

# ST. ANDREW'S PARISH CHURCH

Established 1706



## **The Second Sunday of Easter**

The Family Service at 9:00 a.m.

April 7, 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, *Piano*  
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*

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

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## SERVING TODAY

The Reverend Marshall Huey  
HOMILIST

Marshall Connelly  
Marie Connelly  
LECTORS

The Connellys  
FAMILY OF THE DAY

CHALICE BEARERS - Marie Connelly

VESTRY IN CHARGE - Romaine Smith, Stefanie Christensen, Randall Shealey

ALTAR GUILD: Dee Norton, Millie Strobel

# The Second Sunday of Easter

April 7, 2024

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Processional Song, *standing*

*He is Risen*

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 Acclamation

(BCP page 123)

*Celebrant:* Alleluia! Christ is risen!

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

The Collect for Purity (BCP 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.**

The Summary of the Law

(BCP page 124)

*Priest:* 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.

# 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 envelope 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.

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 Kyrie

(BCP page 124)

*Celebrant:* Lord, have mercy upon us.

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

*Celebrant:* Lord, have mercy upon us.

## The Song of Praise, *standing*

*He is Exalted*

He is ex-alt-ed, the King is ex-alt-ed on high, I will praise Him.  
 He is ex-alt-ed, for - ev-er ex-alt-ed and I will praise His Name!  
 He is the Lord, for ev-er His Truth shall reign. Heav - en and earth re -  
 joice in His ho - ly Name. He is ex-alt-ed, the King is ex-alt-ed on high!

Text & Music: Twila Paris ©1985 Straightway Music & Mountain Spring Music. Used by permission. CCLI# 1984772

**The Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

## The Collect of the Day

(BCP page 125)

*Celebrant:* The Lord be with you.

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

*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)*

## We Hear God's Word

### The First Lesson

Acts 3:12a,13-15,17-26

<sup>12</sup> And when Peter saw it he addressed the people: “Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? <sup>13</sup> The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. <sup>14</sup> But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, <sup>15</sup> and you killed the Author of life, whom God raised from the dead. To this we are witnesses. <sup>17</sup> “And now, brothers, I know that you acted in ignorance, as did also your rulers. <sup>18</sup> But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. <sup>19</sup> Repent therefore, and turn back, that your sins may be blotted out, <sup>20</sup> that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, <sup>21</sup> whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. <sup>22</sup> Moses said, ‘The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. <sup>23</sup> And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.’ <sup>24</sup> And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. <sup>25</sup> You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, ‘And in your offspring shall all the families of the earth be blessed.’ <sup>26</sup> God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness.”

*Lector:* The Word of the Lord.

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

### The Second Lesson

I John 5: 1-5

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. <sup>2</sup> By this we know that we love the children of God, when we love God and obey his commandments. <sup>3</sup> For this is the love of God, that we keep his commandments. And his commandments are not burdensome. <sup>4</sup> For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith. <sup>5</sup> Who is it that overcomes the world except the one who believes that Jesus is the Son of God?

*Lector:* The Word of the Lord.

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

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

The Gospel Song, *standing*

*That Easter Day with Joy was Bright*

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

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

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.

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.

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 Holy Gospel

St. John 20:19-31

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

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

<sup>19</sup> On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” <sup>20</sup> When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. <sup>21</sup> Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” <sup>22</sup> And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. <sup>23</sup> If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

<sup>24</sup> Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. <sup>25</sup> So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

*(continued)*

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.”

<sup>26</sup> Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” <sup>27</sup> Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” <sup>28</sup> Thomas answered him, “My Lord and my God!” <sup>29</sup> Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

<sup>30</sup> Now Jesus did many other signs in the presence of the disciples, which are not written in this book; <sup>31</sup> but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

When Jesus had said these things, he departed and hid himself from them.

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

The Homily, *seated*

Father Marshall Huey

## We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

*Celebrant:* Let us stand and confess our faith in the words of the Nicene Creed.

***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 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, *standing*

(BCP page 128)

*Reader:* Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Edgar; Bishop Skilton, Father Marshall, Father Jacob, Father Joe, Father David, Deacon Lee, and our staff, and we ask you to bless them. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant.

Lord God, we pray 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, their Rector, Fr. Jason Hamshaw, Chelsea and their family; San José Church in the Dominican Republic, their Rector, Fr. Isaac Pringle Mejía and their Bishop, Moises Quezada; and Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Biden, Governor McMaster, Mayor Cogswell, and we ask you to bless them.

Lord God, we thank you for all our blessings, especially for people who love and care for us. (*intercessions may be spoken aloud*)

Lord God, we ask you to take care of everyone who is sick or sad. (*intercessions may be spoken aloud*)

Lord God, we pray for all those who have departed this life in the certain hope of resurrection, (*intercessions may be spoken aloud*)

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

*Priest:*

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.**

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*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.

About the "posture" of prayer: It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.



## We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

*Celebrant:* Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

*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 Absolution, *kneeling*

*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 page 130)

*Bishop or Priest:*

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

(BCP page 131)

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

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

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.

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.

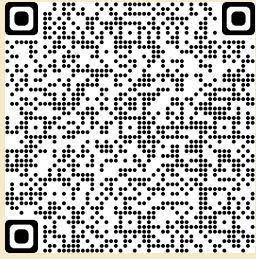
**The Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise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

# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*Amen (Because He Lives)*

If you want to give an offering to Old St. Andrew's, you may scan this QR code



Or visit [oldstandrews.org](http://oldstandrews.org) and click on the giving tab.

## Sung by the Family Service Team

I believe in the Son  
I believe in the risen One  
I believe, I overcome  
By the power of His blood

Chorus:

Amen, Amen  
I'm alive, I'm alive because He lives  
Amen, Amen  
Let my song join the One that never ends  
Because He lives

I was dead in the grave  
I was covered in sin and shame  
I heard mercy call my name  
He rolled the stone away

Chorus

I can face tomorrow  
Because He lives (He lives)  
Every fear is gone  
I know (I know)  
He holds (He holds)  
My life (my life)  
My future in His hands

Chorus

The Presentation Song, *standing*

*Doxology*

Praise God from whom all blessings flow; praise Him, all creatures 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 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.**

*I Chronicles 29:11-14*

## We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP 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

1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
 2. Bless - ed is He who comes in the Name of the Lord. Ho

Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.  
 san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts  
 Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

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.

*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.**

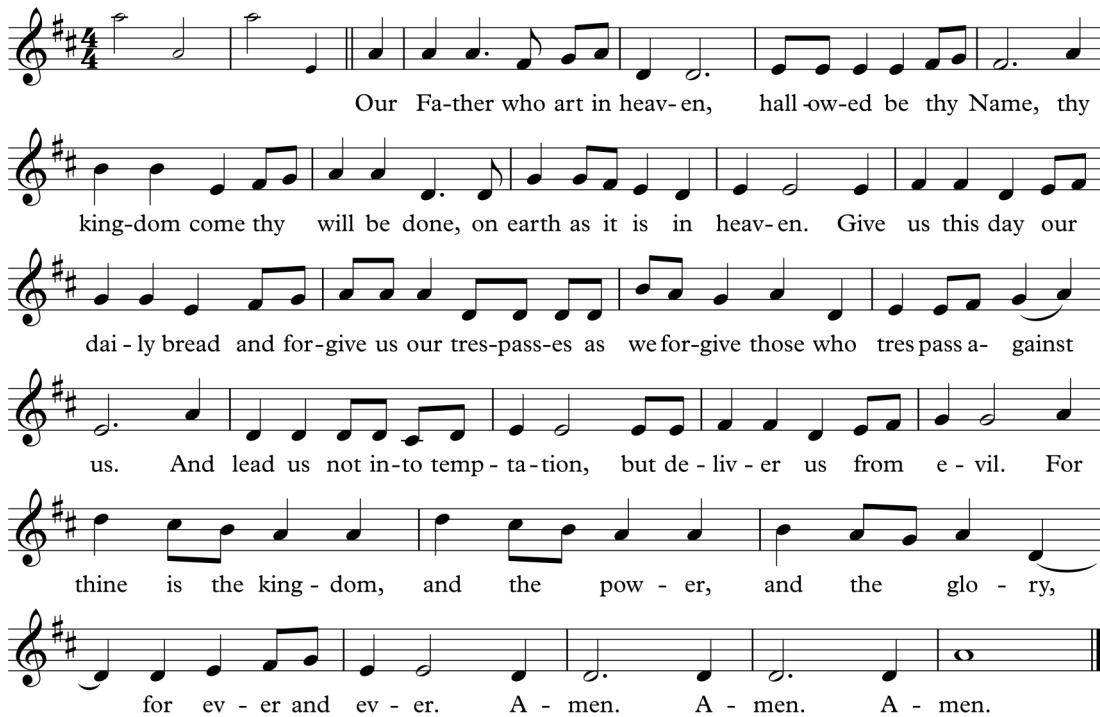
When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink

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

*Celebrant:*

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



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

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

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

## The Prayer of Humble Access

(BCP 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. 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 (Lamb of God)

Lamb of God, You take a - way the sins of the world:  
 have mer - cy on us, have mer - cy on us.  
 Lamb of God, You take a - way the sins of the world:  
 have mer - cy on us, have mer - cy on us.  
 Lamb of God, You take a - way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).  
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The Invitation to Communion

(BCP page 136)

*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 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 First Communion Song, *seated*

*On Eagles Wings*

1. You who dwell in the shel-ter of the Lord, who a-bide in this shad-ow for life,  
 2. Snares of the fowl-er will nev-er cap-ture you, and fam - ine will bring you no fear;  
 3. For to the an-gels He's giv-en a com-mand to guard you in all of your ways;  
 say to the Lord: "My ref-uge, my rock in whom I trust!"  
 un-der His wings your ref-uge with faith ful-ness your shield.  
 up-on their hands they will bear you up, lest you dash your foot a-against a stone.

*Refrain*

"And I will raise you up on ea - gle's wings, bear you on the breath of dawn,  
 make you to shine like the sun, and hold you in the palm of my hand."

Text & Music: Michael Joncas (b. 1951)  
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The Second Communion Song, *seated*

*Amazing Grace*



1. A - maz - ing grace! how sweet the sound, that saved a wretch like me!
2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved;
3. The Lord has prom - ised good to me, his Word my hope se - cures;
4. Through man - y dan - gers, toils, and snares, I have al - rea - dy come;
5. When we've been there ten thou - sand years, bright shin - ing as the sun,



I once was lost but now am found, was blind but now I see.  
how pre - cious did that grace ap - pear the hour I first be - lieved!  
he will my shield and por - tion be as long as life en - dures.  
'tis grace that brought me safe thus far, and grace will lead me home.  
we've no less days to sing God's praise than when we'd first be - gun.

Text: John Newton (1725-1807), alt.; st. 5, John Rees (19th cent.)  
Music: NEW BRITAIN, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921)

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

The Post Communion Prayer, *kneeling*

*Celebrant:* Let us pray.

*Celebrant and People:*

**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.**

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 to make Christ known in the world.

The Blessing

The Recessional Song, *standing*

*See, What a Morning*

1. See, what a morn - ing! Glo - rious-ly bright, with the dawn - ing of hope in Je -  
 2. See Mar - y weep - ing, "Where is He laid" as in sor - row she turns to the  
 3. One with the Fa - ther, An - cient of Days, through the Spir - it who clothes faith with  
 ru - sa - lem; fold - ed the grave clothes, tomb filled with light as the  
 emp - ty tomb; hears a voice speak - ing, call - ing her name; it's the  
 cer - tain - ty; hon - or and bless - ing, glo - ry and praise to the  
 an - gels an - nounce "Christ is ris - en! See God's sal -  
 Mast - er, the Lord raised to life a - gain. The voice that  
 King crowned with power and au - thor - i - ty! And we are  
 va - tion plan, wrought in love, borne in pain, paid in sa - cri - fice,  
 spans the years, speak - ing life, stir - ing hope, bring - ing peace to us,  
 raised with Him, death is dead, Love has won, Christ has con - quered;  
 ful - filled in Christ, the Man,  
 will sound till He ap - pears, for He lives; Christ is ris - en from the dead!  
 and we shall reign with Him,

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**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!**

As the service ends, we are charged to "go," a challenge to reach out beyond our own church to the world around us.

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



**A 'Chamber Music' Messiah**

by George Frideric Handel (1685-1759)



*Messiah* was originally written to be performed at Easter, and contains some of the most beautifully conceived arias & choruses in western sacred music. The truncated performances we typically hear in December leave out much of the story – which tells of Christ's birth, 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. - 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)