

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE THIRD SUNDAY OF EASTER

The Holy Eucharist at 11:15 a.m.

14 April 2024



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
 THE REVEREND JACOB A. ROGERS, *Curate*  
 THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
 THE REVEREND DAVID ALWINE, *Assisting Priest*  
 THE REVEREND LEE HERSHON, *Deacon Emeritus*  
 DAVID ACRES, *Director of Music*  
 KEVIN UPPERCUE, *Organist/Pianist*  
 BRENDA RINDGE, *Director of Christian Education*  
 AMY AUSTEN, *Parish Administrator*  
 JEANNE GERHARDT, *Parish Bookkeeper*  
 JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL, *Historian*  
 MICHAEL CHRISTENSEN, *AV Coordinator*

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

## *The Vestry*

Debra Bays, 2025  
 Jim Beall, 2026  
 Wilson Blanton, 2025, *Senior Warden*  
 Stefanie Christensen 2026  
 Rick Jennings, 2027  
 James Little, 2025, *Junior Warden*  
 Todd Lundgren, 2027  
 Randall Shealey, 2026  
 Romaine Smith, 2027  
 Michael Ulmer, 2027  
 Gail Wagaman, 2026  
 James Wilson, 2025

John Steinmeyer, *Treasurer*  
 Cindi Smith, *Clerk*  
 Andy Lacour, *Chancellor*

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THE RT. REV. CHARLES F. EDGAR, III, *Bishop of The Anglican Diocese of South Carolina*

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## 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!

**The 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.thekingscounterpoint.com](http://www.thekingscounterpoint.com)**

# The Third Sunday of Easter

14 April 2024

The Holy Eucharist at 11:15 a.m.

THE INTROIT

## Ubi Caritas

Words: Paulinus of Aquileia (726-804) Music: Maurice Duruflé (1902-1986)

**Where charity and love are, God is there.**

**Christ's love has gathered us together.**

**Let us rejoice and be pleased in Him.**

**Let us fear, and let us love the living God.**

**And may we love each other with a sincere heart.**

Ubi caritas et amor, Deus ibi est. Congregavit nos in unum Christi amor.

Exsultemus, et in ipso jucundemur. Timeamus, et amemus Deum vivum.

Et ex corde diligamus nos sincero. Ubi caritas.....

THE PROCESSIONAL HYMN

Tune: *Victory*

*Antiphon (at the beginning and end)*



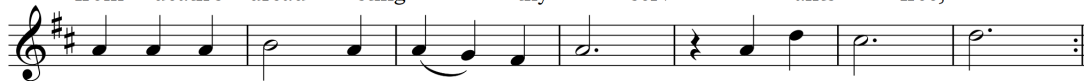
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



1. The strife is o'er, the battle done,
2. The powers of death have done their worst,
3. The three sad days are quickly sped,
4. He closed the yawning gates of hell,
5. Lord! by the stripes which wound-ed thee,



the vic - to - ry of life is won;  
but Christ their le - gions hath dis - persed:  
he ris - es glo - rious from the dead:  
the bars from heaven's high por - tals fell;  
from death's dread sting thy serv - ants free,



the song of tri - umph has be - gun.  
let shout of ho - ly joy out - burst.  
all glo - ry to our ris - en Head! Al - le - lu - ia!  
let hymns of praise his tri - umphs tell!  
that we may live and sing to thee.

Text: Latin, 1695; tr. Francis Pott (1832-1909), alt.

Music: VICTORY, Giovanni Pierluigi da Palestrina (1525-1594); adapt. and arr. William Henry Monk (1826-1889)

THE ACCLAMATION - (BCP 2019 page 123)

*Celebrant:* Alleluia! Christ is risen!

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

THE COLLECT FOR PURITY (BCP 2019 page 124)

*Celebrant:*

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.

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

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

ON THE COVER

Jesus eating with his Disciples.

by Carl Heinrich Bloch  
1834-1890)

These words of Christ bring to our attention the perfect standard of God's righteousness and what He requires of us. Both **The Summary of the Law** and The Decalogue (Ten Commandments) are valid options for this movement of the liturgy. The Summary was first used in place of The Decalogue in 1718.

The words **Kyrie** Eleison. Christe Eleison. mean Lord, Have mercy. Christ, Have Mercy. Within the liturgy, it lifts our voices in a prayer for the compassion of Christ after the declaration of the Summary of the Law, which holds up the standard of God's righteousness. Kyrie Eleison first appeared in the Holy Communion Service as the response of a litany in the Antioch-Jerusalem liturgy after the middle of the 4th century. Around 595AD, Christe Eleison was added by St. Gregory the Great of Rome.

## THE SUMMARY OF THE LAW (BCP 2019 page 124)

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

## THE KYRIE (BCP 2019 page 124)

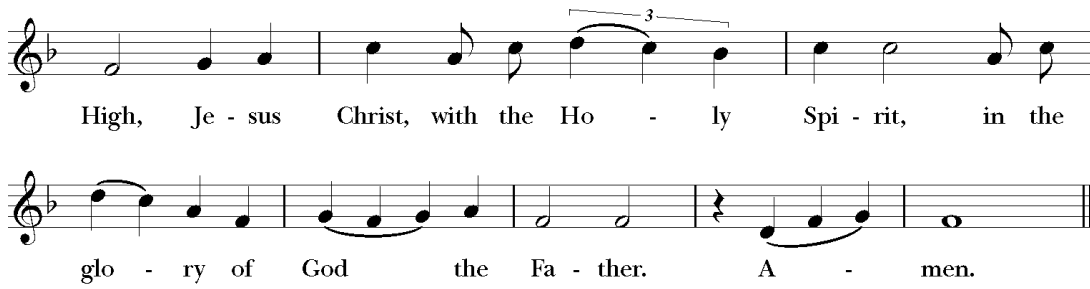
*Celebrant:* Lord, have mercy upon us.

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

*Celebrant:* Lord, have mercy upon us.

## THE GLORIA IN EXCELSIS

1. Glo - ry to God in the high - est, and  
 peace to his peo - ple on earth. 2. Lord God, heaven - ly  
 King, al - might - y God and Fa - ther, we wor - ship you, we  
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
 take a - way the sin of the world: have mer - cy  
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
 ceive our prayer. 6. For you a - lone are the Ho - ly One,  
 you a - lone are the Lord, 7. you a - lone are the Most



THE COLLECT OF THE DAY (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

Almighty God, you gave your only Son to be for us both a sacrifice for sin and an example of godly living; Give us grace thankfully to receive his inestimable benefits, and daily to follow the blessed steps of his most holy life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*(Please be seated)*

## The Liturgy of the Word

The First Lesson

Acts 4 verses 5-14

<sup>5</sup>On the next day their rulers and elders and scribes gathered together in Jerusalem, <sup>6</sup>with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. <sup>7</sup>And when they had set them in the midst, they inquired, “By what power or by what name did you do this?” <sup>8</sup>Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, <sup>9</sup>if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, <sup>10</sup>let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. <sup>11</sup>This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone <sup>12</sup>And there is salvation in no one else, for there is no other name under heaven given among men [by](#) which we must be saved.”

<sup>13</sup>Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus. <sup>14</sup>But seeing the man who was healed standing beside them, they had nothing to say in opposition.

*Lector:* The Word of the Lord.

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

The **Collects** are prayers that touch on the theme of the Scripture readings and transition 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.

O SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

The Second Lesson

I John 1:1-2:2

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life— 2 the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us— 3 that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. 4 And we are writing these things so that our joy may be complete.

5 This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. 6 If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. 7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8 If we say we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say we have not sinned, we make him a liar, and his word is not in us.

2 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. 2 He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

*Lector:* The Word of the Lord.

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

THE SEQUENCE HYMN

Tune: *Gelobt Sei Gott*

1. Good Christians all, rejoice and sing! Now is the triumph of our King!  
To all the world glad news we bring: Alleluia, alleluia, alleluia!
2. The Lord of life is risen today! Sing songs of praise along his way;  
Let all the earth rejoice and say: Alleluia, alleluia, alleluia!
3. Praise we in songs of victory that love, that life which cannot die,  
And sing with hearts uplifted high: Alleluia, alleluia, alleluia!

The Holy Gospel

John 21:1-17

*Gospeller:* The Holy Gospel of our Lord Jesus Christ according to St. John  
*People:* **Glory to you, Lord Christ.**

<sup>1</sup> After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. <sup>2</sup> Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. <sup>3</sup> Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

<sup>4</sup> Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. <sup>5</sup> Jesus said to them, “Children, do you have any fish?” They answered him, “No.” <sup>6</sup> He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of fish. <sup>7</sup> That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. <sup>8</sup> The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

<sup>9</sup> When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. <sup>10</sup> Jesus said to them, “Bring some of the fish that you have just caught.” <sup>11</sup> So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. <sup>12</sup> Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord. <sup>13</sup> Jesus came and took the bread and gave it to them, and so with the fish. <sup>14</sup> This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

<sup>15</sup> When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” <sup>16</sup> He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” <sup>17</sup> He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.

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

THE SEQUENCE HYMN

Tune: *Gelobt Sei Gott*

4. Your name we bless, O risen Lord, and sing today with one accord  
The life laid down, the life restored; Alleluia, alleluia, alleluia!
5. To God the Father, God the Son, and God the Spirit, three in one,  
We sing for life in us begun: Alleluia, alleluia, alleluia!

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

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

## THE NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

**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.”

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

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

*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.*

*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 Mejía; 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 those we name at this time, silently or aloud.  
(*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, named at this time silently or aloud (*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.**

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 OF SINS (*Please kneel*) (BCP 2019 page 130)

Let us confess our sins against God and our neighbor.

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

THE COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

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

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

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

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

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

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

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>

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 OFFERTORY ANTHEM

SUNG BY THE PARISH CHOIR

**Behold the Lamb of God**

Words and Music: Laura Story and Andrew Peterson  
arranged by Keith Christopher

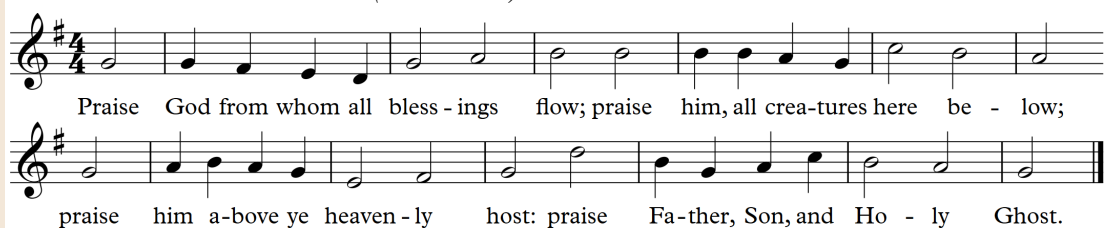
Behold, the Lamb of God, who takes away our sin.  
Behold, the Lamb of God, the life and light of men.  
Behold, the Lamb of God, who died and rose again.  
Behold, the Lamb of God, who comes to take away our sin.

Behold our broken hearts, we need You. Behold the sin of man.

Behold, the Lamb of God, who takes away our sin  
Behold the Lamb of God, the Son of man.  
Behold, the Lamb, the hope of man.  
Behold, the Lamb of God, the life and light of men.  
Behold, the Lamb of God, who died and rose again.  
Behold, the Lamb of God, who comes to take away our sin.

THE PRESENTATION HYMN (*Please stand*)

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 HUNDREDETH, 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.

*Celebrant:*

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

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

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

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant:*

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

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

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

THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

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 trespass 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.

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 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 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

### God so loved the world

Music: Bob Chilcott (b.1955) - Words: John 3 verse 16

God so loved the world, that he gave his only begotten son that whoso believeth, believeth in him, should not perish but have everlasting life.

**Bob Chilcott**, described by *The Observer* as “a contemporary hero of British Choral Music”, has become one of the most widely performed composers and arrangers of choral music in the world. He has a large catalogue of works published by Oxford University Press which reflects his wide taste in music styles and his commitment to writing music that is both singable and communicative.

Old St Andrew’s has been singing more of Chilcott’s music and, thanks to gifts bestowed on the Music Department, we have been able to purchase a book of ten of his most-loved anthems.

## THE FIRST COMMUNION HYMN

Tune: *General Seminary*

1. King of glo - ry, King of peace, I will love thee; and that love may  
 2. Where-fore with my ut-most art, I will sing thee; and the cream of  
 3. Sev-en whole days, not one in sev-en, I will praise thee; in my heart, though

nev - er cease, I will move thee. Thou hast grant-ed my re-quest,  
 all my heart, I will bring thee. Though my sins a - gainst me cried,  
 not in heaven, I can raise thee. Small it is in this poor sort

thou hast heard me; thou didst note my work-ing breast, thou hast spared me.  
 thou didst clear me; and a - lone, when they re - plied, thou didst hear me.  
 to en - roll thee; e'en e - ter - ni - ty's too short to ex - tol thee.

Text: George Herbert (1593-1633)  
 Music: GENERAL SEMINARY, David Charles Walker (b. 1938)

THE SECOND COMMUNION HYMN

Tune: *Dulce Carmen*

1. Lead us, heaven-ly Fa-ther, lead us o'er the world's tem - pes-tuous sea;  
 2. Sa - vior, breath for - give - ness o'er us; all our weak-ness thou dost know;  
 3. Spi - rit of our God, de - scend - ing, fill our hearts with heaven-ly joy;  
 guard us, guide us, keep us, feed us, for we have no help but thee,  
 thou didst tread this earth be - fore us; thou didst feel its keen - est woe;  
 love with ev - ery pas - sion blend - ing plea - sure that can nev - er cloy;  
 yet pos - ses - sing ev - ery bless - ing, if our God our Fa - ther be.  
 yet un - fear - ing, per - se - ver - ing, to thy pas - sion thou didst go.  
 thus pro - vid - ed, par - doned, guid - ed, noth - ing can our peace des - troy.

Text: James Edmeston (1791-1867), alt.  
 Music: DULCE CARMEN, Melody from *an Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motetts or Antiphons*, ca. 1840.

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

Tune: *First Song of Isaiah*

*Refrain*

Sure-ly, it is God who saves me; I will trust in Him and not be a - fraid. For the Lord is my strong-hold and my sure de-fense, and He will be my Sav - ior. *(repeat Refrain)*

1. There fore you shall draw wa-ter with re-joic-ing from the springs of sal - vat - ion. And on that day you shall say, "Give thanks to the Lord," and call up - on His Name; *(to Refrain)*

2. Make His deeds known a mong the peo-ples; See that they re-mem-ber that His Name is ex-alt-ed Sing the prais - es of the Lord, for He has done great things, and this is known in all the world. *(to Refrain)*

3. Cry a - loud, in-hab - i-tants of Zi - on, Ring out your joy, for the Great One in the midst of you is the Ho - ly One of Is - rael. *(to Refrain 2x)*

Text: The Book of Common Prayer, 1979 © 1976 Charles Mortimer Guilbert, Custodian  
 Music: Jack Noble White © 1976 Belwin-Mills Publishing Corp. Used by permission. CCLI# 1984772

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 POST COMMUNION PRAYER (BCP 2019 page 137)

After Communion, the *Celebrant* says: Let us pray.

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

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

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

**We Go Out to Serve God**

The Dismissal and Commissioning

(BCP page 138)

*Priest or Deacon:*

Our worship has concluded; our service begins.

Alleluia! Alleluia! Go in peace to love and serve the Lord.

*People:*

**Thanks be to God! Alleluia! Alleluia! Alleluia!**

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

**Postlude: Fugue in C by George Frideric Handel (1685–1759)**