

ST. ANDREW'S PARISH CHURCH

established in 1706



THE RESURRECTION OF OUR LORD

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

1 April 2018



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*

THE REVEREND JOE VELLA, *Assistant to the Rector*

THE REVEREND LEE HERSHON, *Deacon*

DAVID ACRES, *Director of Music*

KIRSTEN HOLLEY, *Organ/Piano*

ALICE FRAWLEY, *Organ/Piano*

BRAD NETTLES, JR., *Director of Youth Ministry*

ANNE SHAUL, *Director of Children's Education*

AMY AUSTEN, *Parish Administrator*

GILLIAN BAGLEY, *Administrative Assistant*

JEANNE GERHARDT, *Parish Bookkeeper*

WALTER STANLEY, *Sexton*

THE RT. REV. WILLIAM J. SKILTON

Bishop Suffragan, South Carolina, Ret.

Assistant Bishop, The Dominican Republic, Ret.

The Vestry

Rob Beard, *2019 Senior Warden*

Roxanne Erskine, *2020 Junior Warden*

Dean Bays, *2020*

James Beardsley, *2021*

Danielle Butler, *2020*

Clay Chandler, *2021*

Dale Finkbine, *2019*

Margaret Gossett, *2019*

James Little, *2021*

Earl Smalley III, *2019*

Bill Smith, *2021*

James Wilson, *2020*

John Steinmeyer, *Treasurer*

Sally Hartnett, *Clerk*

Andy Lacour, *Chancellor*

Paul Porwoll, *Historian*

THE RT. REV. MARK J. LAWRENCE, *Bishop of South Carolina, XIV*



Celebrate the Easter Season with The King's Counterpoint as they feature some of the most beautiful moving settings of this wonderful text, together with works of Joy and Light, Faith and Resurrection. What a wonderful way to celebrate this glorious season of hope and resurrection!



Works illustrating this text by Elgar, and from the Requiems of Faure, Howells, Mozart Anerio and Victoria Allegri's beautiful Miserere mei, Deus and works by Karl Jenkins Hildegard von Bingen & Lotti's Crucifixus

Saturday, April 14 at 7:30pm - Old St Andrew's Parish Church

General Admission \$15 * Students & Seniors \$10 * Reserved Seating \$20

Tickets available from David & Judith or online @ www.thekingscounterpoint.com

The Resurrection of Our Lord

1 April 2018 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 355

THE OPENING VOLUNTARY

THE INTROIT—THE STRIFE IS O'ER—HENRY LEY (1883-1973)

The strife is o'er, the battle won, now is our victor's triumph won,
O let the song of praise be sung, Hallelujah.

Death's mightiest powers have done their worst, and Jesus hath His foes dispersed;
Let shouts of praise and joy out-hurst: Hallelujah.

On the third morn He rose again, glorious in majesty to reign;
O let us swell the joyful strain: Hallelujah.

Lord, by the stripes which wounded Thee, from death's dread sting Thy servants free,
That we may live, and sing to Thee: Hallelujah.

THE PROCESSIONAL HYMN (*Please stand*)

EASTER HYMN (Hymnal 207)

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.

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.*

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 card 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.

Hearing aids are available. Please ask an usher for assistance.

Please **silence** your cell phone.

Did you remember to **lock** your car?

A **nursery** is available. Please ask an usher for directions.

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!

Sequence for Easter Wipo of Burgundy (11th cent.)

Antiphon

This is the feast of vic - to - ry for our God.

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

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.]

Final Antiphon

This is the feast of vic - to - ry for our God.

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

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** 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

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection 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 Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

Please be seated for the Lessons

The Liturgy of the Word

THE FIRST LESSON

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 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 PSALM - SUNG BY THE PARISH CHOI

Psalm 118: vv.1-2, 14-24

Confitemini Domino

(Praise the Lord)

1. O give thanks unto the Lord, for he is gracious : because his mercy endureth for ever
2. Let Israel now confess that he is gracious : and that his mercy endureth for ever.
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.
19. Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.
20. This is the gate of the Lord : the righteous shall enter into it.
21. I will thank thee, for thou hast heard me : and art become my salvation.
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.

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."

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.

Lector: The Word of the Lord.

People: Thanks be to God.

THE SEQUENCE HYMN (*Please stand*)

SALVE FESTE DIES (Hymnal 175)

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)

THE HOLY GOSPEL

John 20:1-18

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 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 SEQUENCE HYMN

SALVE FESTE DIES (Hymnal 175)

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 NICENE CREED (*Please stand*)

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, and of all that is, seen and unseen.

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: by the power of the Holy Spirit He became incarnate from 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. With the Father and the Son He is worshiped and glorified. He 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

Form III

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 our bishop, Mark Lawrence; for Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Deacon Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant, and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

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.
Let us pray for our own needs and those of others.

Silence. The people may add their own petitions. The Celebrant adds a concluding Collect.

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

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.

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 *(Please stand)*

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

People: *And also with you.*

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

At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that “From the beginning, human beings have misused their freedom and made wrong choices” and that “Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.” Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

THE OFFERTORY ANTHEM (*Please be seated*)

9:00 - Old St Andrew's Parish Choir

Now the Green Blade Rises

Tune: French 15th century - Words: John Crum (1872-1958)

1. Now the green blade rises from the buried grain
Wheat that in dark earth for many days has lain;
Love lives again, that with the dead has been:
Love is come again like wheat that rises green.
2. In the grave they laid their Love whom hate had slain,
Thinking that their love would never wake again,
Laid in the earth like grain that lies unseen: Love is come again.....
3. Christ came forth at Easter, like the risen grain,
Jesus, who for three days in the grave had lain,
Quick from the dead the risen One is seen: Love is come again....
4. When our hearts are wintry, grieving, or in pain,
Christ's warm touch can call us back to life again,
Fields of our hearts that dead and bare have been: Love is come again.....

11:00—Old St Andrew's Bell Choir

Christ the Lord is Risen Today

Tune: Orientis Partibus 13th Century French

Arranged by Cathy Moglebust

THE PRESENTATION HYMN (*Please stand*)

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!

Text: Thomas Ken (1637-1711)

Music: LASST UNS ERFREUEN, melody from *Auserlesene Catholische Geistliche Kirchengesänge*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958)

Celebrant: All things come of thee, O LORD,
People: And of thine own have we given thee.

The Holy Communion

THE GREAT THANKSGIVING

The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

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

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

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, 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 sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he 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 & BENEDICTUS

(Hymnal S-125)

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

Please kneel

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 Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

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 and participate in the victory Christ has won for us.

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

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, 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.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: 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 for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died. Christ is risen. Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. 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.

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

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.

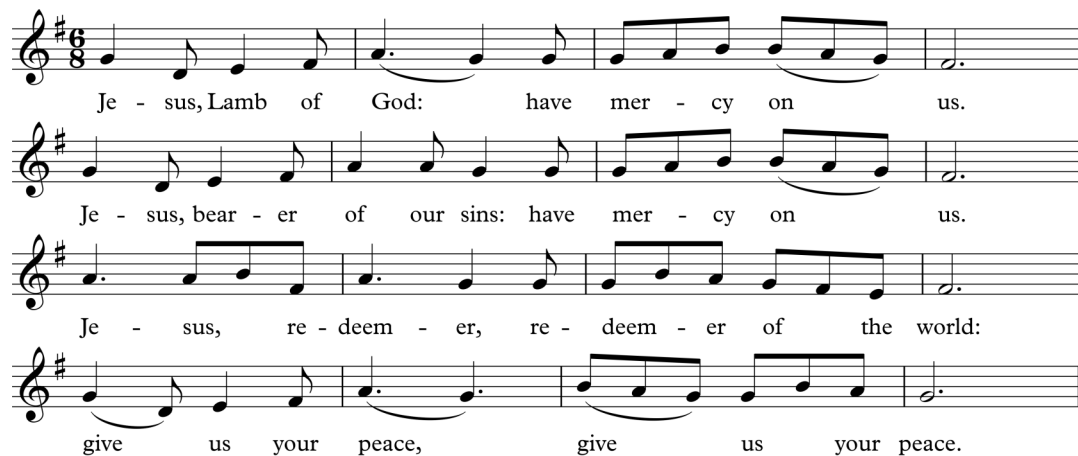
THE BREAKING OF THE BREAD

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

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

THE AGNUS DEI

HYMNAL: S.164



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

THE PRAYER OF HUMBLE ACCESS

The following prayer may be said. The People may join in saying this prayer

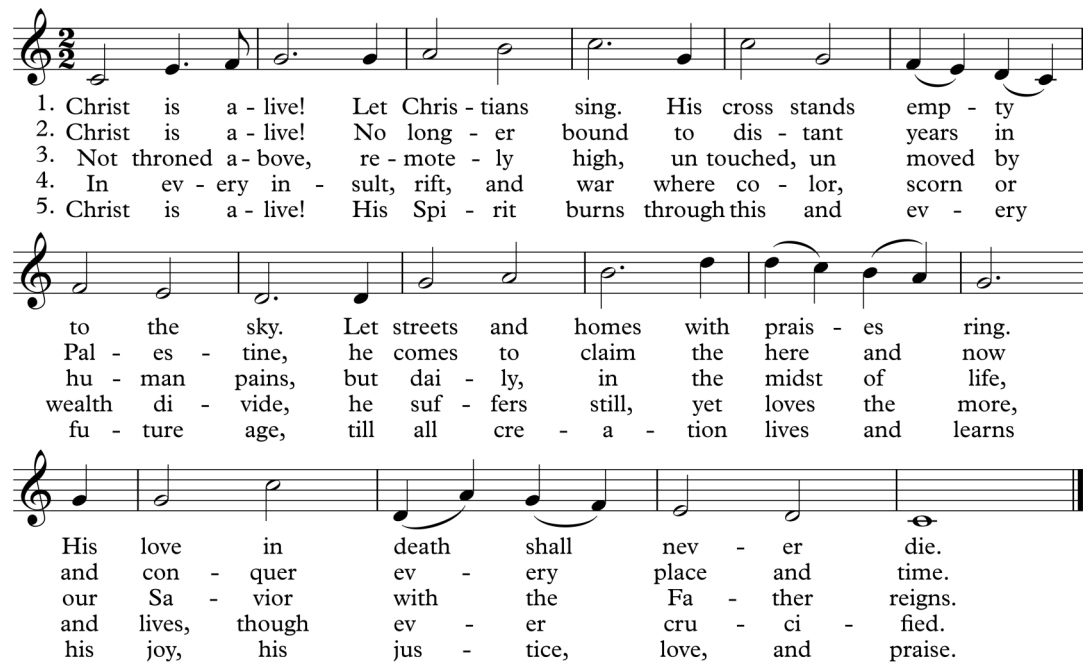
We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious 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.

Facing the people, the Celebrant says the following Invitation

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 **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.

If you require a gluten-free wafer, please ask the priest at the altar rail when you kneel for Communion.



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

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.

THE OFFERTORY ANTHEM - SUNG BY OUR PARISH CHOIR

This Joyful Eastertide

Arranged by Sir Charles Wood (1866-1926)

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

2. My flesh in hope shall rest, and for a season slumber:
 Till trump from east to west shall wake the dead in number.
 Chorus: *Had Christ, that once...*

3. Death's flood hath lost his chill, since Jesus cross'd the river
 Lover of souls, from ill my passing soul deliver.
 Chorus: *Had Christ, that once ...*

Charles Wood is best remembered for his large output of compositions designed for use in Anglican Church service. Some would argue that of equal importance was his work as a teacher, in particular because his list of pupils included Ralph Vaughan Williams and Herbert Howells. In any event, Wood must be counted among the more important minor composers from the British Isles of his generation. Wood also composed songs, cantatas, works for the stage, as well as various orchestral and chamber pieces. But their collective artistic worth generally takes second place to his anthems, communion service settings, psalm settings, and evening service compositions.

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 on high, hell's fierce powers be - neath thee lie;
 4 Eas - ter tri - umph, Eas - ter joy, these a - lone do sin 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 con - quered 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.

Words: Latin, 1632; tr. Robert Campbell (1814-1868), alt. Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750)

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

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.

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 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 HYMN *(Please stand)*

ELLACOMBE (Hymnal 210)

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 Herzogt. Württembergischen katholischen Hofkapelle*, 1784, alt; adapt. *Katholisches Gesangbuch*, 1863.

THE DISMISSAL

Deacon: Let us go forth in the Name of Christ.
 People: *Thanks be to God. Alleluia, alleluia.*

Please return this bulletin to an usher so we may use it at both the
 9:00 and the 11:00 services.

If you wish to keep this bulletin, please do so. Otherwise, leave it
 for the next service.

Thank you.

Happy Easter!

The Scripture quotations are from the New Revised Standard Version of the Bible, ©1989 Division of Christian Education of the National Council of Churches of Christ in the USA. Used by permission. Collects and Psalter translation are from the Book of Common Prayer, 1979.