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 after the Revolution and into the antebellum era. Ministering to the slaves, at the church and three plantation chapels, became the focus of the clergy. From 1851 to 1891, the Rev. John Grimké Drayton, the renowned horticulturalist at Magnolia-on-the-Ashley just north of St. Andrew's, was rector.

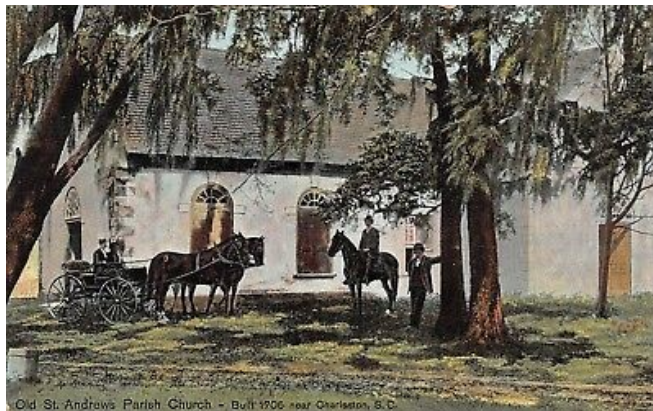
The church was one of the few buildings along the Ashley that Union troops did not burn to the ground during the Civil War. It became a polling place and did not reopen until 1876, eleven years after the war ended. The parish found itself at the epicenter of two of the most important events of late nineteenth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

In 1948 Episcopalians moving to the West Ashley suburbs reopened the dilapidated church, even though it was far away from new residential developments. Dogged perseverance brought slow but continual improvements. A parish house was built, and then expanded twice in quick succession. Hurricane Hugo (1989) caused major damage to the graveyard. Into the twenty-first century, the church undertook the most extensive restoration in its history and celebrated its tercentennial.

In 2013, the Parish left The Episcopal Church and aligned with the Anglican Diocese of South Carolina and later with the Anglican Church in North America (ACNA).

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

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



Old St. Andrew's Parish Church - Built 1706 near Charleston, S.C.