

ST. ANDREW'S PARISH CHURCH

Established in 1706



EASTER DAY

THE RESURRECTION OF OUR LORD

The Holy Eucharist at 9:00 & 11:15 a.m.

31 March 2024



OLD ST. ANDREW'S PARISH CHURCH

THE EASTER LILIES

adorning the church are given to the Glory of God and

In Memory of

Arthur Edward Acres, Martha Hay Brewster and Dickie Overcash by Judith & David Acres; Beau Beaumont by Brittany B. Achterhoff; Marty Olsen by Jean Bartlett; Keith Gillespie by Debra Gillespie Bays; Anne M. Blitch & Leo Blitch, Jr., Clara H Blitch & Leo Blitch, Sr., Harry E. Powell, Joyce P. Donohoe, Carol J. Hardman, and Edwin L. Blitch, III by JoAnne Blitch; Dr. Joseph Gerardi and Larry Lenoir by Dianne Bowler; Dad, William H. Buck, Sr. by Billy & Lisa Buck; Andy Crosby by Becky, Abigail & Joseph; Gayle Holman Taylor and Warren Shay by John & Lynn Cunningham; Casey Durham by Carrie & Patrick Davis; Benjamin Kulbertis and Frank & Judy DeMichael by Jodi & Nick DeMichael; Barbara Dosber and Sam Howerth by Judy & Burrell Dosher; Harper Drolet and Michael Drolet by the Drolet Family; Ron & Jean Gillette and Peter & Betty Filan by Mike & Vicki Filan; Our Parents by Casey & Helen Frederick; Ron Gossett, with our love forever, by his family; Daniel Guyton by Susan & Dan Guyton, Wyatt Brown and Ellis & Zack Isaacs; Ronald Hall by Brian, Courtney, Emilia & Landon; Rev. Edward J. Hancock by Fran Hancock; Vern & Hermione Rivers and Stewart & Carol Huey, by Barbara & Marshall Huey; Terry Isaacs by Susan & Dan Guyton, Zack & Ellis Isaacs, Wyatt Brown & Vickie; our daughter, Jennifer, and our parents and grandparents by Rick & Brenda Jennings; Regina & Bob Gennaro by Sonia & Stuart Knee; our parents, Gan Chiong Co and Lydia Gan by Ben & Sue Louie; Brad McKay by Cheryl McKay; our parents, John, Nancy, Bob and Ruth by John & Barbara Mojonnier; Dessie Newman by Rick, Dawn & Tyler Newman; Marian Wussow by Gail & Warren Onken; Lena Musick and Robert & Polly Quick by Donna & Gil Quick; Irma Jayne Runge and Addison Runge by Skip & Shirley Runge; James Seagle, Jeremy Seagle, and Ron & Jean Gillette by The Seagle Family; John & Vera Shealey by Randall Shealey; Lynn Skilton and Royce Causey by Bp. William J. Skilton & Debbe Causey Skilton; Gary & Rita Smith by Romaine & Eric Smith; The Tumbleston Family and The Thornal Family by James Thornal; William, Glory, and John Schaefer by Nancy & Wayne Toussaint; Hannah Warren, Michael Warren, Clemmie & Ralph Warren, Jo-Ann Booker, and Elizabeth Altman by Kenny & Nancy Warren; my parents, Mary & John Danzberger by Faye Wenger; Colin Williams by Lorraine & Norm Wheeler; Our parents by Don & Laurie Wills; Ron & Jean Gillette and Peter & Betty Filan by James & Erin Wilson

In Honor of

Bo and Tyler Bartlett and Bo and Tyler's Grandparents by Jean Bartlett; Marshall, Christopher, Charlotte and Sadie by Paul & Kim Bresnan, Our family: Fletcher, Lauren, Julia, Landon and Macy by Danny & Betty Ferguson; Our Grandchildren: Henry Thomas Hartnett, Abigail Elizabeth Bush, and coming soon, Baby Boy Hartnett by Larry & Sally Hartnett; our daughters, Ashley and Melissa and their families by Rick & Brenda Jennings; our children & grandchildren by John & Barbara Mojonnier; Hayes Alan Henseler by Richard & Sharon Moser; our friends & family by Rick, Dawn & Tyler Newman; Fred & Elva Penney by Romaine & Eric Smith; Cameron & Connor Osborn by Kenny & Nancy Warren; Our children & grandchildren by Don & Laurie Wills

The Resurrection of Our Lord

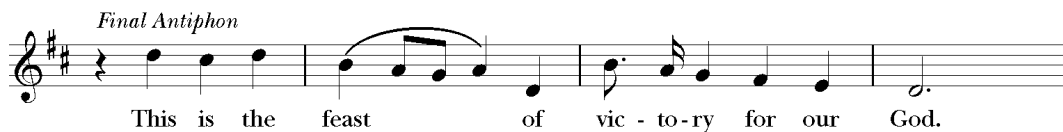
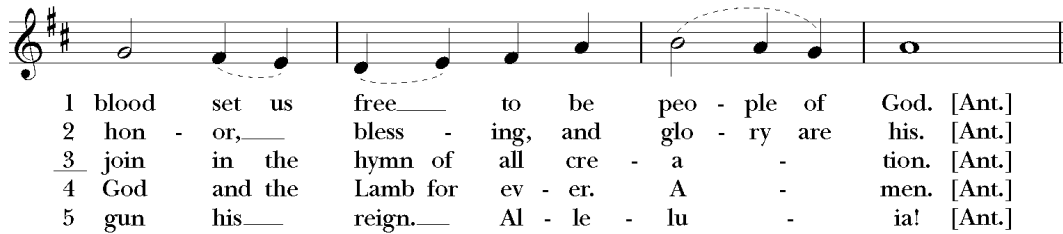
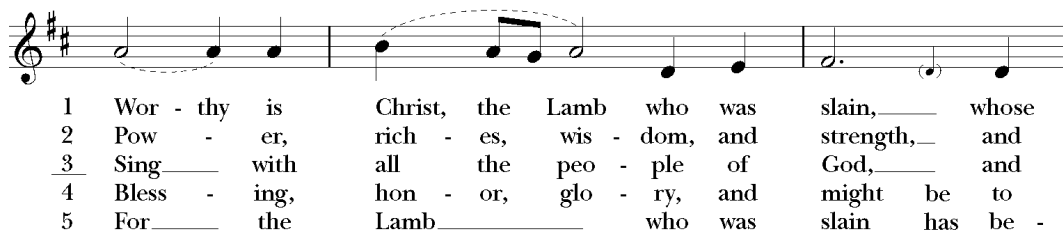
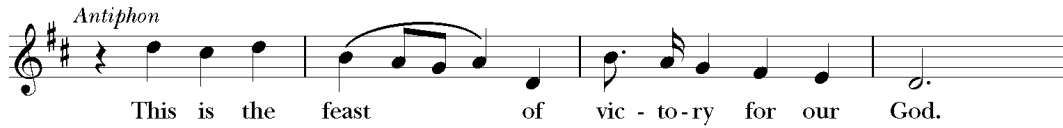
The Holy Eucharist at 9:00 & 11:15 a.m.

31 March 2024

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

THE PRELUDE HYMN (*Please remain seated*)

Tune: *Festival Canticle*



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 FIRST PRELUDE INTROIT

This Joyful Eastertide

Words: G R Woodward Music: arr. by Charles Wood (1866-1926)

THE SECOND PRELUDE INTROIT

The Strife is o'er

Words: Anon (18th century - translation by Francis Pott (1832-1909)

Melody by Melchoir Vulpius, (1570-1615)

arranged for choir and organ by Henry G Ley (1887-1962)

Welcome!

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

We provide a nursery for children 4 & under. Please see an usher for directions to the nursery in the Education Building.

Children are invited to join our Christian Education Director, Brenda Rindge, for a children's sermon outside on the patio during the "adult" sermon in the church.

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

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

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

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

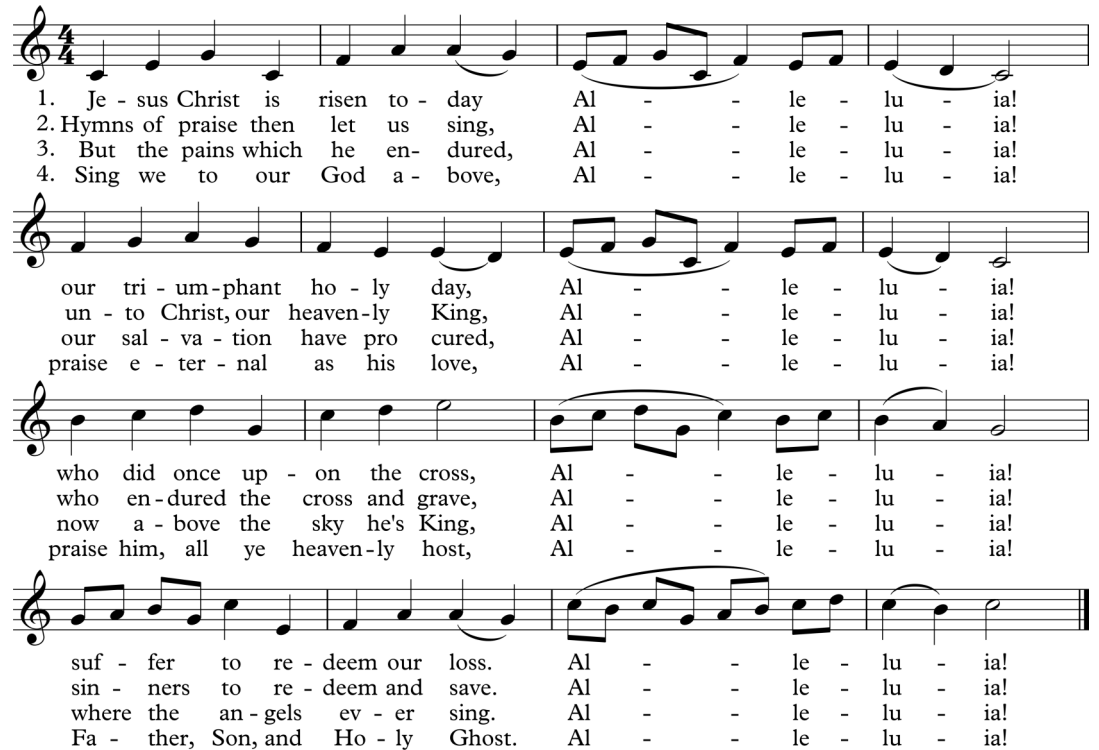
Christ indeed from death is risen, our new life obtaining; have mercy, victor King, ever reigning!

Amen. Alleluia!

Frontispiece:
The Risen Christ
by Alexander Ivanov
(1806-1858)

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Easter Hymn*



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

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

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

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

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

THE ACCLAMATION (BCP 2019 page 123)

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

THE COLLECT FOR PURITY

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

THE KYRIE (BCP 2019 page 124)

Celebrant: Lord, have mercy upon us.
People: **Christ, have mercy upon us.**
Celebrant: Lord, have mercy upon us.

THE HYMN OF PRAISE

Tune: *Ellacombe*

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

Text: John of Damascus (8th cent); tr. John Mason Neale (1818-1866), alt.
 Music: ELLACOMBE, melody from *Gesangbuch...der Herzogl. Württembergischen katholischen Hofkapelle*, 1784, alt; adapt. *Katholisches Gesangbuch*, 1863.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.
People: **And with your spirit.**
Celebrant: Let us pray.

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

Please be seated for the Lessons

The **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 Liturgy of the Word

THE OLD TESTAMENT READING

Isaiah 53:1-6

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.

Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE PSALM

In exitu Israel (When Israel left Egypt)

Psalm 114

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,
2 Judah was his sanctuary : and Israel his dominion.
3 The sea saw that, and fled : Jordan was driven back.
4 The mountains skipped like rams : and the little hills like young sheep.
5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?
7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;
8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

THE EPISTLE READING

1 Corinthians 15:1-26

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, ² and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. ³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵ and that he appeared to Cephas, then to the twelve. ⁶ Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.

Continued...

⁷ Then he appeared to James, then to all the apostles. ⁸ Last of all, as to one untimely born, he appeared also to me. ⁹ For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.

¹¹ Whether then it was I or they, so we preach and so you believed. ¹² Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? ¹³ But if there is no resurrection of the dead, then not even Christ has been raised. ¹⁴ And if Christ has not been raised, then our preaching is in vain and your faith is in vain. ¹⁵ We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. ¹⁶ For if the dead are not raised, not even Christ has been raised. ¹⁷ And if Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸ Then those also who have fallen asleep in Christ have perished. ¹⁹ If in Christ we have hope in this life only, we are of all people most to be pitied. ²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive. ²³ But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴ Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN (*Please stand*)

Tune: *Salve Feste Dies*

Refrain

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

Fine

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

1. He who was nailed to the cross is Lord and the ru - ler of na - ture;

to Refrain

all things cre - a - ted on earth sing to the glo - ry of God:

2. Rise from the grave now, O Lord, who art au - thor of life and cre - a - tion.

to Refrain

Tread - ing the path - way of death, life thou be - stow - est on all:

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.

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

THE HOLY GOSPEL

Matthew 28:1-10

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”

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

People: *Glory to you, Lord Christ.*

Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. ² And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothing white as snow. ⁴ And for fear of him the guards trembled and became like dead men. ⁵ But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. ⁶ He is not here, for he has risen, as he said. Come, see the place where he lay. ⁷ Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.” ⁸ So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. ⁹ And behold, Jesus met them and said, “Greetings!” And they came up and took hold of his feet and worshiped him. ¹⁰ Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”

Gospeller: The Gospel of the Lord.

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

THE SEQUENCE HYMN

Tune: *Salve Feste Dies*

Refrain

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

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: *to Refrain*

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 (BCP 2019 page 127)

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

Celebrant and 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-begotten Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

For us and for our salvation, he came down from heaven, was incarnate from the Holy Spirit, and the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again, in accordance with the Scriptures; he ascended into heaven, and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

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.”

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

Led by a member of the Order of the Daughters of the King. If you would like our Daughters of the King to pray for a specific need, please fill out a confidential prayer card found at the prayer box near the main entrance to the church.

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.

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, Chip Edgar, our Bishop, and for Bill Skilton our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Curate Fr. Jacob; our Assistant to the Rector, Fr. Joe; and our Assisting Priest Fr. David, our Deacon Emeritus, Lee Hershon and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

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

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular, Fr. Zac Nash, Chaplain at Joint Base Charleston: 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. Isaac Pringle Mejia; and their Bishop Moises Quezada, and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

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

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

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

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

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

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

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

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

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

Celebrant: Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray, in the hearts of all people the true love of peace, and guide with your pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility your kingdom may go forward, till the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

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.**

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*

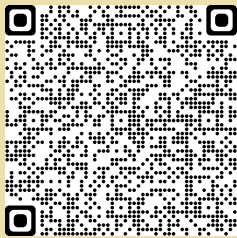
If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

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

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

These verses of Scripture following the Absolution serve as a seal of assurance that for those who are truly penitent, the Lord has put away their sins. They are comforting in that they give us the strength to believe we are forgiven. **The Comfortable Words** come directly from the first Anglican Book of Common Prayer 1549 written by Thomas Cranmer and were included through German Lutheran influence.

The Peace is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.



You may scan here to give an offering to OSA.

Here at Old St Andrew's Parish Church the choir sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

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

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

People: **And with your spirit.**

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

THE OFFERTORY

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

THE OFFERTORY ANTHEM: Sung by The Old St Andrew's Parish Church Choir

"Hallelujah Chorus"

Words: Revelation 19.6 & 11.5 and Music by G F Handel (1685-1759)

**Hallelujah, for the Lord God Omnipotent reigneth,
Hallelujah! The Kingdom of this world is become the Kingdom of our Lord
And of his Christ, and He shall reign for ever and ever,
Hallelujah! King of Kings, and Lord of Lords,
And He shall reign for ever and ever, Hallelujah!**

THE PRESENTATION HYMN (*Please stand*)

Tune: *Old Hundredth*

Praise God from whom all bless - ings flow; praise him, all crea-tures 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 2019 page 131)

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

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

The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

The Celebrant continues

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

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

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

THE SANCTUS

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.

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.

We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

* 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.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

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.

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.

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

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

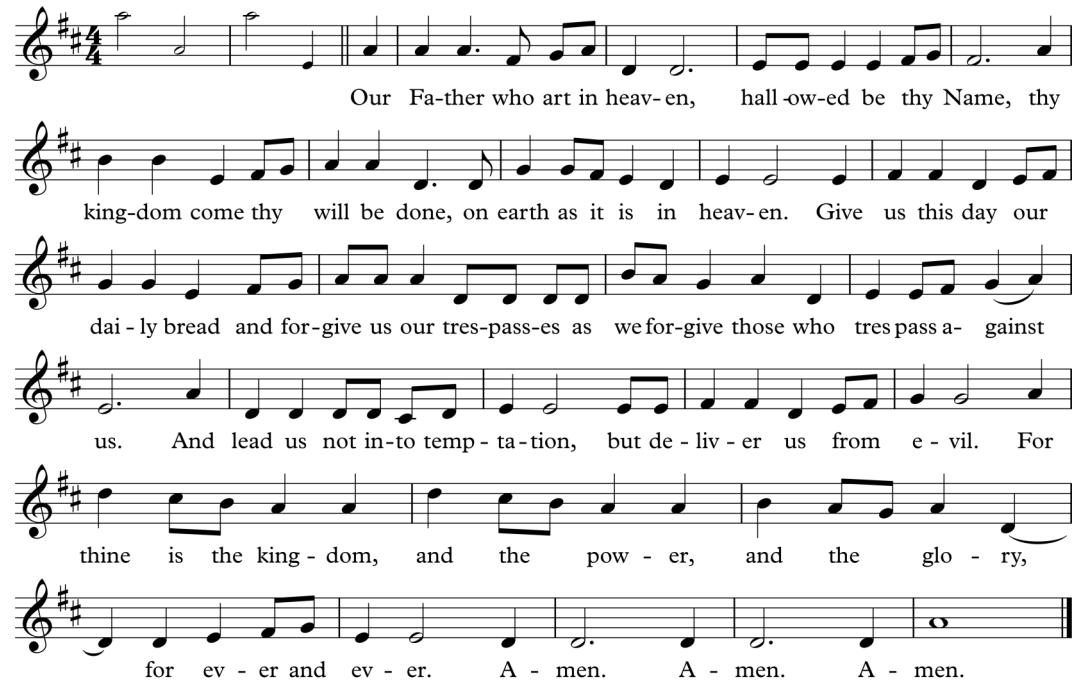
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

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



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

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

THE FRACTION (BCP 2019 page 135)

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

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

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

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

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread. This setting was composed by Dr. Ricky Duckett, former music director at Old St. Andrew's.

The **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 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.

(If you need Holy Communion brought to you in your pew, please ask the Usher.)

THE COMMUNION ANTHEM

Now the Green Blade Riseth

Words: Rev. John Macleod Campbell (1872-1958)

Music: Noël Nouvelet, (an Old French Carol from the late 1400s)

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

THE FIRST COMMUNION HYMN (*Please Remain Seated*)

Tune: *Truro*

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

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

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

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

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 SECOND COMMUNION HYMN (*Please Remain Seated*)

Tune: *Alleluia No. 1*

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.

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 THIRD COMMUNION HYMN (*Please Remain Seated*)

Tune: *Getty/Townend*

1. In Christ a-lone my hope is found, He is my light, my strength, my song;
 2. In Christ a-lone, who took on flesh, full-ness of God in help-less babe!
 3. There in the ground His bo-dy lay, light of the world by dark-ness slain;
 4. No guilt in life, no fear in death this is the pow'r of Christ in me;

this cor-nerstone, this so-lid ground, firm through the fier-cest drought and storm.
 This gift of love and right-eous ness, scorned by the ones He came to save:
 Then burst ing forth in glo-rious day, up from the grave He rose a-gain!
 from life's first cry to fin-al breath, Je-sus commands my des-tin-y.

What heights of love, what depths of peace, when fears are stilled, when striv-ings cease!
 till on that cross as Je-sus died, the wrath of God was sat-is-fied;
 And as He stands in vic-to-ry, sins's curse has lost its grip on me;
 No pow'r of hell, no scheme of man, can ev-er pluck me from His hand;

My com-for-ter, my all in all, here in the love of Christ I stand.
 for ev-ry sin on Him was laid: here in the death of Christ I live.
 for I am His and He is mine, bought with the pre-cious blood of Christ.
 till He re-returns or calls me home: here in the pow'r of Christ I stand.

Text & Music: Keith Getty & Stuart Townend
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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.

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 (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Unser Herrscher*

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

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

THE DISMISSAL

Priest: Alleluia! Alleluia! Let us go forth in the Name of Christ.

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

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.

If you wish to keep this bulletin, please do so with our appreciation.

If not, please return this bulletin to an usher after the 9:00 service today for use in the next service.

Thank you for worshipping at Old St. Andrew's today!

A Brief History of Saint Andrew's Parish Church

Built in 1706, this simple, elegant church is the oldest surviving structure used for worship south of Virginia. It is South Carolina's only remaining colonial cruciform church.

Our historic church holds a full schedule of worship services every Sunday. Some other early colonial churches in South Carolina are still used, but less often. (None is older.) Others have been replaced or augmented by newer buildings, some centuries old themselves, some modern. Still others have vanished, or their ruins stand in silence to ages past. Visitors to our national treasure see a beautifully restored building, but the church hides a past that left it for dead many times.

St. Andrew's Parish Church (commonly known as Old St. Andrew's) was one of ten Anglican churches in South Carolina established in 1706 by the Church Act. It was built to serve the Anglican planters along the Ashley River, a thriving tidal waterway that connected them to the city of Charles Town and to each other.

Rice, indigo, and slaves brought prosperity to the lands along the Ashley, where some of the wealthiest plantations in British North America were located. The church was expanded to the shape of a cross in 1723 to accommodate a growing population. It survived a major fire in the 1760s but was quickly rebuilt inside its existing walls. But the parish declined before the Revolution and into the antebellum era. Ministering to the slaves, at the church and three plantation chapels, became the focus of the clergy. From 1851 to 1891, the Rev. John Grimké Drayton, the renowned horticulturalist at Magnolia-on-the-Ashley just north of St. Andrew's, was rector.

The church was one of the few buildings along the Ashley that Union troops did not burn to the ground during the Civil War. It became a polling place and did not reopen until 1876, eleven years after the war ended. The parish found itself at the epicenter of two of the most important events of late nineteenth century Charleston: the phosphate mining boom along the Ashley and the Great Earthquake of 1886, which caused significant damage to the church. After Rev. Drayton died in 1891, St. Andrew's lay dormant for the next fifty-seven years.

In 1948 Episcopalians moving to the West Ashley suburbs reopened the dilapidated church, even though it was far away from new residential developments. Dogged perseverance brought slow but continual improvements. A parish house was built, and then expanded twice in quick succession. Hurricane Hugo (1989) caused major damage to the graveyard. Into the twenty-first century, the church undertook the most extensive restoration in its history and celebrated its tercentennial.

In 2013, the Parish left The Episcopal Church and aligned with the Anglican Diocese of South Carolina and later with the Anglican Church in North America (ACNA).

For more than 300 years, St. Andrew's has survived, indeed has thrived, against all odds.

Paul Porwoll, author of *Against All Odds: History of Saint Andrew's Parish Church, Charleston, 1706-2013*



A 'Chamber Music' Messiah by George Frideric Handel (1685-1759)



Messiah was originally composed to be performed at Easter. It contains some of the most beautifully conceived arias & choruses in western sacred music. Its truncated performances in December leaves-out much of the story, that tells of Christ's birth, to his death and resurrection.



Handel wrote and rewrote Messiah nine separate times, and this is the third version that The King's Counterpoint have performed, in a proposed series of nine concerts, which will also include Mozart's stunning adaptation. Together with members of the CSO, this is a concert not to be missed!

Old St. Andrew's Parish Church – Saturday, 13th April at 7.00pm
Cathedral of St. John the Baptist, 120 Broad St. Charleston. 29401
Sunday, 14th April at 2.00pm

Tickets: Reserved \$30, General Admission \$25, Seniors \$20, Students \$10, Under 18 FREE
Tickets available from David & Judith or via the website – www.the kings counterpoint.com