

# ST. ANDREW'S PARISH CHURCH

Established in 1706



## THE RESURRECTION OF OUR LORD

The Holy Eucharist at 9:00 & 11:00 a.m.

4 April 2021





# OLD ST. ANDREW'S PARISH CHURCH

## ***THE EASTER LILIES***

*adorning the church are given to the Glory of God and*

### ***In Memory of***

*My Parents & Grandparents* by Donna Beshoner; *Anne M. & E. Leo Blitch, Jr., Edwin L. Blitch, III, Harry Powell, Joyce Donohoe, Carol J. Hardman, Clara H. & E. Leo Blitch, Sr.* by JoAnne Blitch; *My Dad, William H. Buck, Sr.* by Billy Buck; *Ron Gossett & Isla Mae Cooke* by Kip, Stacey, Kip, Jr. & Kaitlyn Cake; *Joseph Schretzmann & Laurie Bowen* by Marie & Scott Connelly; *Mr. & Mrs. Charles Cunningham and Mr. & Mrs. Theo Holman* by Lynn & John Cunningham; *Ben & Zay Foster* by Roxanne Erskine; *Ron & Jean Gillette and Peter & Betty Filan* by Mike & Vicki Filan; *John & June Gray* by Jan Freeman; *Ronald Hall* by Brian, Courtney, Emilia & Landon; *Vernon & Hermione Rivers and Stewart & Carol Huey* by Barbara & Marshall Huey; *Sally Humbert* by Michael Humbert; *Herbert & Agnes Huser and Harry & Frances Robinson* by Dana & Herb Huser; *Lawrence Lehmann* by Mildred Lehmann; *Dorothy Bradley Little* by James & Christina Little; *Brad McKay, Sr.* by Cheryl, Lisa & Brad, Jr.; *Our Parents: John, Nancy, Bob & Ruth* by Barbara & John Mojonnier; *Jerry Rattigan* by Rick, Dawn & Tyler Newman; *Robert & Polly Quick and Lena Musick* by Donna & Gill Quick; *Ron Brady, Sr.* by Brenda Rindge & family; *John Schaefer* by Nancy, Wayne & Glory; *William Schaefer* by Wayne, Nancy & Glory; *Reggie Causey and Lynn Skilton* by Bill & Debbe Skilton; *My Mother, Clara* by Chris Tugnoli; *Ralph & Clemmie Warren, Jo-Ann Widney Booker, Hannah Kathryn Warren* by David & Ken & Nancy Warren

### ***In Honor of***

*Our wonderful Children, their Spouses & our Granddaughter* by Michael & Janet Bex; *Our Children* by Marie & Scott Connelly; *The Cunningham Family* by Lynn & John Cunningham; *Our Children & Grandchildren* by Mike & Vicki Filan; *Harry Gray my Father* by Jan Freeman; *Our son John and Our Parish Family* by Ed & Betsey Shafer; *Our Children & Grandchildren* by Barbara & John Mojonnier; *The Blessings given to us, Our Children & our Grandchildren, their Health & Happiness* by Brad & Marjo Nettles; *Our Children: Bradley, Annie & Isaac* by Brad & Amanda Nettles; *Our friends & family* by Rick, Dawn & Tyler Newman; *Daughters of the King-St. Elizabeth Chapter* by Naomi Radcliff

*To the Glory of God* by Jim & Peggy Pye; by Tim & Mary Hodgens

# The Resurrection of Our Lord

4 April 2021      The Holy Eucharist at 9:00 & 11:00 a.m.

*This service may be found in the red Book of Common Prayer beginning on page 123*

THE INTROIT:

## This Joyful Eastertide

Words: G R Woodward

Music: Dutch Carol, Harmonization by Charles Wood (1866-1926)

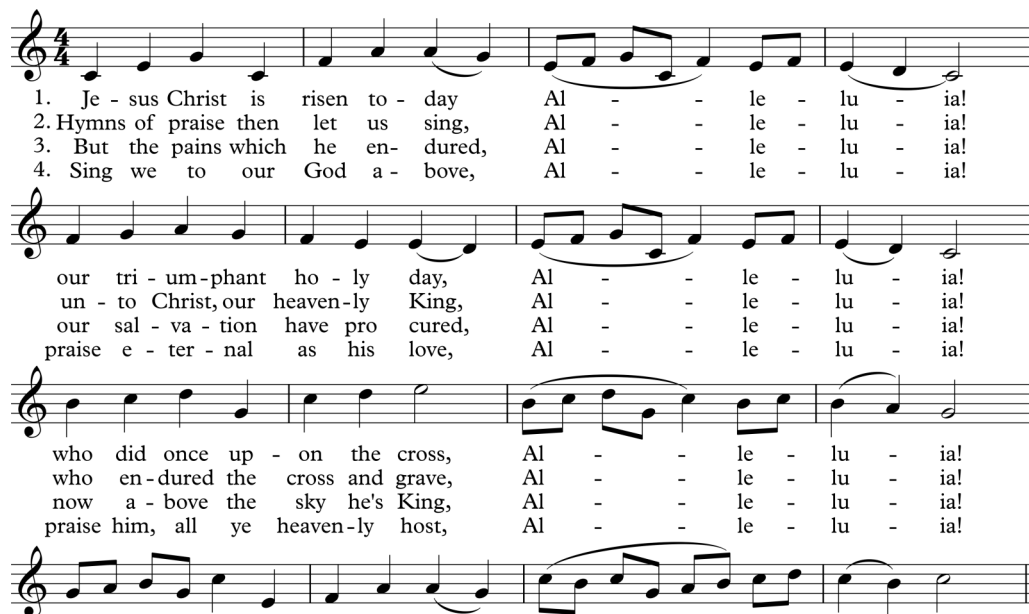
This joyful Eastertide, away with sin and sorrow!  
My love, the crucified, hath sprung to life this morrow.  
Had Christ, that once was slain, ne'er burst his three-day prison;  
Our faith had been in vain: but now has Christ arisen!

My flesh in hope shall rest, and for a season slumber:  
'Til trump from east to west shall wake the dead in number.  
Had Christ, that once was slain, ne'er burst his three-day prison;  
Our faith had been in vain: but now has Christ arisen!

Death's flood hath lost his chill, since Jesus crossed the river:  
Lover of souls, from ill my passing soul deliver  
Had Christ, that once was slain, ne'er burst his three-day prison;  
Our faith had been in vain: but now has Christ arisen!

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *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 Psalmodist*, 1749, alt.

## Welcome!

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

Christians, to the Paschal  
victim offer your thankful  
praises! A lamb the sheep  
redeemeth: Christ, who only is  
sinless, reconcileth sinners to the  
Father.

Death and life have contended  
in that combat stupendous: the  
Prince of life, who died, reigns  
immortal.

Speak, Mary, declaring  
what thou sawest, wayfaring:  
"The tomb of Christ, who is  
living, the glory of Jesus'  
resurrection;

"Bright angels attesting,  
the shroud and napkin resting.  
"Yea, Christ my hope is arisen;  
to Galilee he will go before you."

Christ indeed from death is  
risen, our new life obtaining;  
have mercy, victor King, ever  
reigning!

Amen. Alleluia!

Frontispiece:  
The Resurrection  
Fra Beato Angelico  
(1387-1455)

*Celebrant:* Alleluia! Christ is risen!  
*People:* **The Lord is risen indeed! Alleluia!**  
*(repeat once)*

## THE COLLECT FOR PURITY

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.*

## THE HYMN OF PRAISE

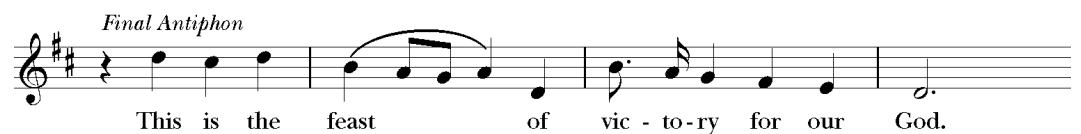
Tune: *Festival Canticle*



- 1 Wor - thy is Christ, the Lamb who was slain, \_\_\_\_\_ whose
- 2 Pow - er, rich - es, wis - dom, and strength, \_\_\_\_\_ and
- 3 Sing \_\_\_\_\_ with all the peo - ple of God, \_\_\_\_\_ and
- 4 Bless - ing, hon - or, glo - ry, and might be to
- 5 For \_\_\_\_\_ the Lamb \_\_\_\_\_ who was slain has be -



- 1 blood set us free \_\_\_\_\_ to be peo - ple of God. [Ant.]
- 2 hon - or, \_\_\_\_\_ bless - ing, and glo - ry are his. [Ant.]
- 3 join in the hymn of all cre - a - tion. [Ant.]
- 4 God and the Lamb for ev - er. A - men. [Ant.]
- 5 gun his \_\_\_\_\_ reign. \_\_\_\_\_ Al - le - lu - ia! [Ant.]



Words: Revelation 5:12-13; adapt. John W. Arthur (1922-1980). Music: *Festival Canticle*, Richard Hillert (b. 1923). Words, Music: Copyright © 1978, by permission of Augsburg Publishing House on behalf of the publishers and copyright holders. All rights reserved. Used with permission.

## THE COLLECT OF THE DAY

*Celebrant:* The Lord be with you.

*People:* **And with your spirit.**

*Celebrant:* Let us pray.

O God, who for our redemption gave your only begotten Son to die upon the cross, and by his glorious resurrection delivered us from the devil and the power of death: Grant us grace to die daily to sin, that we may live with him in the joy of his resurrection; who lives and reigns with you and the Holy Spirit, now and for ever. **Amen.**

*Please be seated for the Lessons*

## The Liturgy of the Word

### THE FIRST READING

Colossians 3:1-4

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

*Lector:* The Word of the Lord.

*People:* **Thanks be to God.**

### THE PSALM - SUNG BY THE PARISH CHOIR

Psalm 118: vv.14-18 & 22-24

*Confitemini Domino*

(Praise the Lord)

14. The Lord is my strength, and my song : and is become my salvation.
15. The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.
16. The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.
17. I shall not die, but live : and declare the works of the Lord.
18. The Lord hath chastened and corrected me : but he hath not given me over unto death.
22. The same stone which the builders rejected : has become the chief corner-stone.
23. This is the Lord's doing : and it is marvellous in our eyes.
24. This is the day which the Lord hath made : we will rejoice and be glad in it.

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.

Peter began to speak to Cornelius and the other Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

*Lector:* The Word of the Lord.


*People:* Thanks be to God.

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

### THE SEQUENCE HYMN (*Please stand*)

Tune: *Salve Feste Dies*

*Refrain*



Hail thee, fes - ti - val day! blest day that art hal - lowed for - ev - er,  
 day where-on Christ a - rose, break - ing the king - dom of death. *Fine*

1. He who was nailed to the cross is Lord and the ru - ler of na - ture;  
 all things cre - a - ted on earth sing to the glo - ry of God: *to Refrain*

2. Rise from the grave now, O Lord, who art au - thor of life and cre - a - tion.  
 Tread - ing the path - way of death, life thou be - stow - est on all: *to Refrain*

Text: Venantius Honorius Fortunatus (540?-600?); tr. *The English Hymnal*, 1906, alt.  
 Music: SALVE FESTE DIES, Ralph Vaughan Williams (1872-1958)

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

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

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." So Peter went out with the other disciple, and they were going toward the tomb. Both of them were running together, but the other disciple outran Peter and reached the tomb first. And stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the Scripture, that he must rise from the dead. Then the disciples went back to their homes. But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher). Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"—and that he had said these things to her.

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

## THE SEQUENCE HYMN

Tune: *Salve Feste Dies*

*Refrain*

Hail thee, fes - ti - val day! blest day that art hal - lowed for - ev - er,

day where-on Christ a - rose, break - ing the king - dom of death.

3. Je - sus the health of the world, en - light - en our minds, thou Re - deem - er,

Son of the Fa - ther su - preme, on - ly be - got - ten of God:

4. Praise to the Giv - er of good! Thou Love who art au - thor of con - cord,

pour out thy balm on our souls, or - der our ways in thy peace:

*to Refrain*

Text: Venantius Honorius Fortunatus (540?-600?); tr. *The English Hymnal*, 1906, alt.  
Music: SALVE FESTE DIES, Ralph Vaughan Williams (1872-1958)

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

## THE NICENE CREED (BCP 2019 page 127)

Let us confess our faith in the words of the Nicene Creed:

*Celebrant and People:*

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 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-begotten 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.**

Christians pray. 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. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

## THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

*Reader:* Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

*Reader:* Lord, in your mercy:

*People:* **Hear our prayer.**

For Foley Beach, our Archbishop, and Mark Lawrence, our Bishop, for our in residence Bishop Bill Skilton; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Donnie; our Assistant to the Rector, Fr. Joe; for our assistant Priest, Fr David, and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

*Reader:* Lord, in your mercy: *People:* **Hear our prayer.**



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 and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez; and their Bishop Moises Quezada, and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

*Reader:* Lord, in your mercy:     *People:* **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

*Reader:* Lord, in your mercy:     *People:* **Hear our prayer.**

For our nation, for those in authority, and for all in public service, especially our President, Joe Biden, our Governor, Henry McMaster and our Mayor, John Tecklenburg.

*Reader:* Lord, in your mercy:     *People:* **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list, and for those we name at this time. *(pause)*

*Reader:* Lord, in your mercy:     *People:* **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, *(pause)* in thanksgiving let us pray.

*Reader:* Lord, in your mercy:     *People:* **Hear our prayer.**

Let us also pray for the selection of a Bishop for our Diocese:

Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a Bishop for this Diocese that we may receive a faithful pastor who will continue the ministry of Bishop Lawrence, care for your people, equip us for ministry, and lead us forth in fulfillment of the Great Commission; through Jesus Christ our Lord. **Amen.**

*Reader:* Lord, in your mercy:     *People:* **Hear our prayer.**

*Celebrant:* Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

#### THE CONFESSION AND ABSOLUTION OF SIN *(Please kneel as able)* (BCP 2019 page 130)

Let us humbly confess our sins to Almighty God.

*Silence*

*Celebrant and 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 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.**

We are sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

THE COMFORTABLE WORDS (BCP 2019 page 130)

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

THE PEACE (*Please stand*) (BCP 2019 page 131)

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

*People:* **And with your spirit.**

*Then the Ministers and People may greet one another in the name of the Lord.*

THE OFFERTORY

*If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link: <https://www.oldstandrews.org/giving-1>*

THE OFFERTORY ANTHEM - SUNG BY OUR PARISH CHOIR

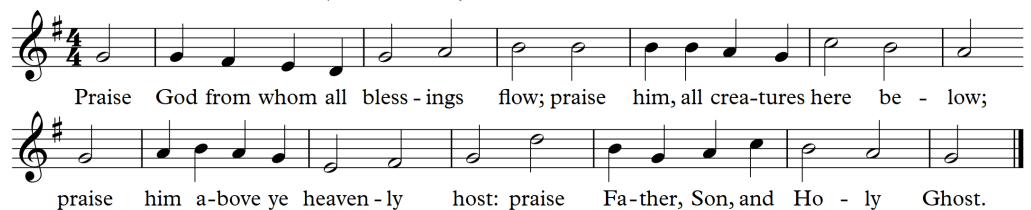
**Joy is come!**

Words: Andrew Carter (b.1939) Tune: German 1360, arranged by Andrew Carter

Joy is come! Eastertide! Sing we all far and wide,  
See the stone rolled aside, Christ the Lord is risen, bursting from his prison.  
Let the sound, sound, sound, ring around, round, round,  
And the song now rebound: Christ the Lord is risen  
Joy is come! Easter Day! Join the dance, homage pay,  
Christ the Lord lights our way, from the tomb now breaking, Satan's power shaking.  
Let the song, song, song. Echo long, long, long,  
Shout it loud, sing it strong: Christ the Lord is risen!  
Joy is come! Easter morn! With your Lord greet the dawn,  
He endured crown of thorn and the bitter nailing, faithful and unfailing.  
Tidings tell, tell, tell, Christ is well, well, well,  
Risen Christ in us dwell, o'er the cross prevailing.  
Easter joy may we bring, Welcome Lord, heaven's King  
Winter turns into spring, darkness over-taking, and our spirits waking.  
Praise flow, flow, flow, voices grow, grow, grow  
Sounding far 'Gloria in excelsis Deo, In excelsis Deo!

THE PRESENTATION HYMN (*Please stand*)

Tune: *Old Hundredth*



Text: Thomas Ken (1637-1711)  
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:* (BCP 2019 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.**

## The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

*People* **And with your spirit.**

*Celebrant* Lift up your hearts.

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

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give him thanks and praise.**

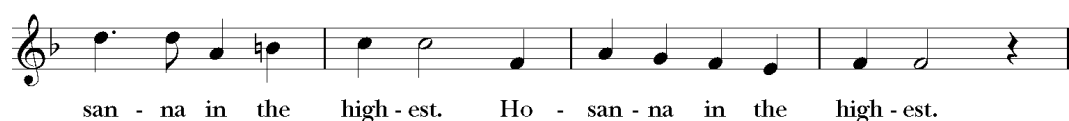
*The Celebrant continues*

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

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

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS



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 **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 PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

*The Celebrant continues:*

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 and participate in the victory Christ has won for us.

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.**

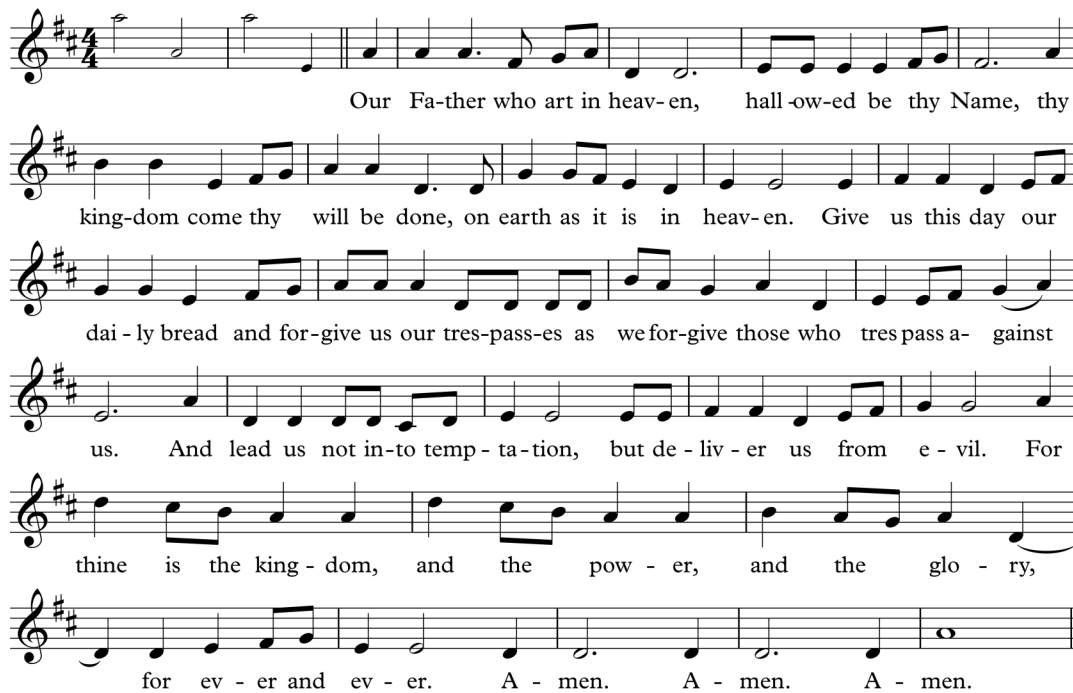
This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.



## THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

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



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

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

The **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, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread. This setting was composed by Dr. Ricky Duckett, former music director at Old St. Andrew's.

## THE FRACTION (BCP 2019 page 135)

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

*People:* **Therefore let us keep the feast. Alleluia.**

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

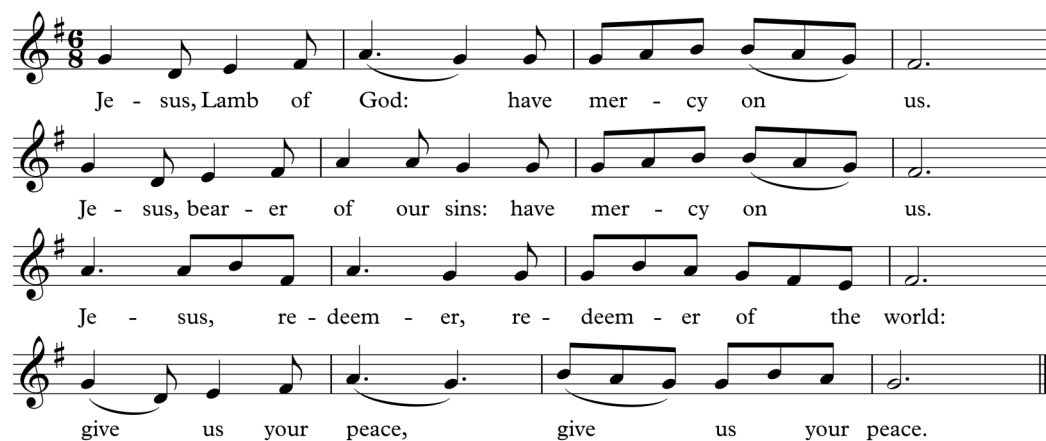
## THE PRAYER FOR SPIRITUAL COMMUNION (BCP 2019 page 677)

*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 untie 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 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.

## THE AGNUS DEI



Setting: from *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010)

## THE MINISTRATION OF COMMUNION

*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 ANTHEM

Sung by our parish Choir

### Now the Green Blade Rises

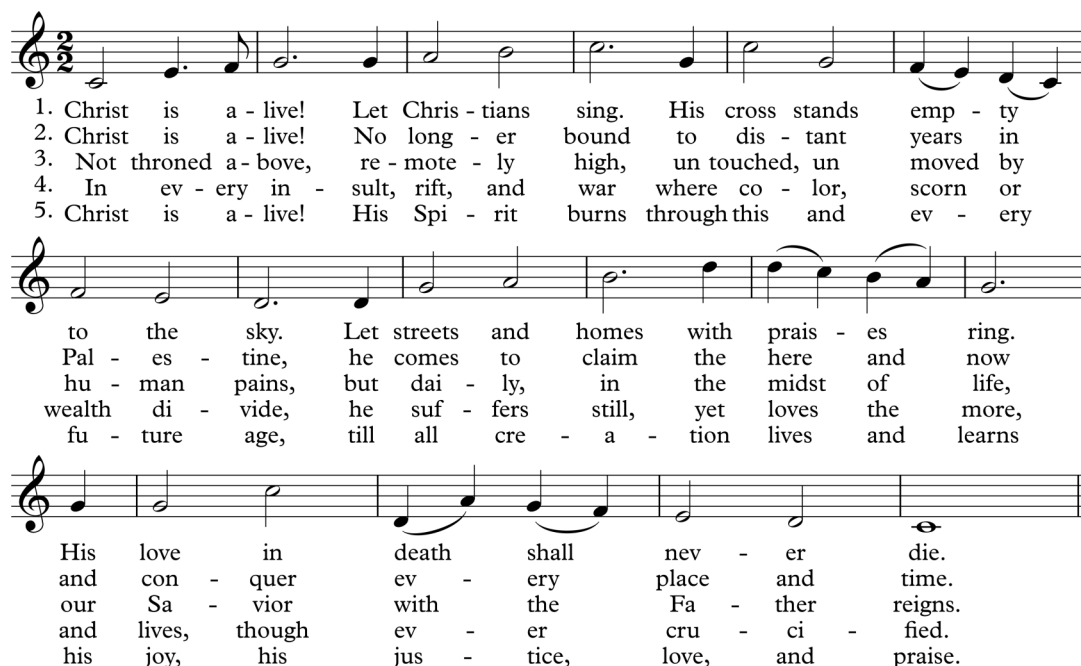
Tune: ‘Noël nouvelet—French 15th century - Words: John Crum (1872-1958)

1. Now the green blade rises from the buried grain,  
 Wheat that in dark earth many days has lain;  
 Love lives again, that with the dead has been:  
 Love is come again like wheat that springeth green.
2. In the grave they laid Him Love whom men had slain,  
 Thinking that never He would wake again,  
 Laid in the earth like grain that sleeps unseen:  
 Love is come again like wheat that springeth green
3. Forth He came at Easter, like the risen grain,  
 He that for three days in the grave had lain,  
 Quick from the dead my risen Lord is seen:  
 Love is come again like wheat that springeth green
4. When our hearts are wintry, grieving, or in pain,  
 Thy touch can call us back to life again,  
 Fields of our hearts that dead and bare have been:  
 Love is come again like wheat that springeth green.

*This traditional French carol dates from the late 15th century and the early 16th century. The word nouvelet has the same root as Noël, both stemming from the word for news and newness. For centuries the carol was sung as a Christmas Carol, with the traditional words ‘Sing we now of Christmas’, until John Crum wrote the Easter words, Now the green blade riseth, in 1928.*

THE COMMUNION HYMN (*Please Remain Seated*)

Tune: *Truro*



1. Christ is a - live! Let Chris - tians sing. His cross stands emp - ty  
 2. Christ is a - live! No long - er bound to dis - tant years in  
 3. Not throned a - bove, re - mote - ly high, un touched, un moved by  
 4. In ev - ery in - sult, rift, and war where co - lor, scorn or  
 5. Christ is a - live! His Spi - rit burns through this and ev - ery

to the sky. Let streets and homes with prais - es ring.  
 Pal - es - tine, he comes to claim the here and now  
 hu - man pains, but dai - ly, in the midst of life,  
 wealth di - vide, he suf - fers still, yet loves the more,  
 fu - ture age, till all cre - a - tion lives and learns

His love in death shall nev - er die.  
 and con - quer ev - ery place and time.  
 our Sa - vior with the Fa - ther reigns.  
 and lives, though ev - er cru - ci - fied.  
 his joy, his jus - tice, love, and praise.

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

As the Eucharistic celebration ends, we are charged to “go forth.” The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us for the sake of our Lord, Jesus Christ.

THE POST COMMUNION PRAYER (BCP 2019 page 137)

*Celebrant:* Let us pray.

*Celebrant and People:*

Heavenly Father, 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 (BCP 2019 page 137)

THE RECESSIONAL HYMN *(Please stand)*

Tune: *Unser Herrscher*



1 He is ris - en, he is ris - en! Tell it out with  
 2 Come, ye sad and fear - ful - heart - ed, with glad smile and  
 \*3 Come, with high and ho - ly hymn - ing, hail our Lord's tri -  
 4 He is ris - en, he is ris - en! He hath o - pened

joy - ful voice: he has burst his three days' pris - on;  
 ra - diant brow! Death's long sha - dows have de - part - ed;  
 um - phant day; not one dark - some cloud is dim - ming  
 hea - ven's gate: we are free from sin's dark pris - on,

let the whole wide earth re - joice: death is con - quered,  
 Je - sus' woes are o - ver now, and the pas - sion  
 yon - der glo - rious morn - ing ray, break - ing o'er the  
 ris - en to a ho - lier state; and a bright - er

we are free, Christ has won the vic - to - ry.  
 that he bore— sin and pain can vex no more.  
 pur - ple east, sym - bol of our Eas - ter feast.  
 Eas - ter beam on our long - ing eyes shall stream.

Words: Cecil Frances Alexander (1818-1895), alt. Music: *Unser Herrscher*, Joachim Neander (1650-1680)

THE DISMISSAL

Priest: Alleluia! Alleluia! Let us go forth in the Name of Christ.  
 People: Thanks be to God. Alleluia! Alleluia! Alleluia!