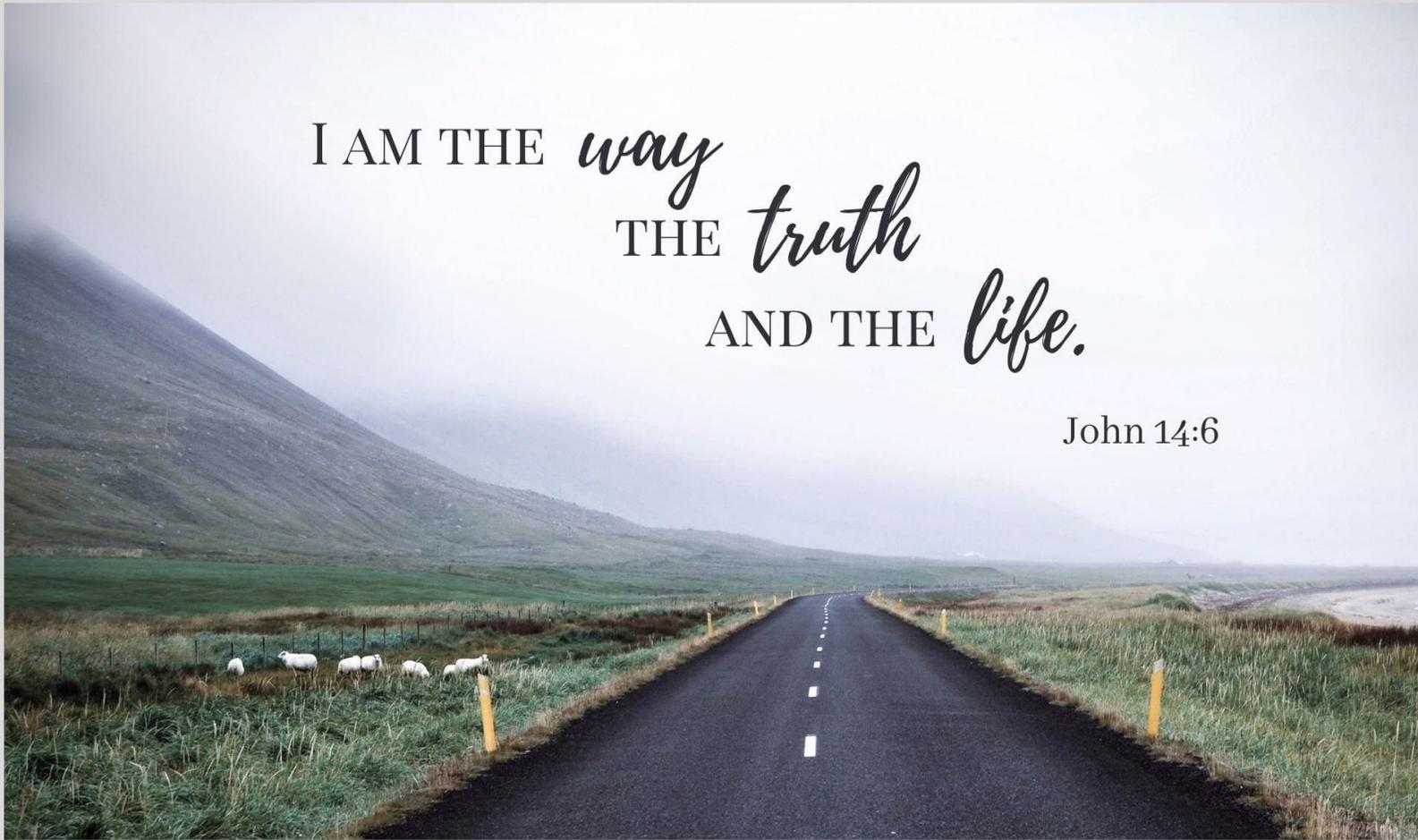


ST. ANDREW'S PARISH CHURCH

Established 1706



I AM THE *way*
THE *truth*
AND THE *life.*

John 14:6

The Fifth Sunday of Easter
The Family Service at 9:00 a.m.
May 15, 2022



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

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

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

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

The Vestry

Kathy Abraham, 2024, *Senior Warden*
William Adams, 2024
Debra Bays, 2025
Mandy Beckmann, 2023
Wilson Blanton, 2025
Rich Carns, 2023
Carrie Davis, 2023
Roxanne Erskine, 2024
Jenny Fogle, 2023
Herb Huser, 2024
James Little, 2025, *Junior Warden*
James Wilson, 2025

John Steinmeyer, *Treasurer*
Cindi Smith, *Clerk*
Andy Lacour, *Chancellor*

THE RT. REV. CHARLES F. EDGAR, III, *Bishop of The Anglican Diocese of South Carolina*

SERVING TODAY

The Reverend Marshall Huey
HOMILIST

Wyatt Beckmann
Lisa Seagle
LECTORS

The Wilsons
FAMILY OF THE DAY

VESTRY IN CHARGE - Roxanne Erskine, James Little, Rich Carns

ALTAR GUILD - Millie Strobel, Janet Bex, Leigh Smalley, Naomi Radcliff

The Fifth Sunday of Easter

May 15, 2022

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

Welcome!

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

The Processional Song, *standing*

Mighty to Save



1. Ev - ery one needs com - pas - sion, love that's nev - er fail - ing, let
2. Take me as You find me, all my fears and fail - ures, -



mer - cy fall on me. - Ev - ery - one needs for - give -
fill my life a - gain; I give my life to fol -



- ness, the kind - ness of a Sav - ior, the Hope of na - tions.
- low, - ev - ery thing I be - lieve in. now I sur - rend er.



Sav - ior, He can move the moun - tains, my God is might - y to save,



He is might - y to save; for e - ver, Au - thor of Sal - va - tion,



He rose and con - quered the grave, Je - sus con - quered the grave.

Words and music by Ben Fielding & Reuben Morgan;
© 2006 Hillsong Music Pub. (adm. EMI CMG). Used by permission CCLI #1984772.

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

The Acclamation, *standing*

(BCP page 146)

Leader: Alleluia! Christ is risen!

People: **The Lord is risen indeed. Alleluia!**

The liturgy begins with the **Accla - mation**, which is an eager expres - sion of praise.

The Collect for Purity

(BCP page 124)

Leader: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Leader: We remember what our Lord Jesus Christ taught us:

People: **We should love the Lord our God with all our hearts. We should love our neighbors as ourselves.**

Leader: These two commandments explain the way God wants us to live.

The Song of Praise, *standing**Majesty*

Maj - es - ty, wor - ship His maj - es - ty,
 un - to Je - sus be all glo - ry, pow - er, and praise;
 Maj - es - ty, King - dom au - thor - i - ty
 flow from His throne un - to His own; His an - them raise.
 So ex - alt, lift up on high the name of Je - sus;
 Mag - ni - fy, come glo - ri - fy Christ Je - sus, the King.
 Maj - es - ty, wor - ship His maj - es - ty,
 Je - sus who died, now glo - ri - fied, King of all kings.

Words and music by Jack Hayford, 1977
 © 1981 by Rocksmith Music. Used by permission CCLI #1984772.

THE COLLECT OF THE DAY (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal glory; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

(Please be seated for the Lessons)

The 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.

We Hear God's Word

The Old Testament Lesson

Leviticus 19: verses 1-2 & 9-18

And the LORD spoke to Moses, saying, "Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy. "When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God. "You shall not steal; you shall not deal falsely; you shall not lie to one another. You shall not swear by my name falsely, and so profane the name of your God: I am the LORD. "You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD. "You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.

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

The New Testament Lesson

Revelation 19 verses 1-9

After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, "Hallelujah! Salvation and glory and power belong to our God, for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants."

Once more they cried out, "Hallelujah! The smoke from her goes up forever and ever."

And the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, "Amen. Hallelujah!" And from the throne came a voice saying, "Praise our God, all you his servants, you who fear him, small and great."

Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure"— for the fine linen is the righteous deeds of the saints.

And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

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 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 Gospel Song, *standing*

Be Thou my Vision

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

The Holy Gospel

John 14 Verses 1-14

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

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

“Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him.”

Philip said to him, “Lord, show us the Father, and it is enough for us.” Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I

do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

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

The word Gospel comes from the Old English word, *gōd-spell*, which means “good news” or “glad tidings.” That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means “good news.” These are the source of the English words “evangelist” and “evangelism”

The Homily, *seated*

Father Marshall Huey

We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

Celebrant: Let us stand and confess our faith in the words of the Nicene Creed.

***People:* We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father, through Him all things were made. For us and for our salvation He came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word “creed” comes from the Latin word “credo” which means “I believe.”

About the “posture” of prayer:

It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Edgar; Bishop Skilton, Father Marshall, Father Joe, Father David, Deacon Lee, and our staff, and we ask you to bless them. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant.

Lord God, we pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for All Saints’ Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; for San José Church in the Dominican Republic, their Rector, Fr. Sandino Sanchez and their Bishop, Moises Quezada; and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Biden, Governor McMaster, Mayor Tecklenburg, and we ask you to bless them.

Lord God, we thank you for all our blessings, especially for people who love and care for us. (*intercessions may be spoken aloud*)

Lord God, we ask you to take care of everyone who is sick or sad. (*intercessions may be spoken aloud*)

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

We Ask for God’s Forgiveness

The Confession of Sins

(BCP page 130)

Celebrant: Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

People: **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 Absolution, *kneeling*

The Bishop when present, or the Priest, 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.**

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God’s complete forgiveness through Jesus Christ.

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

People: **And with your spirit.**

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

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Be Unto Your Name

1. We are a mom-ent, You are for - e - ver, Lord of the a - ges,
 2. We are the bro - ken, You are the heal - er, Je - sus, Re - deem - er,
 God be - fore time; We are a va - por, You are e - ter - nal,
 might - y to save; You are the love song we'll sing for - e - ver,
 love e - ver - last - ing, reign - ing on high.
 bow - ing be - fore You, bless - ing Your name.

Refrain
 Ho - ly, ho - ly, Lord God Al - might - y, worth - y is the
 Lamb who was slain; high - est prais - es, ho - nor and glo - ry,
 be un - to Your name, be un - to Your name.

Words and music by Lynn DeShazo & Gary Sadler
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If you want to give an offering to Old St. Andrew's, you may scan the QR code.



Or visit oldstandrews.org and click on the giving tab.

The Presentation Song, *standing*

Doxology

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 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.**

We Share God's Holy Communion

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 Sursum Corda, *remain standing*

(BCP 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.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has won for us everlasting life.

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



1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, Ho
2. Bless - ed is He who comes in the Name of the Lord. Ho



Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.
san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts
Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

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.

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 has 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.**

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.

This **AMEN** is often called the “Great Amen” because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ. When we eat of this bread, we most certainly receive our daily bread.

The Lord's Prayer

Celebrant: And now, as our Savior Christ has taught us, we are bold to pray:

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst
us. And lead us not in-to temp - ta-tion, but de - liv - er us from e - vil. For
thine is the king - dom, and the pow - er, and the glo - ry,
for ev - er and ev - er. A - men. A - men. A - men.

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

The Fraction

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

People: Therefore let us keep the feast. Alleluia.

The Prayer of Humble Access

(BCP page 135)

Celebrant and People:

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

The Prayer of Humble Access is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

The Agnus Dei (Lamb of God)

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.

Setting: Eric Wyse (b. 1959).
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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. At Old St. Andrew’s, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

The Invitation to Communion

(BCP page 136)

Celebrant:

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

The First Communion Song, *seated*

Jesu, Jesu

Refrain

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

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

repeat Refrain

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

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

The Second Communion Song, *seated*

Fairest Lord Jesus

1 Fair - est Lord Je - sus, Ru - ler of all na - ture, O thou of
 2 Fair are the mea - dows, fair - er still the wood - lands, robed in the
 3 Fair is the sun - shine, fair - er still the moon - light, and all the

God and man the Son; thee will I cher - ish,
 bloom - ing garb of spring: Je - sus is fair - er,
 twink - ling, star - ry host: Je - sus shines bright - er,

thee will I hon - or, thou, my soul's glo - ry, joy, and crown.
 Je - sus is pur - er, who makes the woe - ful heart to sing.
 Je - sus shines pur - er, than all the an - gels heaven can boast.

The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

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

The Blessing

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 to make Christ known in the world.

The Recessional Song, *standing*

They'll Know We are Christians

1. We are one in the Spir - it. We are one in the Lord. We are
walk with each oth er. We will walk hand in hand. We will
work with each oth - er. We will work side by side. We will
one in the Spir - it. We are one in the Lord. We are

4
one in the Spir - it. We are one in the Lord. And we
walk with each oth er. We will walk hand in hand. And to -
work with each oth - er. We will work side by side. And we'll
one in the Spir - it. We are one in the Lord. And we

6
pray that all un - i - ty may one day be re - stored. And they'll
ge - ther we'll spread the news that God is in our land.
guard each one's dig - ni - ty and save each one's pride.
pray that all un - i - ty may one day be re - stored.

8
know we are Christ-ians by our love, by our love. Yes, they'll know we are Christ-ians by our

11
love. 1, 2, 3. 4.
2. We will love.
3. We will
4. We are

We Go Out to Serve God

The Dismissal and Commissioning

(BCP page 138)

Priest or Deacon:

Our worship has concluded; our service begins.

Priest or Deacon:

Alleluia! Alleluia! Go in peace to love and serve the Lord.

People:

Thanks be to God! Alleluia! Alleluia!

As the service ends, we are charged to "go forth," a challenge to reach out beyond our own church to the world around us.

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

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

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

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

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

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

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