

ST. PHILIP'S CHURCH

Established 1680 • Charleston, SC



The Light of Christ. Arnold Friberg, 1913-2010.

FESTIVAL EUCHARIST OF THE RESURRECTION EASTER DAY

APRIL 17, 2022 • 9:00 A.M. AND 11:15 A.M.

WELCOME

To all who are spiritually weary *and seek rest*,
to all who mourn *and long for comfort*,
to all who struggle *and desire victory*,
to all who sin *and need a Savior*,
to all who are strangers *and want fellowship*,
to all who hunger *and thirst after righteousness*,
and to whoever will come—*this church opens wide her doors*
and offers her welcome in the name of the Lord Jesus Christ.



Restrooms are available in the Parish House, located at the corner of Church and Cumberland Streets. A greeter or usher will be happy to direct you.

Headsets for the hard of hearing are available in the sound booth by the double doors at the end of the center aisle.

A nursery for children three years old and younger is available in the Parish House on the corner of Church and Cumberland Streets **during the 9:00 service**. A greeter or usher will be happy to direct you.

Visiting? We are delighted to have you with us this today. If you'd like to learn more about St. Philip's, please visit our website, saintphilips.church, where you can also find our teaching ministry podcasts (including sermons, Bible studies, and C.S. Lewis studies). If you are searching for a church home, we invite you to fill out the visitor card in your pew and place it in the offering plate, or to fill out the form online by scanning the QR code at right, so that our hospitality ministry can reach out to you. May God bless your time with us today!





EASTER DAY

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. — 1 Peter 1:3

Resurrection: Jesus Christ Was Raised from the Dead

On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus (Luke 24:1-3).

Jesus' resurrection, which was a divine act involving all three Persons of the Godhead (John 10:17-18; Acts 13:30-35; Romans 1:4), was not just a resuscitation of the ruined physical frame that was taken down from the cross for burial. It was, rather, a transformation of Jesus' humanity that enabled him to appear, vanish, and move unseen from one location to another (Luke 24:31, 36). It was the creative renewing of his original body, the body that is now fully glorified and deathless (Philippians 3:21; Hebrews 7:16, 24). The Son of God in heaven still lives in and through that body, and will do so forever. In 1 Corinthians 15:50-54, Paul envisages that Christians who are alive on earth at the moment of Christ's return will undergo a similar transformation, though in 2 Corinthians 5:1-5 he shows himself aware that Christians who die before the Second Coming will be "clothed" with their new body (the "eternal house in heaven") as a distinct event, at or after the time of the old body's return to dust (Genesis 3:19).

Christianity rests on the certainty of Jesus' resurrection as a space-time occurrence in history. All four Gospels highlight it, focusing on the empty tomb and resurrection appearances, and Acts insists on it (Acts 1:3; 2:24-35; 3:15; 4:10; 5:30-32; 13:33-37). Paul regarded the Resurrection as indisputable proof that the message about Jesus as Judge and Saviour is true (Acts 17:31; 1 Corinthians 15:1-11, 20).

Jesus' resurrection demonstrated his victory over death (Acts 2:24; 1 Corinthians 15:54-57), vindicated him as righteous (John 16:10), and indicated his divine identity (Rom. 1:4). It led on to his ascension and enthronement (Acts 1:9-11; 2:34; Philippians 2:9-11; cf. Isaiah 53:10-12) and his present heavenly reign. It guarantees the believer's present forgiveness and justification (Romans 4:25; 1 Corinthians 15:17) and is the basis of resurrection life in Christ for the believer here and now (John 11:25-26; Romans 6; Ephesians 1:18-2:10; Colossians 2:9-15; 3:1-4).

By J.I. Packer, from *Concise Theology*

ABOUT THE SERVICE

We welcome you to this Easter morning celebration of the resurrection of our Lord Jesus Christ. Since that day when Jesus conquered sin and death, Christians have gathered to celebrate this life-changing and world-altering event. This order of service will assist you in participating fully in the liturgy. We encourage you to respond and sing with joy as Christ is risen!

We have printed the entire service in this booklet and have printed special instructions in italics. We hope this will help you feel at home at St. Philip's. Please let us know if we may provide additional information to you.

FESTIVAL EUCHARIST OF THE RESURRECTION

9:00 A.M. AND 11:15 A.M.

As a courtesy, please turn off all cell phones.

THE INTROIT

This Joyful Eastertide

C. Wood (1866-1926)

This joyful Eastertide, away with sin and sorrow!
My Love, the Crucified, hath sprung to life this morrow.
Had Christ, that once was slain, ne'er burst his three-day prison,
Our faith had been in vain: but now hath Christ arisen.
My flesh in hope shall rest, and for a season slumber:
Till trump from east to west shall wake the dead in number.
Death's flood hath lost his chill, since Jesus crossed the river:
Lovers of souls, from ill my passing soul deliver.

Text: George Ratcliffe Woodward (1848-1934)
Music: Charles Wood (1866-1926)

The service begins with the ◀ **Introit**, which is derived from the Latin word *introitus*, meaning "entrance."

A Repeating Alleluia

C. Hampton (1934-1986)

Alleluia.

Music: Calvin Hampton (1934-1986)

Crown Him!

Dan Forrest (b. 1978)

Alleluia! Crown him with many crowns, the Lamb upon the throne:
Hark! how the heavenly anthem drowns all music but its own!
Awake, my soul, and sing of him who died for thee,
And hail him as thy matchless King through all eternity.
Crown him the Lord of love: behold his hands and side-
Rich wounds, yet visible above, in beauty glorified;
No angel in the sky can fully bear that sight,
But downward bends his wondering eye at mysteries so bright.

In the minds of most worshipers in Protestant churches today, ► this text and tune are an essential part of the liturgy for Easter Day. The text by an anonymous poet has been matched with this jubilant tune since they first appeared together in the early 18th century. The original Latin version probably dates from the early 14th century. Although it is possible that the English version was translated from a Latin form of the hymn, it is more likely that it was translated from a German version, which is found in a variety of hymnals from the 17th century. Charles Wesley's doxological stanza four was first published in *Hymns and Sacred Poems* in 1740.

from
The Hymnal 1982 Companion

The liturgy begins with the **Acclamation**, which is an "eager expression" of praise. ►

In this **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything ► that would impede our worship of Him. We offer to Him our whole selves, so that we might decrease and that He might increase, to the glory of Jesus Christ.

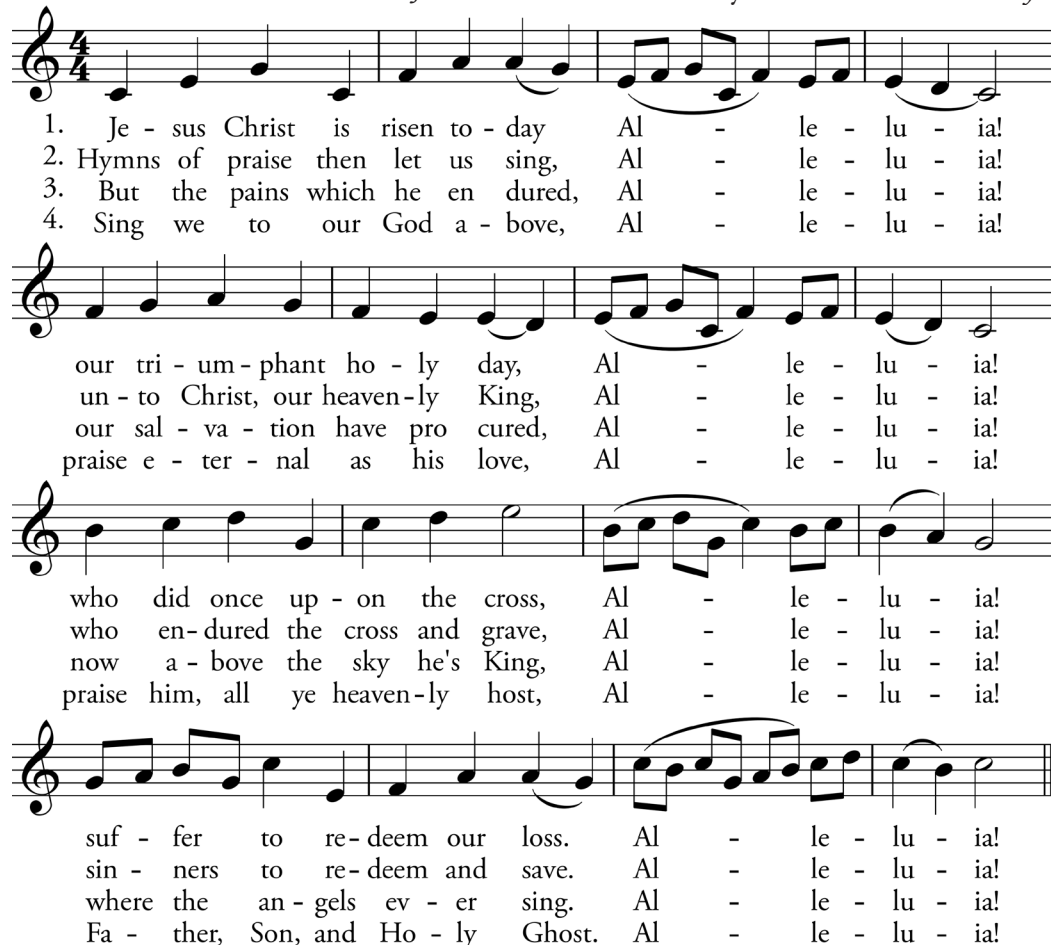
Crown him the Lord of life! Who triumphed o'er the grave,
Who rose victorious in the strife for those he came to save;
His glories now we sing, who died and rose on high,
Who died eternal life to bring and lives that death may die.

Crown him the Lord of heaven: one with the Father known,
One with the Spirit through him given from yonder glorious throne.
To thee be endless praise, for thou for us hast died;
Be thou, O Lord, through end less days adored and magnified!

Text: Matthew Bridges (1800-1894), Godfrey Thring (1823-1903). Music: DIADEMATA: George J. Elvey (1816-1893).
HYMN TO JOY: L. van Beethoven (1770-1827). arr. Dan Forrest (b. 1978)

The people stand and sing the opening hymn.

THE OPENING HYMN Jesus Christ Is Risen Today Easter Hymn



1. Je - sus Christ is risen to - day Al - le - lu - ia!
2. Hymns of praise then let us sing, Al - le - lu - ia!
3. But the pains which he en dured, Al - le - lu - ia!
4. Sing we to our God a - bove, Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!
un - to Christ, our heaven - ly King, Al - le - lu - ia!
our sal - va - tion have pro cured, Al - le - lu - ia!
praise e - ter - nal as his love, Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!
who en - dured the cross and grave, Al - le - lu - ia!
now a - bove the sky he's King, Al - le - lu - ia!
praise him, all ye heaven - ly host, Al - le - lu - ia!

suf - fer to re - deem our loss. Al - le - lu - ia!
sin - ners to re - deem and save. Al - le - lu - ia!
where the an - gels ev - er sing. Al - le - lu - ia!
Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

Text: Latin, 14th cent.; tr. *Lyra Davidica*, alt. St. 4, Charles Wesley (1707-1788)
Music: EASTER HYMN, from *Lyra Davidica*, 1708; adapt. *The Compleat Psalmist*, 1749, alt.

THE WORD OF GOD

THE ACCLAMATION

Celebrant Alleluia. Christ is risen!
People ***The Lord is risen indeed. Alleluia!***

THE COLLECT FOR PURITY

The celebrant says

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

THE SUMMARY OF THE LAW

The celebrant continues

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

The people stand and sing the Gloria.

THE GLORIA

P. Stopford (b. 1977)



4

Glo - ry to God, to God in the high - est, and
peace to his peo - ple on earth. Lord, God, heaven-ly King,
Al - migh - ty God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry.
Lord Je - sus Christ on - ly Son of the Fa - ther Lord God, Lamb of God,
you take a - way the sins of the world have mer - cy on
us; you are seat-ed at the right hand of the Fa - ther;
re - ceive our prayer. For you a - lone are the Ho - ly One,
you a - lone are the Lord, you a - lone are the Most High, Je - sus
Christ with the Ho - ly Spi - rit, in the glo - ry of God the
Fa - ther. A - men. A - - - men.

Setting: *The Bronxville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

Celebrant The Lord be with you.

People ***And with thy spirit.***

Celebrant Let us pray.

The people kneel.

◀ This is the **summary of the law** of God as given by Jesus Himself. God, who is Love, requires of us that we love Him and one another.

◀ This ancient greeting is also an expression of love, reminding us of our greatest need—that the Lord be with us, especially as we attempt to pray.

The **Collect of the Day** is ► written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the Scripture for the day.

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.

THE COLLECT OF THE DAY

O God, who for our redemption didst give thine only begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through the same thy Son Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated for the reading of God's Word.

THE LESSON

1 Corinthians 15:12-22

¹² Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? ¹³ But if there is no resurrection of the dead, then not even Christ has been raised. ¹⁴ And if Christ has not been raised, then our preaching is in vain and your faith is in vain. ¹⁵ We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. ¹⁶ For if the dead are not raised, not even Christ has been raised. ¹⁷ And if Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸ Then those also who have fallen asleep in Christ have perished. ¹⁹ If in Christ we have hope in this life only, we are of all people most to be pitied. ²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive.

Reader The Word of the Lord.

People **Thanks be to God.**

The people stand and sing the Sequence Hymn.

THE SEQUENCE HYMN 96

The Day of Resurrection

Ellacombe

1. The day of re - sur - rec - tion! Earth, tell it out a - broad;
 2. Our hearts be pure from e - vil, that we may see a - right
 3. Now let the heavens be joy - ful, let earth her song be - gin,
 the Pass - o - ver of glad - ness, the Pass - o - ver of God.
 the Lord in rays e - ter - nal of re - sur - rec - tion light;
 the round world keep high tri - umph, and all that is there - in;
 From death to life e - ter - nal, from earth un - to the sky,
 and, lis - tening to his ac - cents, may hear so calm and plain
 let all things seen and un - seen their notes to - geth - er blend,
 our Christ hath brought us o - ver with hymns of vic - to - ry.
 his own "All hail!" and, hear - ing, may raise the vic - tor strain.
 for Christ the Lord is ris - en, our joy that hath no end.

Text: John of Damascus (8th cent); tr. John Mason Neale (1818-1866), alt.

Music: ELLACOMBE, melody from *Gesangbuch...der Herzogl. Württembergischen katolischen Hofkapelle*, 1784, alt; adapt. *Katholisches Gesangbuch*, 1863.

THE GOSPEL

Luke 24:1-12

All remain standing. The priest reads the Gospel, first saying

The Holy Gospel of Our Lord Jesus Christ according to St. Luke.

People

Glory be to thee, O Lord.

¹ But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the Lord Jesus. ⁴ While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵ And as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead?" ⁶ He is not here, but has risen. Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise." ⁸ And they remembered his words, ⁹ and returning from the tomb they told all these things to the eleven and to all the rest. ¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, ¹¹ but these words seemed to them an idle tale, and they did not believe them. ¹² But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.

After the Gospel, the priest says

The Gospel of the Lord.

People

Praise be to thee, O Christ.

THE GOSPEL PROCESSION

Easter Fanfare

E. E. Ferguson

Christ is risen!

Christ the Lord is risen from the tomb. Alleluia!

Words and music by E. E. Ferguson.

©1958 Harold Flammer Music (a Division of Shawnee Press). ARR.

The people are seated.

THE SERMON

Too Good To Be Missed

The Rev. Jeffrey S. Miller

THE NICENE CREED

All stand and say in unison

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord, and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe one holy catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

◀ The word **Gospel** means "Good News," the great good news about Jesus the Messiah. We stand for the Gospel reading to show the importance we place on Jesus' words and actions. It is customary for all to face the Gospel book and the person reading from it. The Gospel procession itself reminds us that Christ came to dwell among us and that all Christians are to share the Gospel with others.

◀ 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. Originally, the entire service was viewed as our confession of faith. However, since the sixth century, the church has recited the Nicene Creed at the Eucharist. The word creed comes from the Latin *credo* for "I believe."

Christians pray, and when we ► worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. The **Prayers of the People** always follow a particular structure: Praying for the Universal Church, its members, and mission; the nation and all in authority; the welfare of the world; concerns of the local community; and those who suffer and those in trouble.

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

The priest has declared that ► the sins of all those who are repentant and believe on Jesus Christ are forgiven. We are assured of God's forgiveness by His Word.

THE PRAYERS OF THE PEOPLE

The leader and people kneel and pray responsively

Father, we pray for your holy catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest.

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

The celebrant continues

Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. ***Amen.***

CONFESSION OF SIN

Celebrant Let us humbly confess our sins unto Almighty God.

The celebrant and people say in unison

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

THE ABSOLUTION

The celebrant 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 COMFORTABLE WORDS

The celebrant reads several sentences from Scripture.

Hear the Word of God to all who truly turn to him. Come unto me, all ye that travail and are heavy laden, and I will refresh you. (*Matthew 11:28*) God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. (*John 3:16*) This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. (*1 Timothy 1:15*) If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. (*1 John 2:1-2*)

THE PEACE

The people stand.

Celebrant The peace of the Lord be always with you.

People ***And with thy spirit.***

The people greet one another with the offering of God's peace.

THE WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

OFFERTORY ANTHEM Ye Choirs of New Jerusalem C.V. Stanford (1852-1924)

Ye choirs of new Jerusalem, your sweetest notes employ,
The Paschal victory to hymn in strains of holy joy.

For Judah's Lion bursts His chains, crushing the serpent's head;
And cries aloud through death's domains to wake the imprisoned dead.

Devouring depths of hell their prey at His command restore;
His ransomed hosts pursue their way where Jesus goes before.

Triumphant in His glory now, to Him all power is given;
To Him in one communion bow all saints in earth and heaven.

While we, His soldiers, praise our King, His mercy we implore,
Within His palace bright to bring and keep us evermore.

All glory to the Father be, all glory to the Son,
All glory, Holy Ghost, to Thee, while endless ages run.

Alleluia! Amen.

Text: St. Fulbert of Chartres (960-1028). tr. Robert Campbell (1814-1868). Music: Charles Villiers Stanford (1852-1924)

The people stand and sing

THE DOXOLOGY HYMN

Lasst Uns Erfreuen



Praise God from whom all bless - ings flow; praise
him, all crea - tures here be - low; Al - le - lu - ia, al - le -
lu - ia! Praise him a - bove ye heaven - ly host:
praise Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia, al - le -
lu - ia, al - le - lu - ia, al - le -
lu - ia al - le - lu - ia!

◀ 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 with a wave or greeting. That peace, which the world cannot give, comes only through the mediation 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.

The **Holy Communion**, the Supper of the Lord, is not only a sign of the love that Christians are to have among themselves for each other, but is especially a sign of God's loving acceptance of us through the death and resurrection of His son, Jesus.

Article XXVIII

The **Eucharistic Prayer** is ► centered in the atoning death of Jesus Christ upon the cross. His suffering there in our place is the only sufficient ground or basis for our standing before God. Our joy in the present and our hope for the future all flow from the reality of God's redeeming work in the historic event of the crucifixion.

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 sixth chapter of Isaiah's book of the Bible. This hymn of adoration is inspired by Isaiah's vision of the heavenly court (Isaiah 6:1-5). "Holy, holy, holy" is an acclamation indicating the otherness, the transcendence of the enthroned God of all creation.

THE GREAT THANKSGIVING

The celebrant faces the people and says

The Lord be with you.

People **And with thy spirit.**

Celebrant Lift up your hearts.

People **We lift them up unto the Lord.**

Celebrant Let us give thanks unto our Lord God.

People **It is meet and right so to do.**

THE EUCHARISTIC PRAYER

The celebrant continues

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very paschal Lamb, who was sacrificed for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath won for us everlasting life. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

THE SANCTUS AND BENEDICTUS

P. Stopford (b. 1977)

People and Celebrant

Ho - ly, ho - ly, ho - ly Lord,
 God of power and might, hea - ven and earth are full of your
 glo - ry, Ho - san - na in the high - est. Bless - ed is
 he who comes in the Name_ of the Lord.
 Ho - san - na in the high - est.

Setting: *The Bronxville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

The people kneel, and the celebrant continues with the Eucharistic Prayer.

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, 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, he 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 remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

And now, as our Savior Christ hath taught us, we are bold to say,

THE LORD'S PRAYER

People and Celebrant

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE AGNUS DEI

P. Stopford (b. 1977)

Lamb of God, you take a-way the
sins of the world, have mer-cy on us. Lamb of God, you
take a-way the sins of the world, have mer-cy on us.
Lamb of God, you take a-way the
sins of the world, grant us peace.

◀ The words from the Last Supper that Jesus spoke about the bread and the wine are rehearsed here. These are known as the **Words of Institution**.

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 year 400 A.D. The doxology that begins "For thine is the kingdom" was added in early centuries of the church's practice. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. 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 also symbolizes God's presence, which is something that is also essential to our getting through the day.

◀ The **Agnus Dei** is a setting of the 'Lamb of God' litany, based on John the Baptist's reference in John 1:29 to Jesus: "Behold the Lamb of God that taketh away the sin of the world."

The Prayer of Humble Access ►

was adapted from a pre-Reformation prayer that would be said by the priest before conducting services. Martin Luther's last written words were "We are all beggars." Though we come to the table empty-handed and unworthy, our Lord's property is always to have mercy. Those who come to the table in faith are assured of God's pardon and mercy through the Cross of Christ and nourished spiritually by the sacrament.

THE PRAYER OF HUMBLE ACCESS

People and Celebrant

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

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 people are seated.

THE COMMUNION OF THE PEOPLE

All baptized Christians are warmly invited to receive communion in either one kind (bread only) or both kinds (bread and wine). Bread is available at both the high altar rail and the standing stations. For those who wish to receive communion in both kinds (bread and wine), there are two options:

- **Standing stations:** *by intinction (dipping) only*
- **High altar rail:** *by drinking from the common cup only (no dipping)*

COMMUNION HYMN 91

The Strife Is O'er

Victory

Antiphon (at the beginning and end)



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



1. The strife is o'er, the bat - tle done,
2. The powers of death have done their worst,
3. The three sad days are quick - ly sped,
4. He closed the yawn - ing gates of hell,
5. Lord! by the stripes which wound - ed thee,



the vic - to - ry of life is won;
but Christ their le - gions hath dis - persed:
he ris - es glo - rious from the dead:
the bars from heaven's high por - tals fell;
from death's dread sting thy serv - ants free,



the song of tri - umph has be - gun.
let shout of ho - ly joy out - burst.
all glo - ry to our ris - en Head! Al - le - lu - ia!
let hymns of praise his tri - umphs tell!
that we may live and sing to thee.

Text: Latin, 1695; tr. Francis Pott (1832-1909), alt.

Music: VICTORY, Giovanni Pierluigi da Palestrina (1525-1594); adapt. and arr. William Henry Monk (1826-1889)

COMMUNION HYMN 94

Come, Ye Faithful

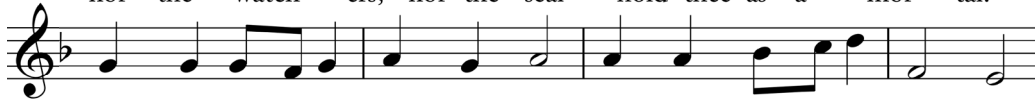
St. Kevin



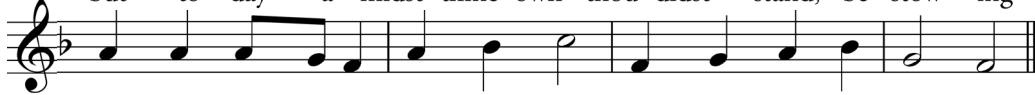
1. Come, ye faith - ful, raise the strain of tri - um - phant glad - ness!
2. 'Tis the spring of souls to - day: Christ hath burst his pris - on,
3. Now the queen of sea - sons, bright with the day of splen - dor,
4. Nei - ther might the gates of death, nor the tomb's deark por - tal,



God hath brought his Is - ra - el in - to joy from sad - ness:
and from three days' sleep in death as a sun hath ris - en;
with the roy - al feast of feasts, comes its joy to ren - der;
nor the watch - ers, nor the seal hold thee as a mor - tal:



loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh - ters,
all the win - ter of our sins, long and dark, is fly - ing
comes to glad Je - ru - sa - lem, who with true af - fec - tion
but to - day a - midst thine own thou didst stand, be - stow - ing



led them with un - mois - tened foot through the Red Sea wa - ters.
from his light, to whom we give laud and praise un - dy - ing.
wel - comes in un - wea - ried strains Je - sus' re - sur - rec - tion.
that thy peace which ev - er - more pass - eth hu - man know - ing.

Text: John of Damascus (8th cent.); tr. John Mason Neale (1818-1866), alt.

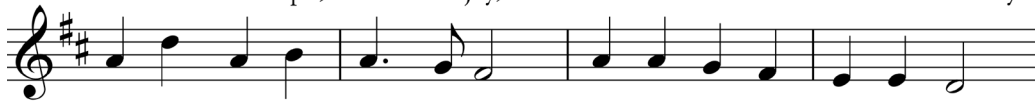
COMMUNION HYMN 89

At the Lamb's High Feast We Sing

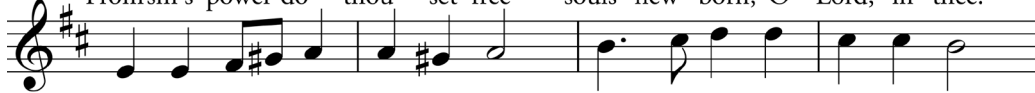
Salzburg



1. At the Lamb's high feast we sing praise to our vic - to - rious King,
2. Where the Pas - chal blood is poured, death's dark an - gel sheathes his sword;
3. Might-y vic - tim from the sky hell's fierce power be - neath thee lie;
4. Eas - ter tri - umph, Eas - ter joy, sin a - lone can this de - stroy.



who hath washed us in the tide flow - ing from his pierc - ed side;
Is - rael's hosts tri - um - phant go through the wave that drowns the foe.
thou hast conquered in the fight, thou hast brought us life and light:
From sin's power do thou set free souls new born, O Lord, in thee.



praise we him, whose love di - vine gives his sa - cred Blood for wine,
Praise we Christ, whose blood was shed, Pas - chal vic - tim, Pas - chal bread;
now no more can death ap - pall, now no more the grave en thrall;
Hymns of glo - ry, songs of praise, Fa - ther, un - to thee we raise:



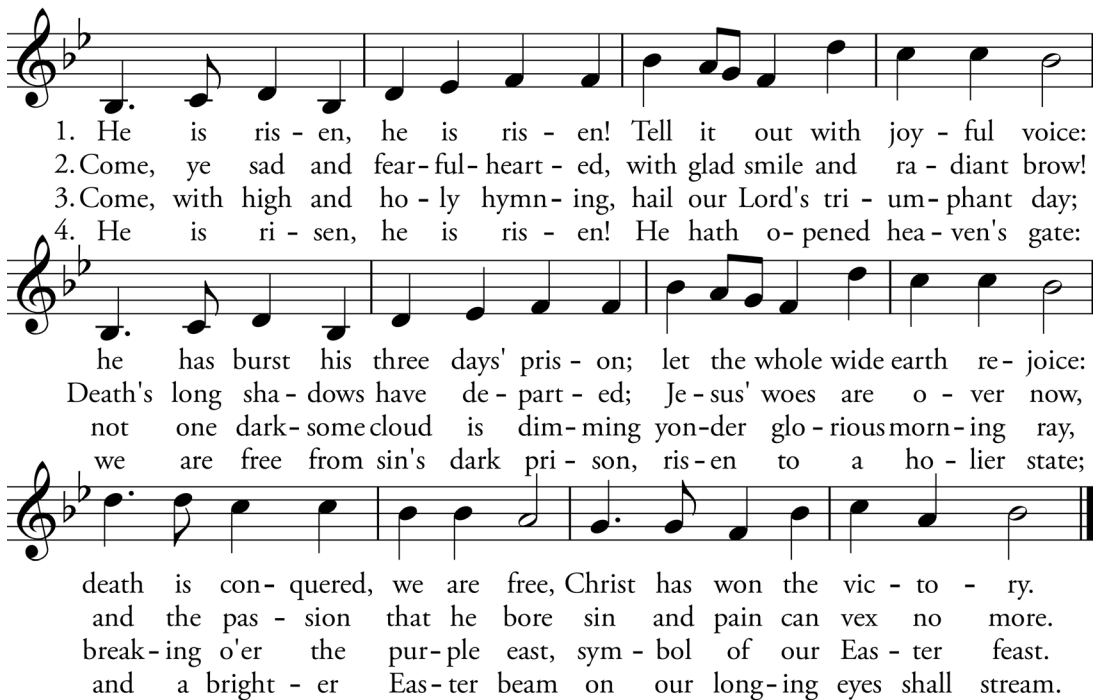
gives his Bo - dy for the feast, Christ the vic - tim, Christ the priest.
with sin - cer - i - ty and love eat we man - na from a - bove.
thou hast o - pened par - a - dise, and in thee thy saints shall rise.
ris - en Lord, all praise to thee with the Spi - rit ev - er be.

Text: Latin, 1632; tr. Robert Campbell (1814-1868), alt. Music: SALZBURG, melody Jakob Hintze (1622-1702)

COMMUNION HYMN

He Is Risen

Neander



1. He is ris - en, he is ris - en! Tell it out with joy - ful voice:
 2. Come, ye sad and fear - ful - heart - ed, with glad smile and ra - diant brow!
 3. Come, with high and ho - ly hymn - ing, hail our Lord's tri - um - phant day;
 4. He is ri - sen, he is ris - en! He hath o - pened hea - ven's gate:
 he has burst his three days' pris - on; let the whole wide earth re - joice:
 Death's long sha - dows have de - part - ed; Je - sus' woes are o - ver now,
 not one dark - some cloud is dim - ming yon - der glo - rious morn - ing ray,
 we are free from sin's dark pri - son, ris - en to a ho - lier state;
 death is con - quered, we are free, Christ has won the vic - to - ry.
 and the pas - sion that he bore sin and pain can vex no more.
 break - ing o'er the pur - ple east, sym - bol of our Eas - ter feast.
 and a bright - er Eas - ter beam on our long - ing eyes shall stream.

Text: Cecil Frances Alexander (1818-1895), alt. Music: UNSER HERRSCHER, Joachim Neander (1650-1680)

COMMUNION HYMN

Christ Is Alive

Salzburg



1. Christ is a - live! Let Chris - tians sing. His
 2. Christ is a - live! No long - er bound to
 3. Not throned a - bove, re - mote - ly high, un -
 4. In ev - ery in - sult, rift, and war where
 5. Christ is a - live! His Spi - rit burns through
 cross stands emp - ty to the sky. Let streets and
 dis - tant years in Pal - es - tine, he comes to
 touched, un moved by hu - man pains, but dai - ly,
 co - lor, scorn or wealth di - vide, he suf - fers
 this and ev - ery fu - ture age, till all cre -
 homes with prais - es ring. His love in
 claim the here and now and con - quer
 in the midst of life, our Sa - vior
 still, yet loves the more, and lives, though
 a - tion lives and learns his joy, his
 death shall nev - er die.
 ev - ery place and time.
 with the Fa - ther reigns.
 ev - er cru - ci - fied.
 jus - tice, love, and praise.

Text: Brian A. Wren (b. 1936), rev. Music: TRURO, melody from *Psalmody Evangelica, Part II*, 1789

THE POSTCOMMUNION PRAYER

Celebrant Let us pray.

The people kneel and join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

CHORAL OFFERING

Hallelujah Chorus

George F. Händel

Hallelujah! For the Lord God Omnipotent reigneth.

The kingdom of this world is become the Kingdom of our Lord and of His Christ;
And He shall reign for ever and ever.

King of Kings and Lord of Lords. Hallelujah!

Words: Revelation 19:6, 11:15, 19:16 Music: from the oratorio *Messiah*, by G. F. Handel (1685-1759). Public domain.

THE BLESSING

THE PROCESSIONAL HYMN

Christ the Lord Is Risen Today

Llanfair



1. "Christ the Lord is risen to - day,
2. Vain the stone, the watch, the seal;
3. Lives a - gain our glo - rious King; Al - le - lu - ia!
4. Soar we now where Christ has led,
5. Hail, the Lord of earth and heaven!



Sons of men and an - gels say;
Christ has burst the gates of hell:
Where, O death, is now thy sting? Al - le - lu - ia!
Fol - lowing our ex - alt - ed Head;
Praise to thee by both be given;



Raise your joys and tri - umphs high;
Death in vain for - bids his riase;
Once he died, our souls to save; Al - le - lu - ia!
Made like him, like him we rise;
Thee we greet tri - um phant now;



Sing, ye heavens, and earth, re - ply;
Christ hath o - pened Par - a - dise.
Where thy vic - to - ry, O grave? Al - le - lu - ia!
Ours the cross, the grave, the skies.
Hail, the Res - ur - rec - tion thou!

Text: Charles Wesley (1707-1788). Music: LLANFAIR, Robert Williams (1781-1821)

THE DISMISSAL

After the dismissal, the people respond: Thanks be to God. Alleluia, alleluia, alleluia.

CLOSING VOLUNTARY

Grand Choeur Dialogue

E. Gigout (1844-1925)

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, and fed, sent out with a purpose in the name ◀ of Jesus Christ.

As the celebration ends, we are charged to “go forth.” The Eucharist is therefore not an exclusive gathering that separates us from the world but a challenge to reach out beyond our own church to the world ◀ around us.



SERVING IN WORSHIP

Preacher

The Rev. Jeffrey S. Miller

Greeters (9:00)

Elizabeth Bowles, Sara Forbes

Ushers (9:00)

Penn Hagood, Colton Karch,
Suzanne McCord, John Settle, Gantt Folline

Lector (9:00)

Lon Burris

Acolyte Mentor (9:00)

Jason Ayers

Acolytes (9:00)

Mills Egleston, DuBose Egleston, John Settle,
Owens Settle, Helen Belle Livesay, Tye Livesay

Chalice (9:00)

Bill Phillipps, Bob Kunes

Altar Guild (9:00)

Sarah Marshall, Barbara Bremer,
Melisa Mills

Greeter (11:15)

Polly Dickson

Ushers (11:15)

Tom Moore, Kat Phillips,
Langdon Hartsock

Lector (11:15)

Chloë Huddleston

Acolyte Mentor (11:15)

Chris Mettler

Acolytes (11:15)

Julian Ford, Josiah Miller, Lily O'Dell, Andrew
O'Dell, Molly Mettler, Herbert Mettler, Grady Mettler

Chalice (11:15)

Martha Vetter, Richard Moore

Altar Guild (11:15)

Katharine Bair, Elizabeth Bowles,
Cam Stuhr, Pat Wardlaw

Flower Guild

All Teams

Office closed Easter Monday and Tuesday: The church office will be closed tomorrow and Tuesday. Should you have a pastoral emergency, please contact the Rev. Bill Christian at (843) 327-0791.

Bishop's Visitation: We are pleased and honored to welcome the Rt. Rev. Chip Edgar III, Bishop of the Anglican Diocese of South Carolina, as our preacher at both the 8:15 a.m. service of Holy Eucharist and the 10:30 a.m. service of Confirmation and Holy Eucharist next Sunday, April 24. A reception in the Parish Hall will follow the later service.

In recess: Wednesdays Alive! service, supper, and class (service resumes May 4); the Rector's Bible Study (resumes May 12).

Star Gospel Spring Clean-Up: Support one of our home mission ministry partners by volunteering to help with spring cleaning! There will be jobs for everyone, from dusting and filing to moving furniture and painting, as well as intercessory prayer. Scan the QR code at right or visit stphilipchurchsc.org/events to sign up.



The Tea Room is coming up in just a few weeks, and the Tea Room Committee is working to fill volunteer slots and get the freezer stocked with okra soup! They are also planning the gift shop, so they would be very grateful to know what you are planning on donating and when. Visit our website, stphilipchurchsc.org/volunteers-tea-room or scan the QR code at right to sign up or get in touch.





*The flowers on the altar are given to the
glory of God and in loving memory of*

John and Anne Allison
Elise Mayo and Ivan V. Anderson, Sr.
Ms. Elizabeth Tarrant Anderson
Mac and Dot Anderson
Mary Moore Andrews
Patsy Riley Andrews
Dr. Frank Walton Avery
The Rt. Rev. and Mrs. John A. Baden
Helen Lebbey Barkley
Matthew Baird Barkley
Roy and Vivian Bass
Dr. And Mrs. Earl B. Benson
Mr. Earl B. Benson, Jr.
Mr. and Mrs. Julius A. Blake
Mr. and Mrs. J.A. Boatwright
Diana Morris Boulware
James and Fredrica Bremer
James H. Bremer, Jr.
Clarence F. Brown
Ethel Marie Brown
Mildred C. Brown
Elizabeth Long Bryan
William King Bryan, Jr.
Kaye Beebe Bull
Benjamin Wyatt Burris
Homer Clayton Burrous
Bess and Jake Burrows
Luline Byars
Leslie S. Cabell
Lynn Parker Cabell
Nathaniel W. Cabell and Jean W. Cabell
Felicia Robinson Chisolm
Virginia Bailey Chisolm
William Bachman Chisolm, Jr.
Dr. W. Pettigrew Clare
Mrs. Mae A. Clary
Mr. and Mrs. Wm. F. Condon, Jr.
Adela Holmes Cook
Al Crabtree
Grace Kelley Creel
Carlton G. Davies
Harriet G. Davies
Mary Kent Dean
Caroline Pinckney Dickinson
G. P. "Gerry" Dickinson, Jr.
Gerald P. Dicksinson

Alan T. Dickson
Edith Evelyn Dixon
Col. Frank L. Dixon
Steven Lee Dixon
Robbie Thomas Dobbins
Jewell Ledbetter and Thomas Claude Dobbins
Arthur Hazard Doyle
Mary Louise Staats Collins Doyle
Jack Genair Duncan
Dr. and Mrs. Francis Marion Dwight
Miss Ida Dwight
Penhallow Folsom Dyer
William Haselden Ellerbe
Louise Chisolm Farrow
"Sis" and John McGaughey (Mac) Feemster
Henry and Amy Fishburne
Hart U. Fisher
Marian W. Fisher
Edna Flowers
Frank C. Ford, Jr.
Mr. Eugene "Foxy" Foxworth IV
Mr. and Mrs. Sam H. Franklin
Sam C. Franklin, Sr.
Mr. and Mrs. Vincent M. French
Daisy Williams Gaillard
Henrietta F. Gaillard
Lucy Foster Gaillard
J. Palmer Gaillard, Jr.
W. Lucas Gaillard
W. Lucas Gaillard, Jr.
Yota and Tony Galis
Mike Gardner
Mr. and Mrs. Norman Garland, Sr.
Kitty D. Garner
Linda Goldman Gay
Benjamin Owen Geer, Jr.
Louisa and Owen Geer
Mary Owen Geer
John and Dorothy Gibbs
John E. Gibbs, Jr, MD
Earlene Graudin
Tracy Crisp Graudin
Harold and Iris Green
John Christian Greene
Madeline and George Greene
Molly Feemster Greene





*The flowers on the altar are given to the
glory of God and in loving memory of*

Mr. and Mrs. William Griffen
Carlton Davies Grimball
William Heyward Grimball
Joshua Thomas Grooms
Theodore B. Guerard
Antoinette Camp Hagood
Benjamin Ambler Hagood, Sr.
James Morrow Hagood, Sr.
Grayson Gaillard Hanahan
Lawrence, Doris, and Jeanne Hartnett
Betsy and Heyward Harvey
James and Rosa Harvey
Col. R.I.C. Hawley III
John Douglas Hazelton
John Godwin Hemminger
Dr. and Mrs. Alfred Faxon Henderson
Dan and Frances Henderson
Ann Hewitt
George Preston Hipp
James Albert Hood
Gen. and Mrs. George P. Howell
Ed and Pat Hubbard
Betty Jane Hudson
William Copeland Hudson
Mr. and Mrs. Thomas Huguenin
Mr. and Mrs. George Jilich
Jiri Frantisek Vaclav Jilich
Victor John
Angelese Vandiver Johnson
Dicksie Gregorie Johnson
Lewis Jones
Rhett Barrett Jordan
John Philip Kassebaum
Llewellyn Hood Kassebaum
Dorothy Barnwell Kerrison
Dr. Horry Kerrison
Horry "Bo" Kerrison, Jr.
Curtis Kilpatrick
Ruffin King, Jr.
Marvin and Harriette Kirkland
Elizabeth Bailey Kiser
James Jacob "J.J." Kiser III
James Jacob "Jake" Kiser IV
Ellen B. Kunes
Julia Allison Kunes
William P. Kunes

Anne Leland
Marion Allen Leonard
Marion Allen Leonard, Jr.
Virginia Chisolm Leonard
Gene Frost Lesesne
Mr. and Mrs. Thomas P. Lesesne III
Charles Wayne Lewis
Elizabeth Bethea Long
Mrs. Lucy Barnes Hooe Ashton Lyddane
Dr. Russell Hancock Lyddane
Marshall Ann Thomas Lynch
Charles Burdine Marshall
T. Keith Marshall, Jr.
T. Keith Marsahall, III
David H. Maybank, Sr.
Marion Taber Maybank
Claudia Walker McCain
George Spruce McCain
Mr. and Mrs. William McIntosh III
Erma Brice McKeown
Ethel McKeown
Mr. and Mrs. Anthony Foster McKissick
Bill McKissock
Dida and Jack McMurray
Ike McPherson
Dr. Dan Mengedoht
Marguerite and Robert Moore
Mr. and Mrs. J. Richard Moore
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Mr. and Mrs. William M. Morrison, Jr.
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Mr. and Mrs. Wilson I. Osborne, Jr.
Mr. and Mrs. G. Rick O'Shea
Alice and Joe Sam Palmer
Joan Marie Pappas
Betsy Stuhr Parker
Mr. and Mrs. Dixon F. Pearce
Mr. Robert W. Pearce, Sr.
Mary Robertson Perry
Mr. and Mrs. Clarence E. Phillips
Mr. Ted Ashton Phillips, Jr.
Mr. Ted Ashton Phillips, Sr.
Mr. and Mrs. Edward H. Pinckney
Mrs. LaVonne Nalley Piper





*The flowers on the altar are given to the
glory of God and in loving memory of*

John Benton Pipkin II
Ruth Petty Pringle Pipkin
H. Rawling Pratt-Thomas, MD
Mary "Polly" Douglas Pratt-Thomas
Dr. B. Owen Ravenel, Jr.
Dr. and Mrs. B. Owen Ravenel, Sr.
Elizabeth Ross Ravenel
Michael Reese
Edmund M Rhett, Jr.
Edmund M. Rhett, Sr.
Frank P. Rhett
Frank P. Rhett, Jr.
Dr. and Mrs. R. Barnwell Rhett
Mary and H.L. (Jack) Rhodes, Jr.
Robert Richards, Jr.
Mrs. Anne Rink
Mrs. Harriet Dwight Roberts
Henry C. Robertson, Jr., MD
H. Clay Robertson III, MD
H. Clay Robertson IV
Harold Robling
Mrs. Eleanor Gaillard Rogers
Mr. Francis D. Rogers, Jr.
Mr. and Mrs. James L. Rogers, Jr.
Eugenia Cleo Wescoat Sandlin
The Rev. John Lewis Sandlin
Joanne Sawyers
Mr. Edward M. Seabrook, Jr.
Ann and John Settle
Mrs. Leslie Dwight Sloan
Mary Carter "Cookie" Sloan
Mr. and Mrs. O. Johnson Small
Barbara and Julius Sinclair Smith
Julius Sinclair Smith, III
Fred Harden Smith, Jr.
Mr. and Mrs. L. Perrin Smith
Mrs. Mary Mahony Smith
Ruth Henderson Hood Smith
Felicia Wardlaw Sperr
Leslie Sperr
Sylvia and Ed Sperr
Emil O. Stahl, Jr.
Emil O. Stahl, Sr.
Mina Stahl
John Stedman
Herbert Roland Stender, Jr.

Mary Ann Webb Stender
Philip Couturier Stender
William Smith Stevens
Adela and Randell Stoney
Agnes Mengedoht Street
Timothy Simons Street
Francis Bergh Taylor
Susanne Gaillard Lowndes Taylor
Earl McCrary Thompson
Mrs. Elizabeth Lacy Thompson
Jane Blackwell and
William Foxworth Thompson, Sr.
Dr. Wyatt Wheeler Thompson
George Olin Todd
Mrs. Elizabeth Todd-Heckel
The Rev. Marshall E. Travers
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Mr. and Mrs. Joseph R. Trott, Sr.
Joseph "Jody" R. Trott III
Barbara Ann Ueberroth
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John Stewart Walker
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Patience Davies Walker
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Mr. and Mrs. William C. Wallace
Leila Elliott Wardlaw
William Elliott Wardlaw
Jay Theodore Ware
George Kenneth Webb
Frances Scarborough Webb
Thomas Yancey Webb
Frederick Carl Wichmann
Marianne Breyer Wichmann
The Rev. Dr. David Anthony Williams
Marjorie Huber Willits
William Cooper Willits
Elizabeth Smith "GranBetty" Wilson
Theodore Lesesne Wilson
John T. Witsell
Mr. Marshall Yarbrough





*The flowers on the altar are given to the
glory of God and in thanksgiving for*

Men and Women of our Armed Forces	Miles Dean
St. Philips Clergy and Staff	Greg Dodgson
All St. Philip's Choirs	DuBose Egleston
World Missions Team	Ellie Egleston
Amelia Agosti	Mills Egleston
Atmar Agosti	Frances Emerson
Charlie Agosti	Jennie and Ryan Emerson
Robertson, WayWay, Robertson and Gibbes Allen	Scotty Emerson
Grier, Elizabeth, Grier and Walker Allen	Smith Emerson
Miss Heyward Boykin Elizabeth Anderson	Eliza Fellows
Ivan V. Anderson, Jr.	Heyward and Jamie Fellows
Renee Dobbins Anderson	James Fellows
Thomas and Simmons Anderson	Caroline and Jeff Fitzgerald, May, Rose and Tilley
Thomas and Taylor Anderson	Elizabeth Garden Frampton
Master Thomas Chiles Anderson	Alston M. Gaillard
Rodney and Rhett Andrews	Mr. and Mrs. J. Palmer Gaillard III
Jared, Tiffany and Addie Baker	Parker J. Gaillard
Ralph and Anna Gray Baker and family	Isabelle Harmon Galis
Amelie Preston Black	Jeni, Danny, Madeline, John, Miles, Micah, Judah, Matthias, and James Gardner
Courtney C. Brown	Norm Garland
Douglas C. Brown	George and Gina Greene IV
Fleetwood F. Brown	George Greene V
Julie Marie Brown	Thomas Greene
Todd Brown	Laura and Kevin Grooms
Scott, Harriet and Thomas Burris	Aubrey Leigh and Holden Grooms
Will, Katie, Birdie, and Billy Burris	Callan Joan Hagood
Charlotte and Caroline Callan	Derrill M. Hagood
Beth Collins	Elizabeth Barkley Hammond
Frank Collins	Louise Ravenel Hammond
McLane Collins	Mr. and Mrs. Richard W. Hanckel III
Nancy Collins	Richard Hanckel IV
Stokes Collins	Col. and Mrs. Myron Harrington, Jr.
Mr. and Mrs. Bonner Cousins	





*The flowers on the altar are given to the
glory of God and in thanksgiving for*

Dr. Langdon Hartsock
Charlotte and Caroline Hazelton
Clay Wallace Hershey, Jr.
Henrietta "Rhett" T. Hershey
Thomas G. Hershey
Kathleen and Mac Hodgson
Mae Mitchell Hodgson
Penny McEver Hodgson
Nancy and Scott Hood
Robb and Tiffani Hoover
Benjamin and Addison Hoover
"Baby" Howard
Ellen Hudson Howard
Hamer Todd Willoughby Howard
Rave Howard
Celeste Langdon Jilich
George William Jilich
Rebecca Littlefield Jones
Kim Joye
Alexandra Kerrison
John Kerrison, Jr.
Dr. John Kerrison
Mena Kerrison
Noel H. Kunes
Mary Kathryn, Anne, and Palmer Lancaster
W.B. Chisolm Leonard
Gabriel Somers Lesesne
Henry Grady Lesesne
Sam, Carrie, Ben, and Charlie Little
Joanna Macmurphy
Mr. and Mrs. Will Macmurphy

Anna Rose Marshall
Ann McCain and family
Caroline and Alex McMillan
Elizabeth Moore
Perrin Moore
Rogers Moore
Juanita Orvin
Mrs. Kitty Pearce
Mary Perrin, Margaret, and Perrin O'Kelley
Mrs. LaVonne Phillips
Julia Pinckney, Henry and George
Frenchie Richards
Arlan Suorsa Riggs
Edward Wilson Riggs III
Lena Kennedy Riggs
Mave Suorsa Riggs
Mr. John Rink, Sr.
Parker Rink and John Rink
Isabelle and Thomas Sally
Ben Singleton
Anne and Hugh Smith,
Gaillard, Julianna, Aubrey and Lauryn
Charlotte and Gene Parrino
Heyward, Kate, and Corbett Parrino
Elizabeth F. Stahl
Georgiana Stiles Thaxton
Witham Mikell Thaxton
Daniel, Heather, Micah and Naomi Thompson
Norma Crawford Wall
Catherine (Catie) Royall Wood
Joseph "Hubert" Wood IV





ST. PHILIP'S CHURCH

An Anglican Congregation

142 Church Street | Charleston, SC 29401
(843) 722-7734 | www.stphilipchurchsc.org

CHURCH OFFICE HOURS

8:30 a.m. - 4:30 p.m. Monday through Thursday
8:30 a.m. - 1:00 p.m. Friday

CLERGY, STAFF, AND VESTRY OF ST. PHILIP'S

Clergy

The Rev. Jeffrey S. Miller, *Rector*
The Rev. Andrew R. O'Dell, *Senior Associate*
The Rev. Brian K. McGreevy, *Assistant for Hospitality Ministry*
The Rev. William K. Christian III, *Assistant for Pastoral Care*
The Rev. Justin C. Hare, *Assistant for Young Adult and College Ministry*
The Rev. Dr. William P. Rhett, *Priest Associate*
The Rev. Gerry L. McCord, *Deacon*

Clergy contact information is available at stphilipchurchsc.org/clergy

Program Staff

David L. Gilbert, *Youth Minister*
Patricia M. Gould, *Organist & Choirmaster Emeritus*
Dorothy H. Lancaster, *Director of Ministry to Children and Families*
Christopher L. Walchesky, *Organist & Choirmaster*

Staff contact information is available at stphilipchurchsc.org/staff

Vestry

vestry@stphilipchurchsc.org

Kat Phillips, *Senior Warden*, kphillips@stphilipchurchsc.org, (c) (843) 696-9863
Penn Hagood, *Junior Warden*, phagood@stphilipchurchsc.org, (c) (843) 709-9803
Jason Ayers, Gantt Folline, Cordes Ford, Foster Gaillard, Joanna Ghegan,
Langdon Hartsock, Bob Kunes, Robby Marion, Suzanne McCord, Jill Settle

Additional vestry contact information is available at stphilipchurchsc.org/vestry