

# ST. ANDREW'S PARISH CHURCH

Established 1706



## THE SECOND SUNDAY OF EASTER

The Family Service at 9:00 a.m.

April 11, 2021



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL *Historian*

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

## *The Vestry*

Kathy Abraham 2024  
William Adams 2024  
Gene Arner, 2022  
Jim Beall, 2022  
Mandy Beckmann, 2023  
Rich Carns, 2023, *Junior Warden*  
Tommy Compton, 2022  
Carrie Davis, 2023  
Roxanne Erskine, 2024  
Jenny Fogle, 2023  
Herb Huser, 2024  
Michael Ulmer, 2022, *Senior Warden*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*

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

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## **SERVING TODAY**

Father Joseph Vella  
HOMILIST

Mary Davis  
Eric Smith  
LECTORS

The Davises  
THE FAMILY OF THE DAY

VESTRY IN CHARGE - Jim Beall, Jenny Fogle, Roxanne Erskine

ALTAR GUILD - Dee Norton, Romaine Smith, Eric Smith, Betty Rucker, Lacey Ahlers

# The Second Sunday of Easter

April 11, 2021

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Processional Song, *standing*

*That Easter Day with Joy was Bright*

Verses 1-3



1 That Eas - ter day with joy was bright, the  
2 His ris - en flesh with ra - diance glowed; his  
3 O Je - sus, King of gen - tle - ness, do  
4 O Lord of all, with us a - bide in  
5 All praise, O ris - en Lord, we give to



1 sun shone out with fair - er light, when, to their long - ing  
2 wound - ed hands and feet he showed; those scars their sol - emn  
3 thou thy - self our hearts pos - sess that we may give thee  
4 this our joy - ful Eas - ter - tide; from ev - ery wea - pon  
5 thee, who, dead, a - gain dost live; to God the Fa - ther



1 eyes re - stored, the a - pos - tles saw their ris - en Lord.  
2 wit - ness gave that Christ was ris - en from the grave.  
3 all our days the will - ing tri - bute of our praise.  
4 death can wield thine own re - deemed for ev - er shield.  
5 e - qual praise, and God the Ho - ly Ghost, we raise.

Words: Latin, 5th cent.; ver. *Hymnal 1940* Copyright © The Church Pension Fund. Music: *Puer nobis*, melody from Trier MS., 15th cent.; adapt. Michael Praetorius (1571-1621); harm. *Hymns Ancient and Modern, Revised*, 1950; acc. John F. Erickson (b. 1938) Copyright ©1982 by John Erickson. All rights reserved. Used with permission.

## Welcome!

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

If you are visiting with us today,  
please take a **welcome brochure**  
(located in the envelope rack on  
the back of each pew) and fill out  
the **visitor card**. Please place it in  
the offering plate or leave it with  
an usher.

The Acclamation, *standing*

(BCP page 123)

*Leader:* Alleluia! Christ is risen!

*People:* **The Lord is risen indeed. Alleluia!**

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

The Collect for Purity

(BCP page 124)

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

*People:* **Amen.**

The Summary of the Law

(BCP page 124)

*Leader:* We remember what our Lord Jesus Christ taught us:

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

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

The Song of Praise, *standing*

*He is Exalted*

He is ex-alt-ed, the King is ex-alt-ed on high, I will praise Him.  
He is ex-alt-ed, for - ev-er ex-alt-ed and I will praise His Name!  
He is the Lord, for ev-er His Truth shall reign. Heav-en and earth re -  
joice in His ho - ly Name. He is ex-alt-ed, the King is ex-alt-ed on high!

Text & Music: Twila Paris ©1985 Straightway Music & Mountain Spring Music. Used by permission. CCLI# 1984772

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

The Collect of the Day, *standing*

(BCP page 125)

*Leader:* The Lord be with you.

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

*Leader:* Let us pray.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated for the Lessons.*

## We Hear God's Word

THE OLD TESTAMENT LESSON *(will not be read)*

Isaiah 26 verses 1-9 & 19

“We have a strong city; he sets up salvation as walls and bulwarks. Open the gates, that the righteous nation that keeps faith may enter in. You keep him in perfect peace whose mind is stayed on you, because he trusts in you. Trust in the LORD forever, for the LORD GOD is an everlasting rock. For he has humbled the inhabitants of the height, the lofty city. He lays it low, lays it low to the ground, casts it to the dust. The foot tramples it, the feet of the poor, the steps of the needy.”

The path of the righteous is level; you make level the way of the righteous. In the path of your judgments, O LORD, we wait for you; your name and remembrance are the desire of our soul. My soul yearns for you in the night; my spirit within me earnestly seeks you. For when your judgments are in the earth, the inhabitants of the world learn righteousness.

Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.

*Lector:* The Word of the Lord.

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

THE EPISTLE LESSON

1 John 5: verses 1-5

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome. For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is it that overcomes the world except the one who believes that Jesus is the Son of God?

*Lector:* The Word of the Lord.


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

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

The Gospel Song, *standing*

*Alleluia #1 (Alleluia, give thanks to the Risen Lord)*

*Refrain*



Al - le - lu - ia, al - le - lu - ia! Give thanks to the ris - en Lord.  
Al - le - lu - ia, al - le - lu - ia! Give praise to his Name.

1. Je - sus is Lord of all the earth.  
2. Spread the good news o'er all the earth:  
3. We have been cru - ci - fied with Christ.  
4. Come, let us praise the liv - ing God,

*to Refrain*

He is the King of cre - a - tion.  
Je - sus has died and has ris - en.  
Now we shall live for ev - er.  
joy - ful - ly sing to our Sa - vior.

Text: Donald Fishel (b. 1950)  
Music: ALLELUIA NO. 1, Donald Fishel. Used by permission. OneLicense.net A-716890.

THE GOSPEL READING, *standing*

John 20:19-31

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

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

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

*continued...*

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

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

The Homily, *seated*

Father Joseph Vella

## **We Respond to God**

The Nicene Creed, *standing*

(BCP page 127)

*Celebrant:* Let us stand and confess our faith in the words of the Nicene Creed.

*People:*      **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father, through Him all things were made. For us and for our salvation He came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word “creed” comes from the Latin word “credo” which means “I believe.”

*Reader:* Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Lawrence; Bishop Skilton, Father Marshall, Father Donnie, Father Joe, Father David, and our staff, and we ask you to bless them. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant.

Lord God, we pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for All Saints' Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; for San José Church in the Dominican Republic, their Rector, Fr. Sandino Sanchez and their Bishop, Moises Quezada; and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Biden, Governor McMaster, Mayor Tecklenburg, and we ask you to bless them.

Lord God, we thank you for all our blessings, especially for people who love and care for us. (*intercessions may be spoken aloud*)

Lord God, we ask you to take care of everyone who is sick or sad. (*intercessions may be spoken aloud*)

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

The Prayer for the Selection of a Bishop

(BCP Page 648)

*Celebrant or Priest:*

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 by caring for your people, equipping us for ministry, and leading us forth in fulfillment of the Great Commission; through Jesus Christ our Lord. **Amen.**

## We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

*Celebrant:* Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

*People:* **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**



The Absolution, *kneeling*

*The Bishop when present, or the Priest, stands and says:*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Peace, *standing*

(BCP page 131)

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

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

We are sinful people. "From the beginning, human beings have mis-used their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the Confession, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

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

## We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*Amen (Because He Lives)*

1. I be - lieve in the Son; I be-lieve in the Ris - en One;  
2. I was dead in the grave; I was cov-ered in sin and shame;

I be-lieve I o - ver - come by the pow-er of His blood;  
I heard mer-cy call my name; He rolled the stone away.

*Refrain*

A - men, a - men, I'm a-live, I'm a-live be-cause He lives;  
A - men, a - men, let my song join the one that nev - er

1. *last time to ending* ends be-cause He lives. 2. ends be-cause He

*Bridge*

lives, I can face to - mor - row; Be-cause He lives ev - 'ry fear is  
gone; I know He holds my life, my fu-ture in His hand. A -  
(to Refrain)

*Ending*

ends be-cause He lives; Be-cause He lives.

The Presentation Song, *standing*

*Doxology*

The musical score is written for two voices, Soprano and Bass, in G major (one sharp) and 4/4 time. The Soprano part begins with a half note G4, followed by quarter notes A4, B4, and C5. The Bass part begins with a half note G3, followed by quarter notes A3, B3, and C4. The lyrics are: 'Praise God from whom all blessings flow; praise Him, all creatures here be - low; praise Him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.'

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

*Celebrant:*

(BCP page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

*People:* **And of your own have we given you.**

## We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Lift up your hearts.

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

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

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

*The Celebrant continues:*

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

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 and Benedictus

1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
2. Bless - ed is He who comes in the Name of the Lord. Ho

Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.  
san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts

Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

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.

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.

*Celebrant:*

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ has risen.**

**Christ will come again.**

*Celebrant:*

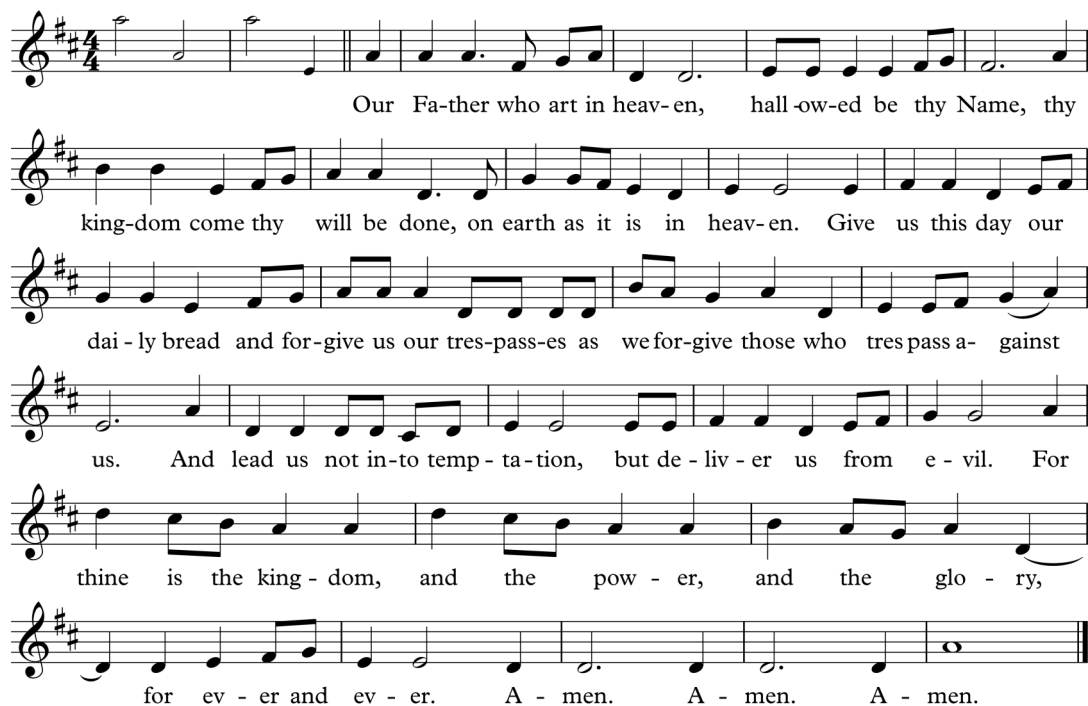
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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

*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. When we eat of this bread, we most certainly receive our daily bread.

## The Fraction

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

*People:* Therefore let us keep the feast.

## The Prayer of Humble Access

(BCP page 135)

*Celebrant and People;*

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words. At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

## The Prayer for Spiritual Communion

(BCP page 677)

*Celebrant:*

Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. **Amen.**

## The Agnus Dei (Lamb of God)

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

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

(BCP page 136)

*Celebrant:*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Communion Song, *seated*

*Breathe on me. Breath of God*

Verses 1-3

1 Breathe on me, Breath of God, fill me with life a - new,  
2 Breathe on me, Breath of God, un - til my heart is pure,  
3 Breathe on me, Breath of God, till I am whol - ly thine,  
4 Breathe on me, Breath of God, so shall I nev - er die;  
that I may love what thou dost love, and do what thou wouldst do.  
un - til with thee I will one will, to do or to en - dure.  
till all this earth - ly part of me glows with thy fire di - vine.  
but live with thee the per - fect life of thine e - ter - ni - ty.

Words: Edwin Hatch (1835-1889), alt. Music: *Nova Vita*, Lister R. Peace (1885-1969)

The Post Communion Prayer, *kneeling*

*Celebrant:* Let us pray.

*Celebrant and People:*

Heavenly Father,

We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

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

The Recessional Song, *standing*

*See What a Morning*



1. See, what a morn - ing! Glo - rious-ly bright, with the dawn - ing of hope in Je-  
 2. See Mar - y weep - ing, "Where is He laid" as in sor - row she turns to the  
 3. One with the Fa - ther, An - cient of Days, through the Spir - it who clothes faith with  
 ru - sa - lem; fold - ed the grave clothes, tomb filled with light as the  
 emp - ty tomb; hears a voice speak - ing, call - ing her name; it's the  
 cer - tain - ty; hon - or and bless - ing, glo - ry and praise to the  
 an - gels an - nounce "Christ is ris - en! See God's sal -  
 Mast - er, the Lord raised to life a - gain. The voice that  
 King crowned with power and au - thor - i - ty! And we are  
 va - tion plan, wrought in love, borne in pain, paid in sa - cri - fice,  
 spans the years, speak - ing life, stir - ing hope, bring - ing peace to us,  
 raised with Him, death is dead, Love has won, Christ has con - quered;  
 ful - filled in Christ, the Man,  
 will sound till He ap - pears, for He lives; Christ is ris - en from the dead!  
 and we shall reign with Him,

Words and music by Keith Getty & Stuart Townend  
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## We Go Out to Serve God

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

### The Dismissal

(BCP page 138)

*Priest or Deacon:*

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

*People:*

**Thanks be to God!** Alleluia, alleluia.

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*Please leave the church one pew at a time to avoid congestion in the aisle. Please wait for an usher to dismiss you.*

*If you are sitting in the transept, please use the side door.*