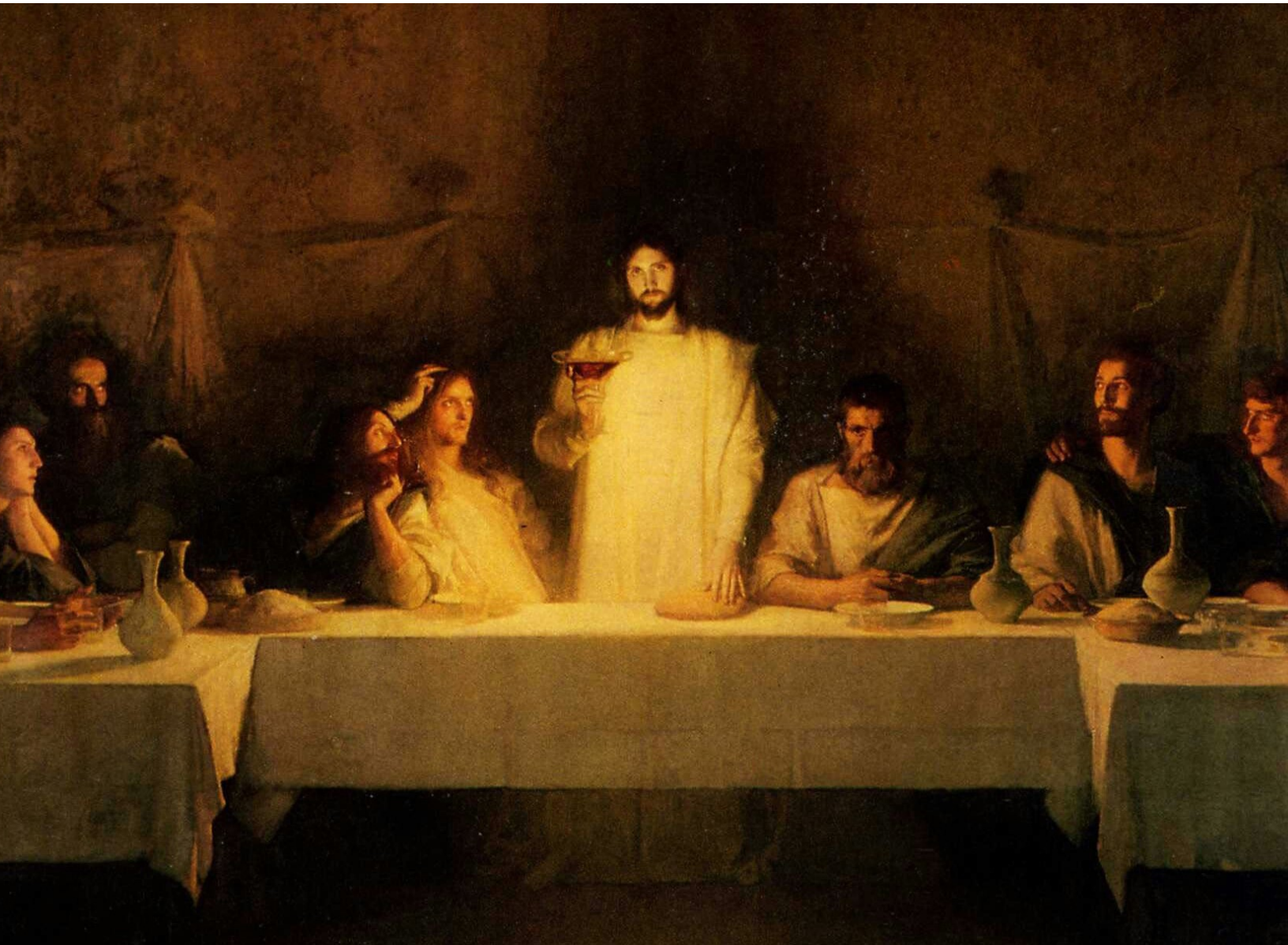


# ST. ANDREW'S PARISH CHURCH

established 1706



## MAUNDY THURSDAY

9 April 2020 at 7:00 p.m.



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*  
THE REVEREND JOE VELLA, *Assistant to the Rector*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
ANNE SHAUL, *Director of Children's Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
GILLIAN BAGLEY, *Administration Assistant*  
WALTER STANLEY, *Sexton*

PAUL PORWOLL, *Hisotrian*

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

## *The Vestry*

Kathy Abraham, 2021  
Gene Arner, 2022  
Jim Beall, 2022  
Mandy Beckmann, 2023  
Rich Carns, 2023  
Clay Chandler, 2021  
Tommy Compton, 2022  
Carrie Davis, 2023  
Jenny Fogle, 2023  
Herb Huser, 2021  
James Little, 2021, Junior Warden  
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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# Maundy Thursday

9 March 2020

The Holy Eucharist at 7:00 p.m.

THE INTROIT

## A New Commandment

Music Richard Shephard (b.1949)

Words: John 13 verses 34 and 35

*A new commandment I give unto you: that you love one another as I have loved you,  
By this shall all men know that you are my disciples if you have love, for one another.*

Richard Shephard is Visiting Professor in the Music Department of the University of the South, Sewanee, Tennessee. He has served on the Archbishop's Commission on Church Music and on the Church Music Commission on Cathedrals. He was awarded an MBE in 2012, for services to music and education. He said he was "absolutely astonished" when he heard about his honour. "It's very nice to receive it and a great surprise....there's certainly more people I can think of who are more worthy of an honour than my good self but I am delighted and very grateful for it."

His music is direct, with beautifully flowing lines and an ease of accessibility and his music is widely performed in the United Kingdom.

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Jesu, meine Zuversicht*

1. Let thy Blood in mer - cy poured, let thy gra - cious Bo - dy bro - ken,  
2. Thou didst die that I might live; bless-ed Lord, thou cam'st to save me;  
3. By the thorns that crowned thy brow, by the spear-wound and the nail - ing,  
4. Wilt thou own the gift I bring? All my pen - i - tence I give thee;

be to me, O gra - cious Lord, of thy bound-less love the to - ken.  
all that love of God could give Je - sus by his sor - rows gave me.  
by the pain and death, I now claim, O Christ, thy love un - fail - ing.  
thou art my ex - alt - ed King, of thy match-less love for - give me.

Thou didst give thy - self for me, now I give my - self to thee.

Text: John Brownlie (1859-1925)  
Music: JESUS, MEINE ZUVERSICHT, melody Johann Crüger (1598-1662); harm. after *The Chorale Book for England*, 1863

*Celebrant:* Blessed be our God  
*People:* Now and for ever. Amen.

## Welcome!

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

The word "Maundy" comes from the Latin word *mandatum* or "mandate." This refers to John 13:34: "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another." This is sometimes expressed in this service by the rite of foot washing.

Frontispiece:  
The Last Supper  
By Pascal Dagnan Bouveret  
(1852-1929)

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.

Celebrant:

This is the night that Christ the Son of Man gathered with his disciples in the upper room.

This is the night that Christ our Lord and Master took a towel and washed the disciples' feet, calling us to love one another as he has loved us.

This is the night that Christ our God gave us this holy feast, that we who eat this bread and drink this cup may here proclaim his perfect sacrifice.

This is the night that Christ the Lamb of God gave himself into the hands of those who would slay him.

#### THE COLLECT OF THE DAY

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

Almighty Father, whose most dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may thankfully receive it in thankful remembrance of Jesus Christ our Savior, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

*(Please be seated)*

## The Liturgy of the Word

#### THE FIRST LESSON

Exodus 12:1-14

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs,



and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

*Lector:* The Word of the Lord.

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

THE PSALM      *Attendite popule meus* (Hear, O my people)      Psalm 78 verses 15-26

15. In the day-time also he led them with a cloud : and all the night through with a light of fire.
16. He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.
17. He brought waters out of the stony rock : so that it gushed out like the rivers.
18. Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.
19. They tempted God in their hearts : and required meat for their lust.
20. They spake against God also, saying : Shall God prepare a table in the wilderness?
21. He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?
22. When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;
23. Because they believed not in God : and put not their trust in his help.
24. So he commanded the clouds above : and opened the doors of heaven.
25. He rained down manna also upon them for to eat : and gave them food from heaven.
26. So man did eat angels' food : for he sent them meat enough.

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

*Lector:* The Word of the Lord.  
*People:* **Thanks be to God.**

THE GRADUAL HYMN (*Please stand*)Tune: *Schmucke Dich*

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.



1. Deck thy - self, my soul, with glad - ness, leave the gloom-y haunts of sad - ness,  
 2. Sun, who all my life dost bright-en; Light, who dost my soul en - light - en;  
 3. Je - sus, Bread of life, I pray thee, let me glad - ly here o - bey thee;

come in - to the day-light's splen-dor, there with joy thy prais-es ren - der  
 Joy, the best that an - y know - eth; Fount, whence all my be-ing flow - eth:  
 nev - er to my hurt in - vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un-bound - ed hath this won - drous ban-quetfound - ed;  
 at thy feet I cry, my Ma - ker, let me be a fit par - ta - ker  
 from this ban - quet let me mea - sure, Lord, how vast and deep its trea - sure;

high o'er all the heavens he reign-eth, yet to dwell with thee he deign-eth.  
 of this bless-ed food from hea - ven, for our good, thy glo - ry, giv - en.  
 through the gifts thou here dost give me, as thy guest in heaven re - ceive me.

Text: Johann Franck (1618-1677); tr. Catherine Winkworth (1827-1878), alt.  
 Music: SCHMUCKE DICH, melody Johann Crüger (1598-1662)

## THE HOLY GOSPEL

Matthew 26 verses 17-30

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

*People::* **Glory be to thee, O Lord.**

Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?" He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'" And the disciples did as Jesus had directed them, and they prepared the Passover.

When it was evening, he reclined at table with the twelve. And as they were eating, he said, "Truly, I say to you, one of you will betray me." And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" He answered, "He who has dipped his hand in the dish with me will betray me. The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

And when they had sung a hymn, they went out to the Mount of Olives.

*Gospeller:* The Gospel of the Lord.

*People:* **Praise be to thee, O 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 SERMON

The Reverend Joseph Vella

PLAINCHANT - SING MY SONG THE GLORIOUS BATTLE (*PANGE LINGUA*)

Words by St. Thomas Aquinas (1225-1274) Chant: Anon

Written by St. Thomas Aquinas for Maundy Thursday and the Solemnity of Corpus Christi, this hymn is considered the most beautiful of Aquinas' hymns and one of the great seven hymns of the Church. The rhythm of the Pange Lingua is said to have come down from a marching song of Caesar's Legions: "Ecce, Caesar nunc triumphat qui subegit Gallias." The last two stanzas make up the Tantum Ergo (Down in Adoration Falling) that is used at Benediction of the Blessed Sacrament.

1. Sing my song the glorious battle, sing the winning of the fray;  
Now above the cross, the trophy, sound the high triumphant lay:  
Tell how Christ, the world's Redeemer, as a victim won the day.
2. Thirty years he dwelt amongst us, his appointed time fulfilled;  
Born for this, he met his passion, this the Saviour freely willed:  
On the cross the Lamb was lifted, where his precious blood was spilled.
3. Faithful cross! Above all other, one and only noble tree!  
None in foliage, none in blossom, none in fruit thy peer may be:  
Sweetest wood, and sweetest iron! Sweetest weight is hung on thee.
4. Bend thy boughs, O tree of glory! Thy relaxing sinews bend;  
For awhile the ancient rigor that thy birth bestowed, suspend;  
And the King of heav'nly beauty on thy bosom gently tend.

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 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 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.

*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, Donald Trump, 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. *(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.**

*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. 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 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 ANNOUNCEMENTS

THE OFFERTORY

THE OFFERTORY ANTHEM

**Be still, my soul**

Music: Jean Sibelius (1865-1957)

Words: Katharina von Schlegel (1752)

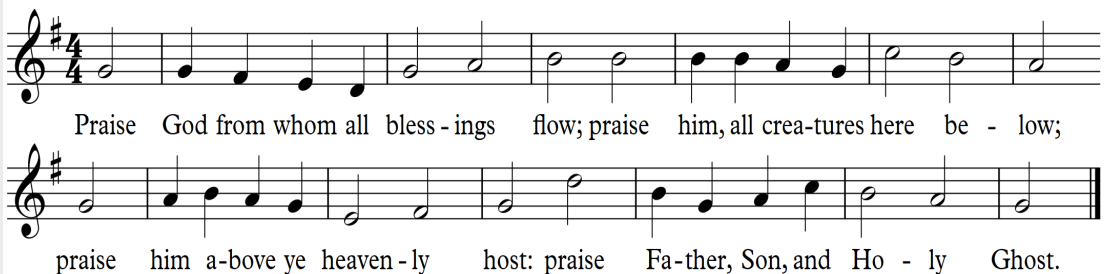
*Be still, my soul: the Lord is on your side, bear patiently the cross of grief or pain;  
Leave to your God to order and provide; in every change God faithful will remain.  
Be still, my soul; your best, your heavenly friend through thorny ways leads to a joyful end.*

*Be still, my soul: your God will undertake to guide the future, as in ages past.  
Your hope, your confidence let nothing shake; all now mysterious shall be bright at last.  
Be still, my soul: the waves and winds still know the Christ who ruled them while he dwelt below.*

*Be still, my soul: the hour is hastening on when we shall be forever with the Lord,  
When disappointment, grief and fear are gone, sorrow forgot, love's purest joys restored.  
Be still, my soul: when change and tears are past, all safe and blessed we shall meet at last.*

THE DOXOLOGY

Tune: *Old Hundredth*



Praise God from whom all blessings flow; praise him, all creatures here below;  
praise him above ye heavenly host: praise Father, Son, and Holy Ghost.

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

**Sursum Corda** *The priest begins with the Sursum Corda (Latin for “Lift up your hearts”). In this simple exchange between the priest and people, the entire community are lifted and surrendered to the God of all creation. The Sursum Corda has been used at the beginning of Eucharistic liturgy since the early Church. It may be said that the Sursum Corda (lift up your hearts) has its roots in Jewish prayer liturgy. Psalms 25, 86 and 143 use the phrase “lift up our souls” to God.*

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.

**Proper Preface** *Here a Proper Preface to the Eucharistic Prayer is sung or said on all Sundays, and on other occasions as appointed. The Proper Preface is literally a preface to the prayer which follows. The Preface has been written to reinforce the theological focus of the day, such as this Preface for God the Son:*

Through Jesus Christ our Lord. Having loved his own who were in the world, he loved them to the end; and on the night before he suffered, he instituted these holy mysteries; that we, receiving the benefits of his passion and resurrection, might be made partakers of his divine nature.

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:

**Sanctus and Benedictus** *The Celebrant exhorts the People to continue in an ancient prayer form known as The Sanctus, in which, we acknowledge the Holiness of the Lord. The text recalls the image and chant of the faithful gathered along the road outside Jerusalem as our Lord enters the Holy City on Palm Sunday. “Sanctus” is Latin for “holy,” and Benedictus is Latin for “blessed”. Thus, the “Sanctus and Benedictus” refer to this prayer said during the Eucharist. The first part of the Sanctus, the adaptation from Isaiah 6:3, describes the prophet Isaiah’s vision of the throne of God surrounded by six-winged, ministering seraphim. A similar representation is found in Revelation 4:8. In Jewish liturgy, the verse from Isaiah is uttered by the congregation during Kedusha, a prayer said during the cantor’s repetition of the Amidah (18 Benedictions):*

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.

## Kadosh Kadosh Kadosh Adonai Tz'vaot, Melo Kol Haaretz Kevodo.

*The text of the second part, beginning with the word Benedictus (Latin for "Blessed") is taken from Matthew 21:9, describes Jesus' Entry into Jerusalem on Palm Sunday, which is in turn based on the first half of Psalm 118:26. In its present liturgical context "it points to the expected presence of the Lord in the eucharistic gifts" The Sanctus appears in the Sacramentary of Serapion of Thmuis (the saint died in 360), but may go as far back to Christian liturgy in North Africa in the year 200.*

### THE SANCTUS

Music: Healey Willan

Ho - ly, ho - ly, ho - - - ly, Lord God of Hosts:  
Hea - ven and earth are full of thy glo - ry.  
Glo - - - ry be to thee, O Lord Most High.  
Bless - ed is he that com - eth in the  
Name of the Lord. Ho - san - na in the high - est.

Setting: From Missa de Sancta Maria Magdalena, Healey Willan (1880-1968)

### THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

*The Celebrant continues:*

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

**Barukh atah, Adonai Eloheinu, Melekh ha'olam ha'motzi lechem min ha'aretz**  
***Blessed are you, O Lord our God, King of the Universe,***  
***who brings forth bread from the earth.***

*The second Matzah of the Passover meal is taken out and broken with one piece put back and the other hidden or buried. The Matzah is brought back later in the meal and is given as the "dessert"—the *affikomen*.*

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.”

**Barukh atah, Adonai Eloheinu, Melekh ha’olam, borei pri ha’gefen.**

***Blessed are you, O Lord our God, King of the Universe,  
who creates the fruit of the vine.***

*Leviticus 5 provides only a priest may offer sacrifices of blood. Here, Passover participants have had the cup of sanctification and the cup of deliverance, and the third cup, which is consumed with the dessert matzah, is the cup of redemption.*

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.**

THE LORD’S PRAYER (BCP 2019 page 134)

*Celebrant:*

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

**Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come, thy will be done on earth, as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses, as we forgive those who trespass against us.**

**And lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.**

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.

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

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 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.

**Fraction, or “Breaking of the Bread”** *The Celebrant then breaks the consecrated Bread symbolizing the breaking of Christ’s body on the cross. Note that in the precision of the Eucharistic language the priest says “Christ our Passover is sacrificed for us.” In the Eucharist, we believe Christ really present and hence the Sacrifice is “here and now” for each of us. A period of silence is kept. In Lent, “Alleluia” is omitted, and may be omitted at other times except during Easter Season. Facing the people, the Celebrant extends the following Invitation which is sometimes lengthened with other quotations from scriptures or appropriate prayer.*

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

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

#### THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

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

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

*Celebrant:* Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I 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 AGNUS DEI

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

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 HYMN

Tune: *Petra*

1. Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;  
2. Fol - low to the judg - ment hall; view the Lord of life ar-raigned;  
3. Cal-va-ry's mourn-ful moun - tain climb; there, a - dor - ing at his feet,  
your Re - deem - er's con - flict see, watch with him one bit - ter hour;  
O the worm-wood and the gall! O the pangs his soul sus-tained!  
mark the mir - a - cle of time, God's own sac - ri - fice com-plete;  
turn not from his griefs a - way, learn of Je - sus Christ to pray.  
Shun not suf-fering, shame, or loss; learn of him to bear the cross.  
"It is fi-nished!" hear him cry; learn of Je - sus Christ to die.

Text: James Montgomery (1771-1854)  
Music: PETRA, Richard Redhead (1820-1901)

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 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 ANTHEM AT THE STRIPPING OF THE ALTAR

### Were You There?

A Spiritual—Arranged by Bob Chilcott (b.1955)

1. Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Oh! Sometimes it cause me to tremble, tremble, tremble.  
Were you there when they crucified my Lord?
2. Were you there when they laid Him in the tomb?  
Were you there when they laid Him in the tomb?  
Oh! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they laid Him in the tomb?

Included in almost every major hymnal of the last thirty years, “Were You There” is one of the most prominent and popular of the African-American spirituals. Yet, like most spirituals, the origins of “Were You There” are impossible to trace, borne not from the pen of an individual but out of the communal slave experience. As Paul Westermeyer notes in the companion to *Evangelical Lutheran Worship*, its first published iteration came in 1899 in William E. Barton’s *Old Plantation Songs* in the section “Recent Negro Melodies.” There, it included four stanzas: 1) Were you there when they crucified my Lord?; 2) ...when they nailed him to the cross?; 3) ...when they pierced him in the side?; 4) ...when the sun refused to shine. The *United Methodist Hymnal*, along with many other songbooks, includes a fifth: “...when they laid him in the tomb.” Bob Chilcott composed this arrangement in 1998 and used the first and fifth verses.

### THE SERVICE CONCLUDES IN SILENCE

The **Stripping of the Altar**, is traditionally done by the Altar Guild who assist the clergy. After the appointments are removed from the Sanctuary, the congregation leaves in silence. We ask that you observe the silence by praying through the night, returning tomorrow to worship and witness the Crucifixion of Our Lord at noon.

The Scripture quotations are from the English Standard Version of the Bible.