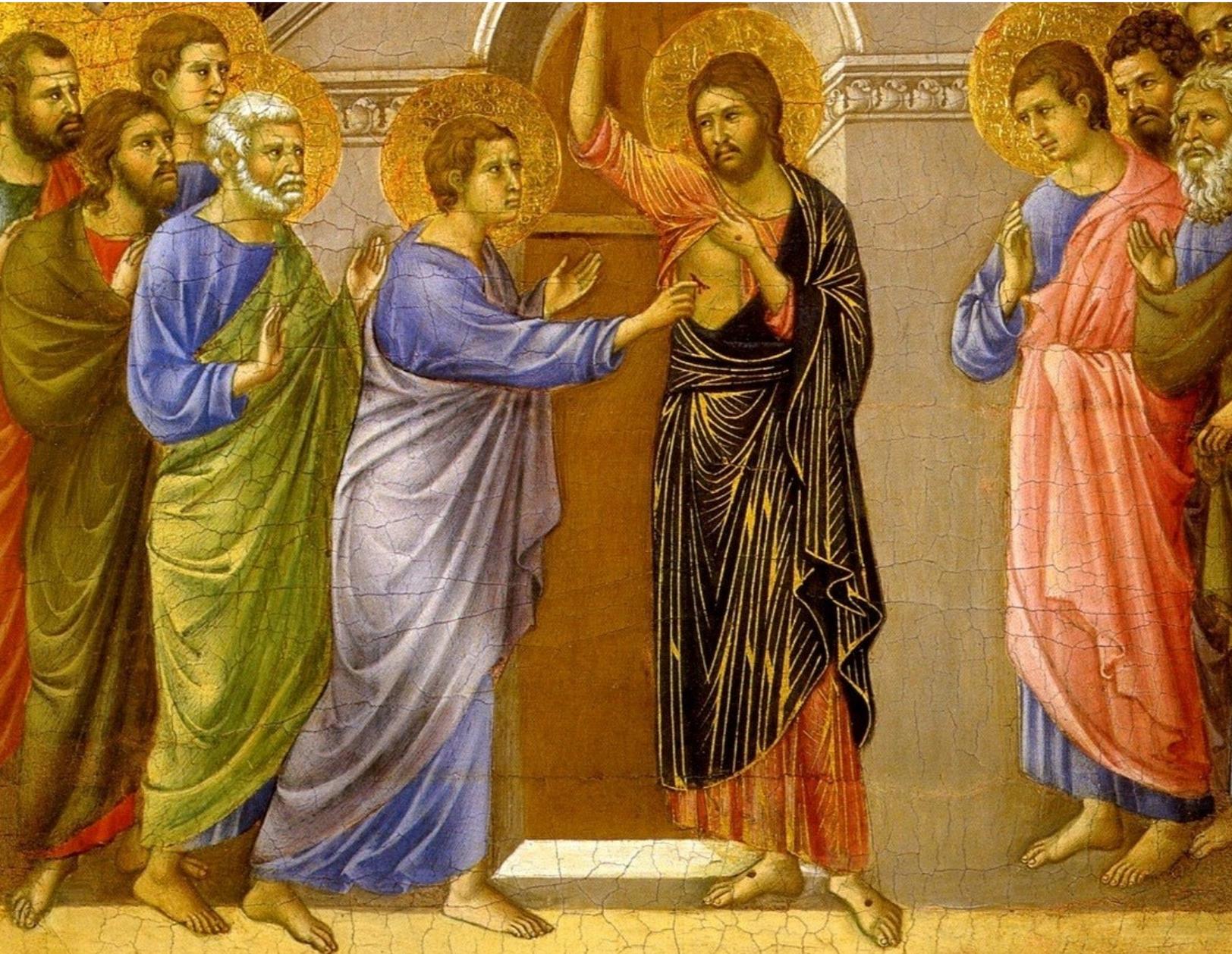


ST. ANDREW'S PARISH CHURCH

established 1706



THE SECOND SUNDAY OF EASTER

The Holy Eucharist

with Holy Baptism at 11:00 a.m.

8 April 2018



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOE VELLA, *Assistant to the Rector*
THE REVEREND JASON HAMSHAW, *Curate*
THE REVEREND LEE HERSHON, *Deacon*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
ALICE FRAWLEY, *Organ/Piano*
BRAD NETTLES, JR., *Director of Youth Ministry*
ANNE SHAUL, *Director of Children's Education*
AMY AUSTEN, *Parish Administrator*
GILLIAN BAGLEY, *Administrative Assistant*
JEANNE GERHARDT, *Parish Bookkeeper*
WALTER STANLEY, *Sexton*

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

The Vestry

Rob Beard, *2019 Senior Warden*
Roxanne Erskine, *2020 Junior Warden*
Dean Bays, *2020*
James Beardsley, *2021*
Danielle Butler, *2020*
Clay Chandler, *2021*
Dale Finkbine, *2019*
Margaret Gossett, *2019*
James Little, *2021*
Earl Smalley III, *2019*
Bill Smith, *2021*
James Wilson, *2020*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*
Paul Porwoll, *Historian*

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



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

Lux Aeterna "The Eternal Light"



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

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

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

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

The Second Sunday of Easter

8 April 2018

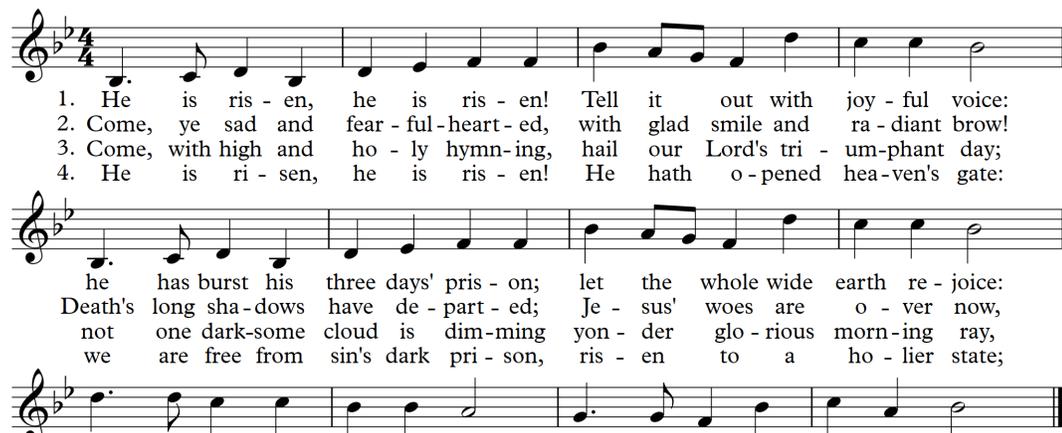
The Holy Eucharist with Holy Baptism at 11:00 a.m.

This service may be found in the red Book of Common Prayer beginning on page 299

THE OPENING VOLUNTARY

THE PROCESSIONAL HYMN

UNSER HERRSCHER (Hymnal 180)



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)

Celebrant: Alleluia! Christ is risen!
People: *The Lord is risen indeed! Alleluia!*
Celebrant: There is one Body and one Spirit;
People: *There is one hope in God's call to us;*
Celebrant: One Lord, one Faith, one Baptism;
People: *One God and Father of all.*

THE COLLECT OF THE DAY

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

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

(Please be seated for the Lessons)

Welcome!

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

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

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

Please **silence** your cell phone.

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

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

Frontpiece:
Christ and St Thomas by
Duccio di Buoninsegna
(c.1255-1319)

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 FIRST LESSON

Acts 2:14a,22-32

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.

Peter, standing with the eleven, raised his voice and addressed the crowd, “You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, ‘I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. For you will not abandon my soul to Hades, or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence.’ “Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, ‘He was not abandoned to Hades, nor did his flesh experience corruption.’ This Jesus God raised up, and of that all of us are witnesses.”

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE PSALM

SUNG BY OUR PARISH CHOIR

Psalm 16

1. Preserve me, O God : for in thee have I put my trust.
2. O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.
3. All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.
4. But they that run after another god : shall have great trouble.
5. Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.
6. The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.
7. The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.
8. I will thank the Lord for giving me warning : my reins also chasten me in the night-season.
9. I have set God always before me : for he is on my right hand, therefore I shall not fall.
10. Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.
11. For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.
12. Thou shalt shew me the path of life; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith-- being more precious than gold that, though perishable, is tested by fire-- may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

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

THE SEQUENCE HYMN (*Please stand*)

GELOBT SEI GOTT (Hymnal 205)

1. Good Chris-tians all, re-joice and sing! Now is the tri - umph of our
 2. The Lord of life is risen to - day! Sing songs of praise a - long his
 3. Praise we in songs of vic - to - ry that love, that life which can-not

King! To all the world glad news we bring: Al - le - lu -
 way; let all the earth re - joice and say: high:
 die, and sing with hearts up - lift - ed high:

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

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: Cyril A. Alington (1872-1955), alt.
 Music: GELOBT SEI GOTT, Melchior Vulpus (1560?-1616)

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 John.

People: *Glory to you, Lord Christ.*

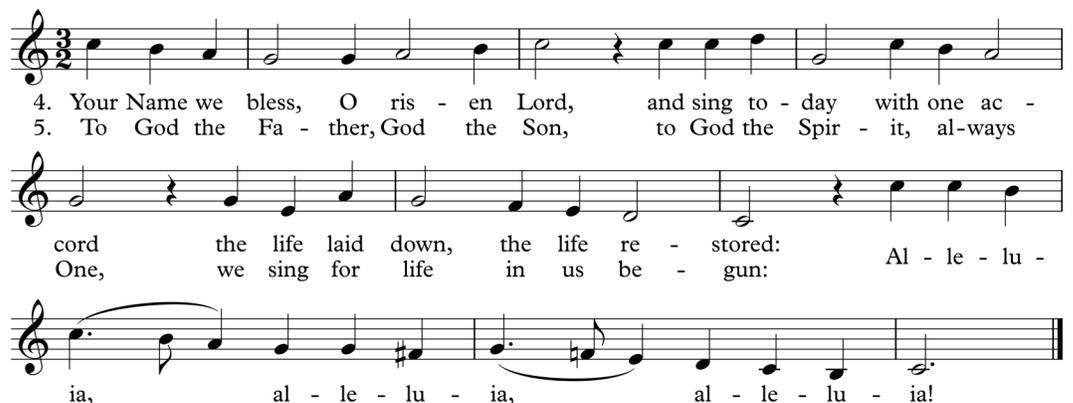
When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

THE SEQUENCE HYMN

GELOBT SEI GOTT (Hymnal 205)



4. Your Name we bless, O ris - en Lord, and sing to - day with one ac -
5. To God the Fa - ther, God the Son, to God the Spir - it, al-ways

cord the life laid down, the life re - stored: Al - le - lu -
One, we sing for life in us be - gun:

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

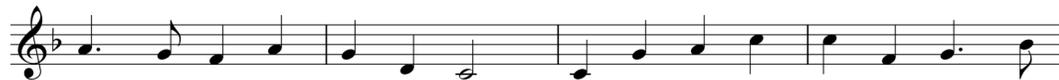
Text: Cyril A. Alington (1872-1955), alt. St. 5, Normal Mealy (1923-1987)
Music: GELOBT SEI GOTT, Melchior Vulpius (1560?-1616)

THE SERMON

The Rev. Rob Sturdy



1. We know that Christ is raised and dies no more. Em-braced by
 2. We share by wa - ter in His sav - ing death. Re - born we
 3. The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's
 4. A new cre - a - tion comes to life and grows as Christ's new



death He broke its fear - ful hold; and our de - spair He turned to
 share with Him an Eas - ter life as liv - ing mem - bers of a
 pow - er shakes the Church of God. Bap - tized we live with God, the
 bo - dy takes on flesh and blood. The u - ni - verse re - stored and



blaz - ing joy. Al - - le - lu - ia!
 liv - ing Christ.
 Three in One.
 whole will sing:



Final Ending

Al - le - lu - ia! A - men.

Text: John Brownlow Geyer
 Music: ENGELBERG, Charles Villiers Stanford (1852-1924)
 © John B. Geyer Used by permission. OneLicense.net A-716890

Presentation and Examination of the Candidates

The Celebrant says

The Candidates for Holy Baptism will now be presented.

Parents and Godparents

I present *Marshall Benson Wier* to receive the Sacrament of Baptism.

Parents and Godparents

I present *Livia Freitas Segrest* to receive the Sacrament of Baptism.

The Celebrant asks

Will you be responsible for seeing that the *children* you present *are* brought up in the Christian faith and life?

Parents and Godparents

I will, with God's help.

Celebrant

Will you by your prayers and witness help *these children* to grow into the full stature of Christ?

Parents and Godparents

I will, with God's help.

Question Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Answer I renounce them.

Question Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Answer I renounce them.

Question Do you renounce all sinful desires that draw you from the love of God?

Answer I renounce them.

Question Do you turn to Jesus Christ and accept him as your Savior?

Answer I do.

Question Do you put your whole trust in his grace and love?

Answer I do.

Question Do you promise to follow and obey him as your Lord?

Answer I do.

The Celebrant addresses the congregation, saying

Will you who witness these vows do all in your power to support *these persons* in *their* life in Christ?

People: We will.

The Celebrant then says

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

The Baptismal Covenant

Celebrant: Do you believe in God the Father?

People: I believe in God, the Father almighty, creator of heaven and earth.

Celebrant: Do you believe in Jesus Christ, the Son of God?

People: I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Celebrant: Do you believe in God the Holy Spirit?

People: I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Celebrant: Will you continue in the apostles' teaching and fellowship in the breaking of bread, and in the prayers?

People: I will, with God's help.

Celebrant: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
People: I will, with God's help.

Celebrant: Will you proclaim by word and example the Good News of God in Christ?
People: I will, with God's help.

Celebrant: Will you seek and serve Christ in all persons, loving your neighbor as yourself?
People: I will, with God's help.

Celebrant: Will you strive for justice and peace among all people, and respect the dignity of every human being?
People: I will, with God's help.

PRAYERS FOR THE CANDIDATES

The Celebrant then says

Let us now pray for *these persons* who *are* to receive the Sacrament of new birth.

Deacon: Deliver *them*, O Lord, from the way of sin and death.

People: Lord, hear our prayer.

Deacon: Open *their* hearts to your grace and truth.

People: Lord, hear our prayer.

Deacon: Fill *them* with your holy and life-giving Spirit.

People: Lord, hear our prayer.

Deacon: Keep *them* in the faith and communion of your holy Church.

People: Lord, hear our prayer.

Deacon: Teach *them* to love others in the power of the Spirit.

People: Lord, hear our prayer.

Deacon: Send *them* into the world in witness to your love.

People: Lord, hear our prayer.

Deacon: Bring *them* to the fullness of your peace and glory.

People: Lord, hear our prayer.

The Celebrant says

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. *Amen.*

THANKSGIVING OVER THE WATER

Celebrant: The Lord be with you.

People: *And also with you.*

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

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

Celebrant

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

At the following words, the Celebrant touches the water

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. *Amen.*

The Baptism

Each candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying

Marshall Benson Wier, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Livia Freitas Segrest, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The Bishop or Priest prays over them, saying

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *these* your *servants* the forgiveness of sin, and have raised *them* to the new life of grace. Sustain *them*, O Lord, in your Holy Spirit. Give *them* an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

Then the Bishop or Priest places a hand on the person's head, marking on the forehead the sign of the cross and saying to each one

Marshall Benson, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. *Amen.*

Livia Freitas, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. *Amen.*

When all have been baptized, the Celebrant says

Let us welcome the newly baptized.

Celebrant and People

We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

THE PEACE

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

People: *And also with you.*

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

THE OFFERTORY ANTHEM - SUNG BY OUR PARISH CHOIR

Most Glorious Lord of Life

Music by Sir William H Harris (1883 to 1973)

Words: Edmund Spenser (c.1522 to 1599)

Most glorious Lord of life, that on that day didst make Thy triumph over death and sin, and having harrowed hell didst bring away captivity thence captive, us to win.

This joyous day, dear Lord, with joy begin, and grant that we for whom Thou diddest die, being with Thy dear blood clean washed from sin, may live forever in felicity.

And that Thy love we weighing worthily, may likewise love Thee for the same again; and for Thy sake, that all like dear didst buy, with love may one another entertain.

So let us love, dear Love, like as we ought; Love is the lesson which the Lord us taught.

Sir William H Harris was born in London on March 28, 1883. He showed extraordinary talent early on, serving as a chorister and organist in his youth at St David's, South Wales, and earned the prestigious rank of Fellow of the Royal College of Organists (FRCO) by his early teens. From 1911-1933 he held organist posts at New College, Oxford and also Christ Church Cathedral, Oxford..

Edmund Spenser was an English poet best known for *The Faerie Queene*, an epic poem and fantastical allegory celebrating the Tudor dynasty and Elizabeth I. He is recognised as one of the premier craftsmen of Modern English verse in its infancy, and one of the greatest poets in the English language.

THE PRESENTATION HYMN (*Please stand*)

LASST UNS ERFREUEN (*Tune 400*)

Praise God from whom all blessings flow; praise him, all creatures here below;
Al-le-lu-ia, al-le-lu-ia! Praise him above ye heavenly host:
praise Fa-ther, Son, and Ho-ly Ghost. Al-le-lu-ia,
al-le-lu-ia, al-le-lu-ia, al-le-lu-ia al-le-lu-ia!

Text: Thomas Ken (1637-1711)
Music: LASST UNS ERFREUEN, melody from *Auserlesene Catholische Geistliche Kirchengesänge*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958)

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

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.

The Holy Communion

THE GREAT THANKSGIVING

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

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

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

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

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS & BENEDICTUS

(Hymnal S-130)

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly,
 ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are
 full, full of your glo - ry. Ho-san - na in the high - est. Ho
 san - na in the high - est. Bless-ed is he who comes in the
 name of the Lord. Ho - san - na in the
 high - est. Ho - san - na in the high - est.

Setting: from *Deutsche Messe*, Franz Peter Schubert (1797-1828)

Please kneel

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

Therefore we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

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

AMEN.

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

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

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

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

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

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

THE BREAKING OF THE BREAD

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

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

THE AGNUS DEI

HYMNAL S.164

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 PRAYER OF HUMBLE ACCESS

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

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Facing the people, the Celebrant says the following Invitation

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

COMMUNION MOTET - SUNG BY OUR PARISH CHOIR

For the Beauty of the Earth by John Rutter (b. 1945)

For the beauty of the earth, for the beauty of the skies. For the love which from our birth, over and around us lies. Lord of all, to thee we raise, this our joyful hymn of praise.

For the beauty of the hour, of the day and of the night Hill and vale and tree and flower, sun and moon and stars of light Lord of all, to thee we raise, this our joyful hymn of praise.

For the joy of human love, brother, sister, parent, child Friends on earth and friends above, for all gentle thoughts and mild Lord of all, to thee we raise, this our joyful hymn of praise.

For each perfect gift of thine, to our race so freely given Graces human and divine, flow'rs of earth and buds of heav'n Lord of all, to thee we raise, this our joyful hymn of praise.

The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

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



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



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



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

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

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 HYMN

IN CHRIST ALONE MY HOPE IS FOUND



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 - turns or calls me home: here in the pow'r of Christ I stand.

Text & Music: Keith Getty & Stuart Townend
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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.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

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

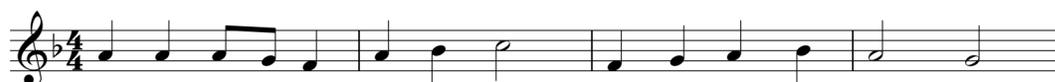
As the Eucharistic celebration ends, we are charged to “go forth.” The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us for the sake of our Lord, Jesus Christ.

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 BLESSING

THE RECESSIONAL HYMN (*Please stand*)

ST. KEVIN (Hymnal 199)



1. Come, ye faith - ful, raise the strain of tri - um - phant glad - ness!
2. 'Tis the spring of souls to - day: Christ hath burst his pris - on,
3. Now the queen of sea - sons, bright with the day of splen - dor,
4. Nei - ther might the gates of death, nor the tomb's deark por - tal,



God hath brought his Is - ra - el in - to joy from sad - ness:
and from three days' sleep in death as a sun hath ris - en;
with the roy - al feast of feasts, comes its joy to ren - der;
nor the watch - ers, nor the seal hold thee as a mor - tal:



loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh - ters,
all the win - ter of our sins, long and dark, is fly - ing
comes to glad Je - ru - sa - lem, who with true af - fec - tion
but to - day a - midst thine own thou didst stand, be - stow - ing



led them with un - mois - tened foot through the Red Sea wa - ters.
from his light, to whom we give laud and praise un - dy - ing.
wel - comes in un - wea - ried strains Je - sus' re - sur - rec - tion.
that thy peace which ev - er - more pass - eth hu - man know - ing.

Text: John of Damascus (8th cent.); tr. John Mason Neale (1818-1866), alt.
Music: ST. KEVIN, Arthur Seymour Sullivan (1842-1900)

THE DISMISSAL

Deacon: Let us go forth in the Name of Christ. Alleluia, alleluia.

People: *Thanks be to God. Alleluia, alleluia.*

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