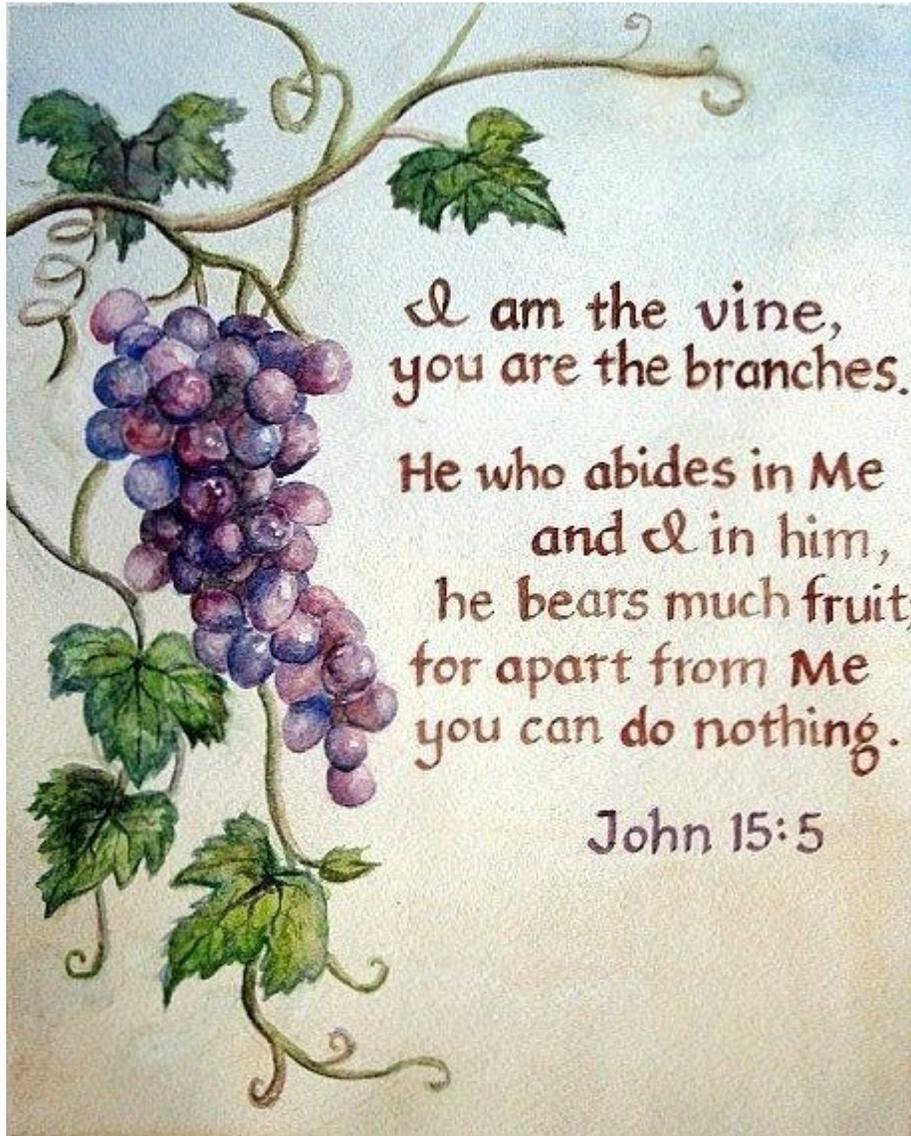


ST. ANDREW'S PARISH CHURCH

established 1706



THE SIXTH SUNDAY OF EASTER

The Family Service at 9:00 a.m.

May 17, 2020



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

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

PAUL PORWOLL, *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 of South Carolina*



ANGLICAN CHURCH
IN NORTH AMERICA

The Most Reverend Dr. Foley Beach, Archbishop

The Sixth Sunday of Easter

May 17, 2020

The Family Service at 9:00 a.m.

Welcome!

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

We Gather in the Lord's Name

Opening Song, *standing*

Indescribable



1. Through the high - est of heights to the depths of the sea,
2. Who has told ev - ery light-ning bolt where it should go,



cre - a - tion's re - veal - ing Your maj - est - y;
or seen heav - en - ly store - hous - es lad - en with snow?



from the co - lours of fall to the fra - grance of spring,
who im - ag - ined the sun and gives source to its light



ev - ery creat - ure u - nique in the song that it sings! All ex - claim - ing...
yet con - ceals it to bring us the cool - ness of night; none can fath - om...



"In - de - scrib - a - ble! Un - con - tain - a - ble!" You placed the stars in the



sky and You know them by name, "You are a - maz - ing, God!



All pow - er - ful! Un - tam - a - ble!" Awe - struck we fall to our



knees as we hum - bly pro - claim, "You are a - maz - ing, God!"



"You are a - maz - ing, God!" "You are a - maz - ing, God!"

Words and music by Jesse Reeves & Laura Story
© 2004 Six Steps Music/worshipstogether.com Songs (admin. by EMI CMG). Used by permission CCLI #1984772.

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

Acclamation, *standing*

Alleluia. Christ is Risen.

The Lord is risen indeed. Alleluia.

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.

We remember what our Lord Jesus Christ taught us:

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

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

Song of Praise, *standing*

You are the Vine

Sung by the Family Service Team

Collect of the Day, *standing*

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

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.

O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

(Please be seated)

We Hear God's Word

The First Reading , seated

I Peter 3:8-18

Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil."

Now who is there to harm you if you are zealous for what is good? But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing good, if that should be God's will, than for doing evil.

For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Second Reading, *seated*

Jesus the Vine
SPARK Bible, pg. 452

Lector: The Word of the Lord.

People: **Thanks be to God.**

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.

Lord, let my heart be good soil, open to the seed of your word.

Lord, let my heart be good soil, where love can grow and peace is understood.

If my heart is hard, break the stone away. If my heart is cold, warm it with the day.

If my heart gets lost, lead it to your way.

Lord, let my heart; Lord, let my heart be good soil.

If my way is dark, help me understand. Should I start to faint, refresh me with your command.

If the thorns surround, lift me to higher ground.

Lord, let my heart, Lord, let my heart, Lord, let my heart be good soil.

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

People: Glory to you, Lord Christ.

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples. As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.

Gospeller: The Gospel of the Lord.

People: Praise to you, Lord Christ.

We Respond to God

The Nicene Creed, *standing*

Let us stand and affirm our faith in the words of the Creed.

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.

Prayers of the People, *standing*

Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Lawrence, Bishop Skilton, Father Marshall, Father Donnie, Father Joe, Father David, 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 in particular for All Saints' Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

Lord God, we pray for the leaders of our country, especially President Trump, 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.

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."

We Ask for God's Forgiveness

Confession,

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the Confession, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness." - 1 John 1:8

Let us now confess our sins, and ask for God's forgiveness.

Lord God, for all the times I have disappointed you;

I am truly sorry.

For all the mean or selfish things I have done;

I am truly sorry.

For the good and helpful things I have not done;

I am truly sorry.

For not loving you or other people as I should;

I am truly sorry.

Because Jesus died for my sins, forgive me and help me be more faithful.

Lord, hear our prayer.

God tells us in the Bible that if we are sorry for our sins and turn from them, he will forgive us.

Absolution,

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Peace, *standing*

The peace of the Lord be always with you.

And with your spirit.

We Give in Thanksgiving for God's Blessings

Offertory Song, *seated*

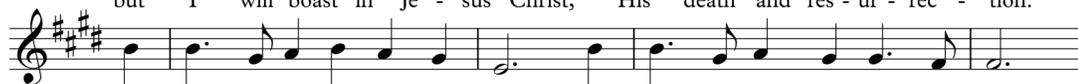
How Deep the Father's Love for Us



1. How deep the Fa-ther's love for us, how vast be-yond all mea - sure,
2. Be - hold the Man up - on a cross, my sin up - on His shoul - ders;
3. I will not boast in an - y - thing, no gifts, no power, no wis - dom;



that He should give His on - ly Son to make a wretch His trea - sure.
a - shamed, I hear my mock - ing voice call out a - mong the scoff - ers.
but I will boast in Je - sus Christ, His death and res - ur - rec - tion.



How great the pain of sear - ing loss; the Fa - ther turns His face a - way,
It was my sin that held Him there un - til it was ac - com - plished;
Why should I gain from His re - ward? I can - not give an an - swer,



as wounds which mar the Cho - sen One bring man - y sons to glo - ry.
His dy - ing breath has brought me life: I know that it is fin - ished.
but this I know with all my heart: His wounds have paid my ran - som.

Words and music by Stuart Townend
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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 HUNDREDETH, Louis Bourgeois (1510?-1561?)

Celebrant:

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

The People remain standing.

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

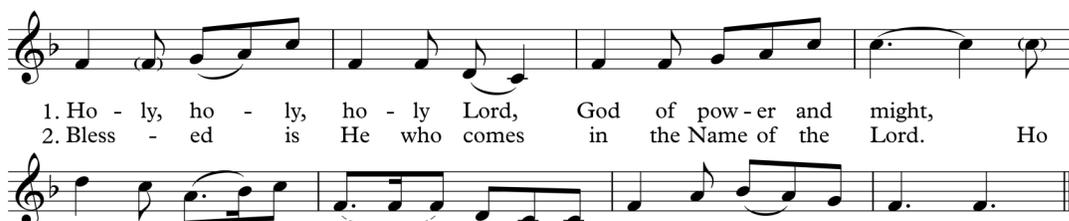
It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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

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.



1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
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 Prayer of Consecration

The Celebrant continues

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.

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.

Note to parents: When children who do not yet receive Holy Communion come to the altar rail, please have them cross their arms over their chests so that the priest will know to give them a blessing.

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

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. A - men.

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

Christ our Passover is sacrificed for us.
Therefore let us keep the feast.

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page I35)

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 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)

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 in treble clef with a key signature of three sharps (F#, C#, G#) and a 2/2 time signature. It consists of five staves of music. The lyrics are placed below the notes. The first two staves form the first phrase, the next two staves form the second phrase, and the final staff is the concluding phrase.

Setting: Eric Wyse (b. 1959).
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Invitation to Communion

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.

Communion Song, *seated*

How Great Thou Art

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 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.

1. O Lord My God, when I in awe-some won-der con-sid-er
 2. When through the woods and for-est glades I wan-der, I hear the
 3. But when I think that God, His Son not spar-ing, sent Him to
 4. When Christ shall come, with shout of ac-cla-ma-tion, and take me

all the worlds Thy hand hath made, I see the stars, I hear the roll-ing
 birds sing sweet-ly in the trees; When I look down from loft-y moun-tain
 die, I scarce can take it in, that on the cross my bur-den glad-ly
 home, what joy shall fill my heart! Then I shall bow in hum-ble ad-o-

thun-der, Thy pow'r through-out the u-ni-verse dis-played;
 gran-deur and hear the brook and feel the gen-tle breeze;
 bear-ing He bled and died to take a-way my sin;
 ra-tion and there pro-claim, "My God, how great Thou art!"

Refrain

Then sings my soul, my Savior God to Thee, How great Thou art! How great Thou
 art! Then sings my soul, my Sav-ior God, to
 Thee, How great Thou art! How great Thou art!

Text: Stuart K. Hine
 Music: Swedish folk tune; arr. Stuart K. Hine ©1953 Stuart K. Hine (admin. by Manna Music, Inc.) Used by permission. CCLI# 1984772

The Post Communion Prayer

After Communion, the Celebrant says

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

Recessional Song, *standing*

All Creatures of Our God and King
Verses I-3



1. All crea-tures of our God and King, lift up your voic-es, let us
4. Dear mo-ther earth, you day by day un - fold your bless-ings on our
5. All you with mer-cy in your heart, for - giv-ing o - thers, take your
7. Let all things their cre - a - tor bless, and wor-ship him in hum-ble -
sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing sun with gold - en
way, O praise him, Al - le - lu - ia! All flowers and fruits that in you
part, O sing now: Al - le - lu - ia! All you that pain and sor - row
ness, O praise him, Al - le - lu - ia! Praise God the Fa - ther, praise the
beams, pale sil - ver moon that gen - tly gleams,
grow, let them his glo - ry al - so show:
bear, praise God, and cast on him your care:
Son, and praise the Spi - rit, Three in One:
O praise him. O praise him, Al - le -
lu - ia, al - le - lu - ia, al - le - lu - ia!

Text: Francis of Assisi (1182-1226) tr. William H. Draper (1855-1933), alt.

Music: LASST UNS ERFREUEN, melody from *Auserlesene Catholische Kirchengesang*, 1626; adapt. and harm. Ralph Vaughan Williams (1872-1958)

We Go Out to Serve God

Let us go forth in the Name of Christ.

Thanks be to God. Alleluia, Alleluia.

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.

After hearing his holy Word and eating and drinking of his precious Body & Blood, we are sent out into the world to proclaim the great things Jesus has done for us.

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.

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