

ST. ANDREW'S PARISH CHURCH

established 1706



THE DAY OF PENTECOST

The Family Service at 9:30 a.m.

May 31, 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*
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THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Ret.
Assistant Bishop, The Dominican Republic, Ret.

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Jim Beall, 2022
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THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*

The Day of Pentecost

May 31, 2020

The Family Service at 9:30 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*

You are My All in All



1. You are my strength when I am weak, You are the Treas-ure that I seek, You are my All in
2. Tak - ing my sin, my cross, my shame, ris-ing a - gain, I bless Your name,



All;

seek - ing You as a pre - cious
when I fall down You pick me



jewel, Lord, to give up I'd be a fool, You are my All in All.
up, when I am dry, You fill my cup,

Refrain



Je - sus, Lamb of God, wor - thy is Your name;



Je - sus, Lamb of God, wor - thy is Your name.

Words and music: Dennis Jernigan

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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*

All Who Are Thirsty

All who are thirst - y, all who are weak, come to the foun- tain,
dip your heart in the stream of life; let the pain and the sor - row be washed a-way
in the waves of God's mer-cy as deep cries out to deep. We sing
"Come, Lord Je sus, come. Come, Lord Je sus, come."
"Ho - ly Spi - rit, come. Ho - ly Spi - rit, - come."

Words and music by Brenton Brown & Glenn Robertson © Vineyard Songs (UK/Eire). Used by permission CCLI #1984772

Collect of the Day, *standing*

Celebrant: The Lord be with you.

People: And with your spirit.

Celebrant: Let us pray.

Almighty God, on this day, through the outpouring of the Holy Spirit, you revealed the way of eternal life to every race and nation: Pour out this gift anew, that by the preaching of the Gospel your salvation may reach to the ends of the earth; through Jesus Christ 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)

We Hear God's Word

The First Reading , seated

Acts 2 verses I-II

When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. And they were amazed and astonished, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God."

Lector: The Word of the Lord.

People: Thanks be to God.

The Second Reading, *seated*

The Holy Spirit
SPARK Bible, pg. 502

Lector: The Word of the Lord.

People: Thanks be to God.

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 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.

Gospel Song, *standing*

Be Still, For the Presence of the Lord



1. Be still, for the pre-sence of the Lord, the Ho - ly One is here.
 2. Be still, for the glo - ry of the Lord is shin - ing all a - round.
 3. Be still, for the pow - er of the Lord is mov - ing in this place.

Come, bow be - fore Him now, with rev - er - ence and fear.
 He burns with ho - ly fire, with splen - dor He is crowned.
 He comes to cleanse and heal, to min - is - ter His grace.

In Him no sin is found, we stand on ho - ly ground.
 How awe - some is the sight, our rad - iant King of light!
 No work too hard for Him, in faith re - ceive from Him.

Be still for the pre-sence of the Lord, the Ho - ly One is here.
 Be still, for the glo - ry of the Lord is shin - ing all a - round.
 Be still, for the pow - er of the Lord is mov - ing in this place.

Text & music: David Evans
 ©1986 ThankYou Music (Admin. EMI Christian Music Publishing) Used by permission. CCLI# 1984772

Gospel Reading, *standing*

John 14:8-17

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

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

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.

"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

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 mis-used 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*

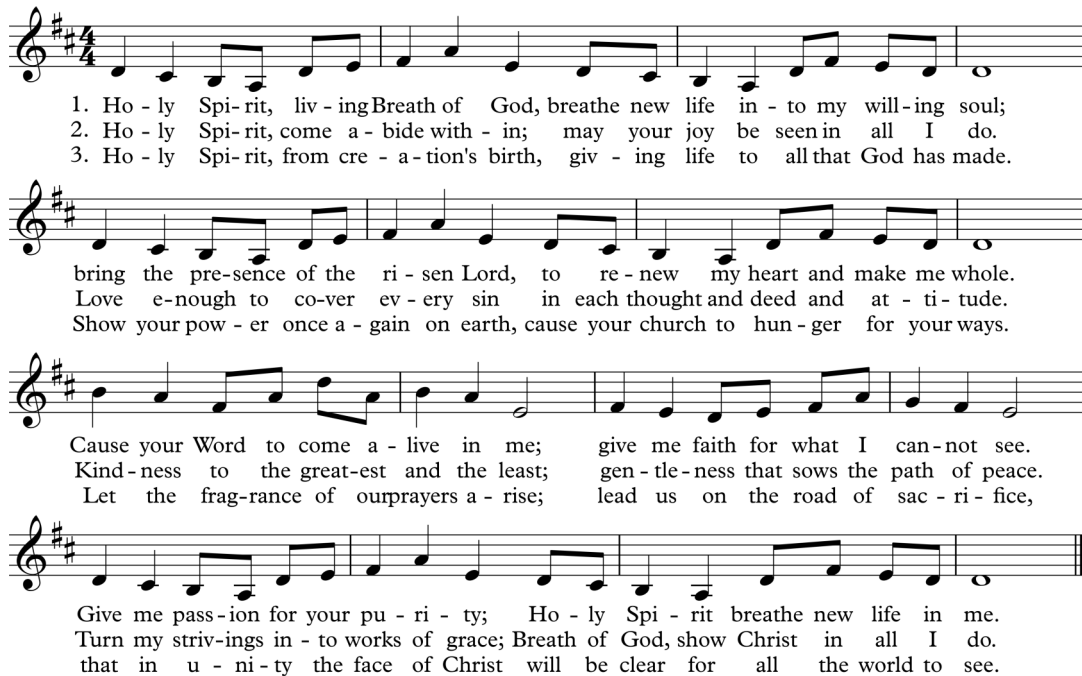
The peace of the Lord be always with you.

And with your spirit.

We Give in Thanksgiving for God's Blessings

Offertory Song, *seated*

Holy Spirit, Living Breath of God



1. Ho - ly Spi - rit, liv - ing Breath of God, breathe new life in - to my will - ing soul;
2. Ho - ly Spi - rit, come a - bide with - in; may your joy be seen in all I do.
3. Ho - ly Spi - rit, from cre - a - tion's birth, giv - ing life to all that God has made.

bring the pre - sence of the ri - sen Lord, to re - new my heart and make me whole.
Love e - nough to co - ver ev - ery sin in each thought and deed and at - ti - tude.
Show your pow - er once a - gain on earth, cause your church to hun - ger for your ways.

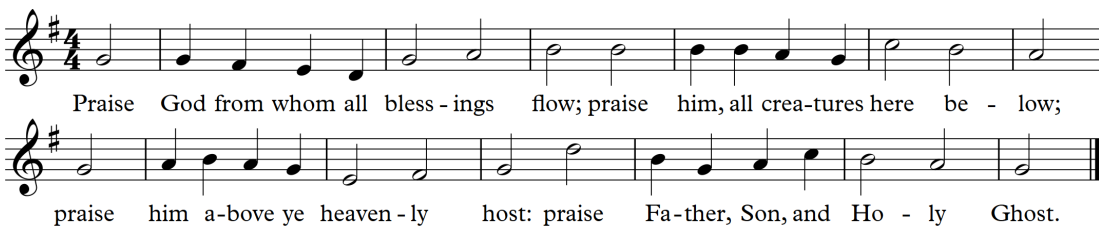
Cause your Word to come a - live in me; give me faith for what I can - not see.
Kind - ness to the great - est and the least; gen - tle - ness that sows the path of peace.
Let the frag - rance of our prayers a - rise; lead us on the road of sac - ri - fice,

Give me pass - ion for your pu - ri - ty; Ho - ly Spi - rit breathe new life in me.
Turn my striv - ings in - to works of grace; Breath of God, show Christ in all I do.
that in u - ni - ty the face of Christ will be clear for all the world to see.

Words and music by Keith Getty & 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 HUNDREDTH, 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

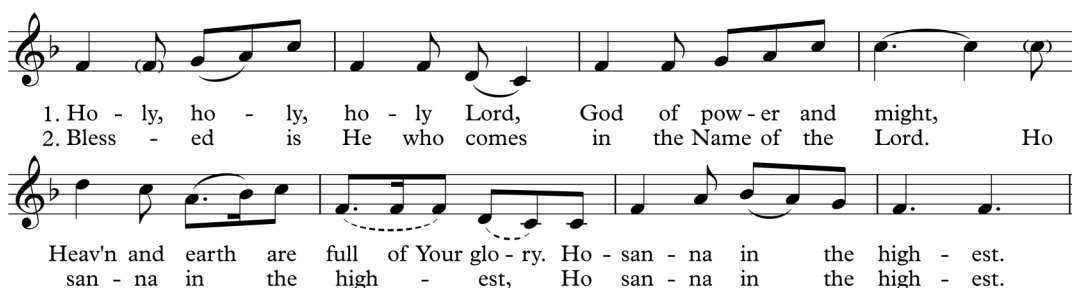
It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down from heaven, lighting upon the disciples, to teach them and to lead them into all truth, giving them boldness and fervent zeal constantly to preach the Gospel to all nations; by which we have been brought out of darkness and error into the clear light and true knowledge of you, and of your Son Jesus Christ.

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



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 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.

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 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 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.

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.

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.

Communion Song, *seated*

Breathe (This is the Air that I Breathe)

Sung by the Family Service Team

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

1 We are one in the Spir - it, we are one in the Lord; We are
2 We will walk with each oth - er, we will walk hand in hand; We will
3 We will work with each oth - er, we will work side by side; We will
4 All . . . praise to the Fath - er, from . . . whom all things come, and all

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
praise to Christ Je - sus, his . . . on - ly . . . Son, And all

pray that all u - ni - ty will one day be re - stored,
geth - er we'll spread the news that God is in the Land
guard hu - man dig - ni - ty, and we'll save hu - man pride,
praise to the Spir - it, who . . . makes . . . us . . . one,

14 *Refrain. --repeat on final verse*
And they'll know we are Christians by our Love, by our Love, Yes, they'll

19 know we are Christ-ians by our Love. Love.

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.

We Go Out to Serve God

Let us go forth in the Name of Christ.

Thanks be to God. Alleluia, Alleluia.

A Brief History of Saint Andrew's Parish Church

Built in 1706, this simple, elegant church is the oldest surviving structure used for worship south of Virginia. It is South Carolina's only remaining colonial cruciform church.

St. Andrew's Parish Church (commonly known as Old St. Andrew's) was one of ten Anglican churches in South Carolina established in 1706 by the Church Act. It was built to serve the Anglican planters along the Ashley River, a thriving tidal waterway that connected them to the city of Charles Town and to each other.

The ancient building holds a full schedule of worship services every Sunday. Some of its earliest counterparts are still used, but less often. (None is older.) Others have been replaced or augmented by newer buildings, some centuries old themselves, some modern. Still others have vanished, or their ruins stand in eerie silence to ages past. Visitors to this national treasure see a beautifully restored building, but the church hides a past that left it for dead many times.

Rice, indigo, and slaves brought prosperity to the lands along the Ashley, where some of the wealthiest plantations in British North America were located. The church was expanded to the shape of a cross in 1723 to accommodate a growing population. It survived a major fire in the 1760s but was quickly rebuilt inside its existing walls. But the parish declined before the Revolution and into the antebellum era. Ministering to the slaves, at the church and three plantation chapels, became the focus of the clergy. From 1851 to 1891, the Rev. John Grimké Drayton, the renowned horticulturalist at Magnolia-on-the-Ashley just north of St. Andrew's, was rector.

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

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

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