

ST. ANDREW'S PARISH CHURCH

Established 1706



THE LAST SUNDAY OF EPIPHANY

THE TRANSFIGURATION

The Family Service at 9:00 a.m.

February 14, 2021



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*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL *Historian*

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

The Vestry

Kathy Abraham 2024
William Adams 2024
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Rich Carns, 2023, *Junior Warden*
Tommy Compton, 2022
Carrie Davis, 2023
Roxanne Erskine, 2024
Jenny Fogle, 2023
Herb Huser, 2024
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*



*The flowers on the altar today are given
to the Glory of God
and in memory of Cindy
by Richard Owens.*

The Last Sunday of Epiphany

The Transfiguration

14 February 2021

The Family Service at 9:00 a.m.

Welcome!

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

The Processional Song, *standing*

Days of Elijah

1. These are the days of E - li - jah, de - clar - ing the Word of the Lord. And
2. These are the days of E - zek - iel, the dry bones be - com - ing as flesh. And

these are the days of Your ser - vant, Mo - ses, right eous - ness be - ing re - stored. And
these are the days of Your ser - vant, Da - vid, re build ing a tem - ple of praise. And

these are the days of great tri - als, of fam - ine and dark ness and sword; still
these are the days of the har vest, the fields are as white in your world; and

Chorus

we are the voice in the des - ert cry - ing, "Pre - pare ye the way of the Lord." Be - hold he
we are the la - bor - ers in your vine - yard de - clar - ing the Word of the Lord.

comes, rid - ing on the clouds, shin - ing like the sun at the trum - pet call. Lift your
voice, it's the year of ju - bi lee, and out of Zi - on's hills sal - va - tion comes.

Text & Music: Robin Mark
© 1996 Daybreak Music, Ltd. (admin. by Integrity's Hosanna! Music)
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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 123)

Leader: I will make you as a light for the nations.

People: **That my salvation may reach to the end of the earth.**

The liturgy begins with the **Acclamation**, which is an eager expression 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.

People: **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
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The Collect is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Collect of the Day, *standing*

(BCP page 125)

Leader: The Lord be with you.

People: **And with your spirit.**

Leader: Let us pray.

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

Please be seated for the Lessons

We Hear God's Word

THE OLD TESTAMENT LESSON, *seated*

I Kings 19:9-18

There he came to a cave and lodged in it. And behold, the word of the LORD came to him, and he said to him, "What are you doing here, Elijah?" He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away." And he said, "Go out and stand on the mount before the LORD." And behold, the LORD passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the LORD, but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. And after the earthquake a fire, but the LORD was not in the fire. And after the fire the sound of a low whisper. And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave. And behold, there came a voice to him and said, "What are you doing here, Elijah?" He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away." And the LORD said to him, "Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria. And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place. And the one who escapes from the sword of Hazael shall Jehu put to death, and the one who escapes from the sword of Jehu shall Elisha put to death. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

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.

I think it right, as long as I am in this body, to stir you up by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. And I will make every effort so that after my departure you may be able at any time to recall these things.

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The SPARK Bible Reading, *seated*

The Transfiguration
SPARK Bible, pg. 358

The Gospel Song, *standing*

Thy Word

Refrain

Thy Word is a lamp un-to my feet and a light un-to my path.

Fine.

Thy Word is a lamp un-to my feet and a light un-to my path.

1. When I feel a-fraid, think I've lost my way, still You're there right be- side me. And
2. I will not for-get Your love for me and yet my heart for - ev - er is wan-der ing.

to Refrain

noth-ing will I fear as long as You are near. Please be near me to the end.
Je - sus, be my guide and hold me to Your side, and I will love You to the end.

Text: Amy Grant (b.1960) Music: Michael W. Smith (b.1957)
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Gospeller: The Holy Gospel of our Lord Jesus Christ according to Mark.

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

And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, and his clothes became radiant, intensely white, as no one on earth could bleach them. And there appeared to them Elijah with Moses, and they were talking with Jesus. And Peter said to Jesus, "Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah." For he did not know what to say, for they were terrified. And a cloud overshadowed them, and a voice came out of the cloud, "This is my beloved Son; listen to him." And suddenly, looking around, they no longer saw anyone with them but Jesus only.

And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead.

Gospeller: The Gospel of the Lord.

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

The Homily, *seated*

The Reverend Joseph Vella

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.

Homily Notes

morphe (Greek) = form
meta (Greek prefix) = change
meta-morphe, meta-morph-theothe
= metamorphosis
translation: change in form

formare (Latin) = to form
trans (Latin prefix) = change
transformare (Latin) = transformation
translation: change in form

metamorphosis used 3 times in the New Testament:
1. Mark 9:2 & Matt 17:2: transfiguration
2. 2 Cor 3:18: transformed
3. Romans 12:2: transformed

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."

Reader: 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 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

We are sinful people. "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

Celebrant: Let us kneel and confess our sins against God and our neighbor.
(*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.**

The Peace, *standing*

(BCP page 131)

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

People: **And with your spirit.**

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Our Great God

Sung by the Family Service Music Team

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.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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** 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.

The Sanctus and Benedictus

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)

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. This arr.: 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

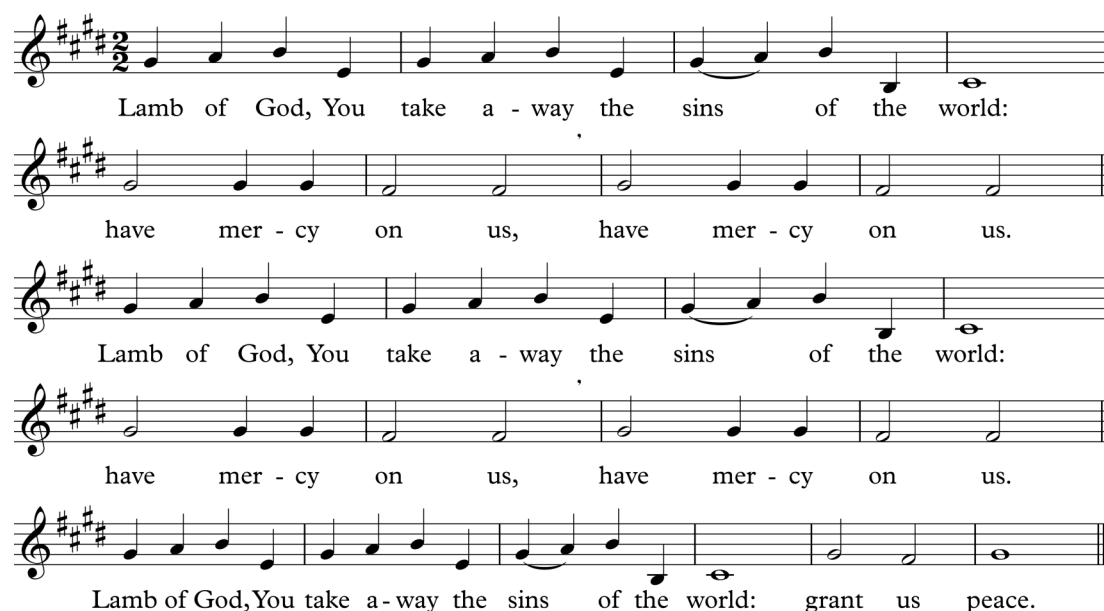
The Prayer for Spiritual Communion

(BCP 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 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 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 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 Communion Song, *seated*

Shine, Jesus, Shine



1. Lord, the light of Your love is shin - ing, in the midst of the
2. As we gaze on Your king - ly bright - ness so our fac - es dis -
dark - ness shin - ing; Je - sus, Light of the World, shine up - on us,
play Your like - ness, ev - er chang - ing from glo - ry to glo - ry;
set us free by the truth You now bring us; shine on me, shine on me.
mir - rored here, may our lives tell Your sto - ry; shine on me, shine on me.

Refrain
Shine, Je - sus, shine, fill this land with the Fa - ther's glo - ry;
blaze, Spir - it blaze; set our hearts on fire;
flow, riv - er, flow, flood the na - tions with grace and mer - cy;
send forth Your Word, Lord, and let there be light.

Words: Graham Kendrick, 1987 Music: *Shine, Jesus, Shine*, Graham Kendrick, 1987
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We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

The 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

The Recessional Song, *standing*

10,000 Reasons

Refrain



Bless the Lord, O my soul, O my soul; wor-ship His ho - ly Name.
Sing like nev-er be-fore, O my soul; I'll wor-ship Your ho - ly Name.

Verse (repeat refrain 1st time)



1. The sun comes up, it's a new day dawn- ing, it's time to sing Your song
2. You're rich in love and You're slow to an - ger. Your Name is great and Your
3. And on that day, when my strength is fail - ing, the end draws near, and my
a - gain. What - ev - er may pass, and what ev - er lies be -
heart is kind. For all Your good-ness I will keep on
time has come; Still, my soul will sing Your praise un -
to Refrain
fore me, let me be sing - ing when the eve - ning comes.
sing - ing: Ten thou-sand rea-sons for my heart to find.
end - ing, Ten thou-sand years, and then for - ev - er more!

Text & Music: Jonas Myrin and Matt Redman © 2011 Thankyou Music, Said And Done Music
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We Go Out to Serve God

The Dismissal

(BCP page 138)

Priest or Deacon:

Alleluia, alleluia. Go in peace to love and serve the Lord.

People:

Thanks be to God! Alleluia, alleluia.

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.

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.