

# ST. ANDREW'S PARISH CHURCH

Established in 1706



## EASTER DAY

### THE RESURRECTION OF OUR LORD

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

5 April 2026



# OLD ST. ANDREW'S PARISH CHURCH

## *THE EASTER LILIES*

*adorning the church are given to the Glory of God and*

### ***In Memory of***

*Pippa Shove, Arthur Edward Acres, Martha Hay Brewster and Dickie Overcash by Judith & David Acres; John F. Anderson II by John & Marti Anderson; My mother by Karen Beck; our loving mother & grandmother Rebecca Herring by Lynn & Emily Benasutti; Anne M. & E. Leo Blitch, Jr., Clara H. & E. Leo Blitch, Sr., Edwin L. Blitch III, Harry E. Powell, Joyce P. Donohoe and Carol J. Hardman by JoAnne Blitch; Kathleen Lenoir by Dianne Bowler; William H. Buck, Sr., by Billy & Lisa Buck; Buzz & Cari Carns and Pat & June Connolly by The Carns Family; Allen & Donna Christensen by Mike & Stefanie Christensen; The Rev. Todd McMullen by Fred Clarke; Andy Crosby, by Becky, Abigail & Joseph; Randolph and Madeline Erskine by Roxanne Erskine; my best friend, Jodi Fuoti by Vicki Filan; Ellen Finkbine by Dale Finkbine; John & Jean Butler and Richard & Fair Fleming by Lynn & Robert Fleming; Ron Gossett, with all our love, by your family; Maryanne L. Graf by Arnold H. Graf; Ismael Guzman by Andi & Angel; Rev. Ed Hancock by The Hancock Family; James Patrick Hannifin by Ann Hannifin & Kathy Wheeler; Mary by Tim Hodgens; Vern & Hermione Rivers and Stewart & Carol Huey, by Barbara & Marshall Huey; My parents, John and Estelle, and my husband Terry by Vickie Isaacs; Regina & Robert Gennaro by Sonia Knee; Thomas Wong (Ben's dad), Gan Chiong Co and Lydia Gan (Sue's parents) by Benjamin & Susan Louie; Buzz & Cari Carns by Will & Margaret Manuel; Carol Ulmer O'Cain by Greg & Kathy Meyer; Our parents: John & Nancy, Bob & Ruth by John & Barbara Mojonnier; Thomas Darryl Narmour and Michael Scott Narmour by Kay Narmour; Edsel G. Taylor by Kathryn Parnell; Joan Graf by Jenny G. Patterson; Jeremy Seagle by Mike & Lisa Seagle; John Ellerbe and Alyson Key by Anna Ellerbe and Don Schweiger; Robert Strobel and Mildred Lehmann by Mildred Strobel; William Schaefer, Glory Schaefer, and John Schaefer by Nancy & Wayne Toussaint; William & Joan Kennerty and Marjorie Palmer by Joe & Sally Tyson; Rev. Lewis Tanno, Rev. James Kelly, Becky Montgomery, and H. Rivers Jacobs, Jr. by Henry & Beverly Vogler; Colin Williams by Norm & Lorraine Wheeler; Alex Wier by his children and grandchildren; My parents, Gladys & Matt Jones by Darla Wier*

### ***In Honor of***

*Justin M. Anderson by John & Marti Anderson; Our parents, Mrs. Stacey Buck and Randy & Terri Harley by Billy & Lisa Buck; My children, Jeremiah & Caleb, by Roxanne Erskine; Fletcher, Lauren, Macy, Landon & Julia by Betty & Danny Ferguson; Our grandchildren, Clark & Mary Alice by Mike & Vicki Filan; Our children & grandchildren by John & Barbara Mojonnier; Matthew, Justin and Allison Seagle by Mike & Lisa Seagle; Susan Ellerbe Schweiger by Anna Ellerbe and Don Schweiger; Darla Weir by her children & grandchildren*

# The Resurrection of Our Lord

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

5 April 2025

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

## THE FIRST PRELUDE INTROIT

### The Strife is o'er

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

Melody by Melchoir Vulpius, (1570-1615)

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

## THE PRELUDE HYMN (*Please remain seated*)

Tune: *Festival Canticle*

*Antiphon*



This is the feast of vic - to - ry for our God.



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

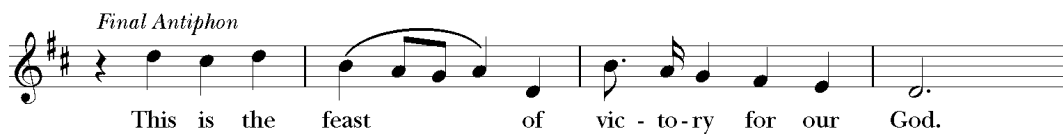


- |   |              |                   |                |               |
|---|--------------|-------------------|----------------|---------------|
| 1 | Wor - thy is | Christ, the Lamb  | who was slain, | whose         |
| 2 | Pow - er,    | rich - es,        | wis - dom,     | and strength, |
| 3 | Sing with    | all the peo - ple | of God,        | and           |
| 4 | Bless - ing, | hon - or,         | glo - ry,      | and might     |
| 5 | For the      | Lamb              | who was slain  | has be -      |



- |   |              |                     |              |                 |
|---|--------------|---------------------|--------------|-----------------|
| 1 | blood set us | free to be          | peo - ple of | God. [Ant.]     |
| 2 | hon - or,    | bless - ing,        | and glo - ry | are his. [Ant.] |
| 3 | join in the  | hymn of all         | cre - a -    | tion. [Ant.]    |
| 4 | God and the  | Lamb for            | ev - er. A - | men. [Ant.]     |
| 5 | gun his      | reign. Al - le - lu | -            | ia! [Ant.]      |

*Final Antiphon*



This is the feast of vic - to - ry for our God.



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

Words: Revelation 5:12-13; adapt. John W. Arthur (1922-1980). Music: *Festival Canticle*, Richard Hillert (b. 1923). Words, Music: Copyright © 1978, by permission of Augsburg Publishing House on behalf of the publishers and copyright holders. All rights reserved. Used with permission.

## THE SECOND PRELUDE INTROIT

### Cornerstone

Words & Music: Myrin, Morgsan, Liljero and Mote

Trumpet: Samuel Smoak

## Welcome!

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

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

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

Frontispiece: Jesus said to her, "Mary." She turned and said to him in "Rabboni!" (which means Teacher).

St John 20 verse 16  
(By kind permission of Shutterstock)

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Easter Hymn*



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

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

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

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

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

THE ACCLAMATION (BCP 2019 page 123)

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

THE COLLECT FOR PURITY (BCP 2019 page 124)

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 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 HYMN OF PRAISE

Tune: *Ellacombe*

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

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

THE COLLECT OF THE DAY

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may, by your life-giving Spirit, be delivered from sin and raised from death; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen**

*Please be seated for the Lessons*

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

# The Liturgy of the Word

THE FIRST READING

Colossians 3 Verses 1-17

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.

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. <sup>2</sup>Set your minds on things that are above, not on things that are on earth. <sup>3</sup>For you have died, and your life is hidden with Christ in God. <sup>4</sup>When Christ who is your life appears, then you also will appear with him in glory.

<sup>5</sup>Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. <sup>6</sup>On account of these the wrath of God is coming. <sup>7</sup>In these you too once walked, when you were living in them. <sup>8</sup>But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. <sup>9</sup>Do not lie to one another, seeing that you have put off the old self with its practices <sup>10</sup>and have put on the new self, which is being renewed in knowledge after the image of its creator. <sup>11</sup>Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

<sup>12</sup>Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, <sup>13</sup>bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. <sup>14</sup>And above all these put on love, which binds everything together in perfect harmony. <sup>15</sup>And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. <sup>16</sup>Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. <sup>17</sup>And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

*Lector:* The Word of the Lord.

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

THE PSALM

*Confitemini Dominum* (Give thanks to the Lord) sung by the choir  
Psalm 118 vv 14-17 & 22-24

14. The Lord is my strength, and my song : and is become my salvation.
15. The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.
16. The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.
17. I shall not die, but live : and declare the works of the Lord.
22. The same stone which the builders rejected : has become the chief corner-stone.
- 23, This is the Lord's doing : and it is marvellous in our eyes.
24. This is the day which the Lord hath made : we will rejoice and be glad in it.


<sup>34</sup> So Peter opened his mouth and said: “Truly I understand that God shows no partiality, <sup>35</sup> but in every nation anyone who fears him and does what is right is acceptable to him. <sup>36</sup> As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all), <sup>37</sup> you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: <sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. <sup>39</sup> And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, <sup>40</sup> but God raised him on the third day and made him to appear, <sup>41</sup> not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. <sup>42</sup> And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. <sup>43</sup> To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name.”

*Lector:* The Word of the Lord.

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

THE SEQUENCE HYMN (*Please stand*)Tune: *Salve Feste Dies*

*Refrain*




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



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

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



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

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



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

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

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

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

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. <sup>2</sup>So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” <sup>3</sup>So Peter went out with the other disciple, and they were going toward the tomb. <sup>4</sup>Both of them were running together, but the other disciple outran Peter and reached the tomb first. <sup>5</sup>And stooping to look in, he saw the linen cloths lying there, but he did not go in. <sup>6</sup>Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, <sup>7</sup>and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. <sup>8</sup>Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; <sup>9</sup>for as yet they did not understand the Scripture, that he must rise from the dead. <sup>10</sup>Then the disciples went back to their homes.

<sup>11</sup>But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. <sup>12</sup>And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. <sup>13</sup>They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” <sup>14</sup>Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. <sup>15</sup>Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” <sup>16</sup>Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni!” (which means Teacher). <sup>17</sup>Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” <sup>18</sup>Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

*Gospeller:* The Gospel of the Lord.


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




THE SEQUENCE HYMN

Tune: *Salve Feste Dies*

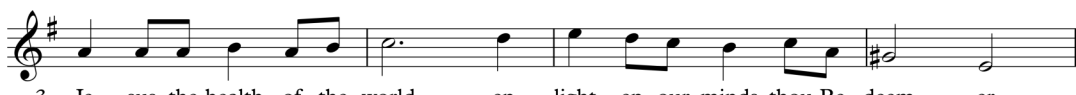
*Refrain*




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




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




3. Je - sus the health of the world, en - light - en our minds, thou Re - deem - er,



Son of the Fa - ther su - preme, on - ly be - got - ten of God: *to Refrain*



4. Praise to the Giv - er of good! Thou Love who art au - thor of con - cord,



pour out thy balm on our souls, or - der our ways in thy peace: *to Refrain*

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

Children between the ages of 5-12 may leave with Fr. Rich and Miss Brenda at this time for a children's program.

THE SERMON

The Reverend Marshall Huey

THE NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten Son of God, eternally begotten of the Father,**

**God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.**

**For us and for our salvation, he came down from heaven, was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.**

**For our sake he was crucified under Pontius Pilate; he suffered death and was buried.**

**On the third day he rose again, in accordance with the Scriptures;**

**he ascended into heaven, and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,**

**who proceeds from the Father and the Son,**

**who with the Father and the Son is worshiped and glorified,**

**who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.**

**We acknowledge one Baptism for the forgiveness of sins.**

**We look for the resurrection of the dead,**

**and the life of the world to come. Amen.**

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word "creed" comes from the Latin word "credo" which means "I believe."

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

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

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

*Reader:* Let us pray for the Church and for the world, saying, “hear our prayer.”  
For the peace of the whole world, and for the well-being and unity of the people of God.

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

For Steve Wood, our Archbishop; Julian Dobbs, our Dean of the Province; 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 Associate Rector, Fr. Rich; and our Assisting Priests, Fr. David and Fr. Doug; 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 San José Church in the Dominican Republic and their Rector, Fr. Isaac Pringle; 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, Donald Trump, our Governor, Henry McMaster and our Mayor, William Cogswell.

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

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

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

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

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

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

*Celebrant:* Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE CONFESSION AND ABSOLUTION OF SIN (*Please kneel as able*) (BCP 2019 page 130)

Let us humbly confess our sins to Almighty God.

*Silence*

*Celebrant and People:*

**Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

*The Bishop when present, or the Priest, stands and says*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

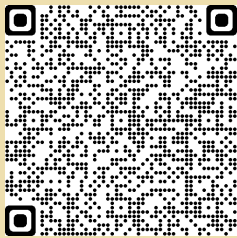
If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

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

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

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

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



You may scan here to give an offering to OSA.

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

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

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

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

The children return at this time

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

THE OFFERTORY

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

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

**"Hallelujah Chorus"**

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

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

THE PRESENTATION HYMN (*Please stand*)

Tune: *Old Hundredth*

Praise God from whom all blessings flow; praise him, all creatures here below;  
praise him above ye heaven-ly host: praise Fa-ther, Son, and Ho-ly Ghost.

Text: Thomas Ken (1637-1711)  
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:* (BCP 2019 page 131)

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

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

# The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

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

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

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

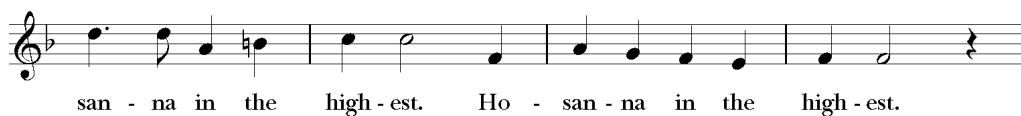
*The Celebrant continues*

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

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

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

## THE SANCTUS



Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine.

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

\* If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

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

*The Celebrant continues:*

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

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

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

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

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

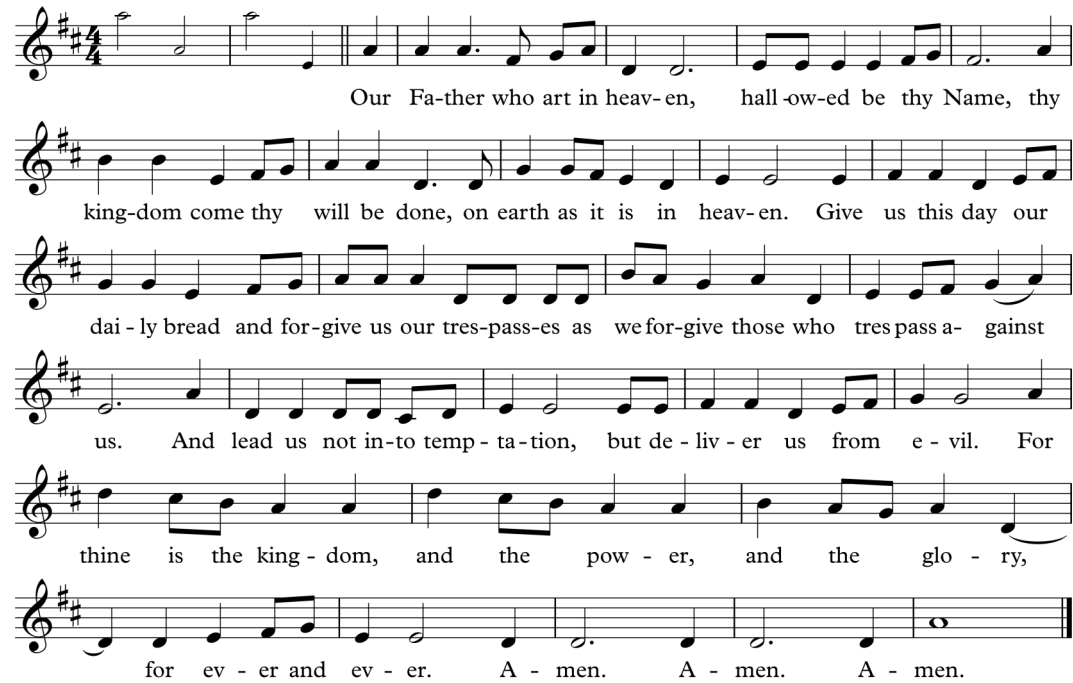
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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

THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

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



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

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

THE FRACTION (BCP 2019 page 135)

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

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

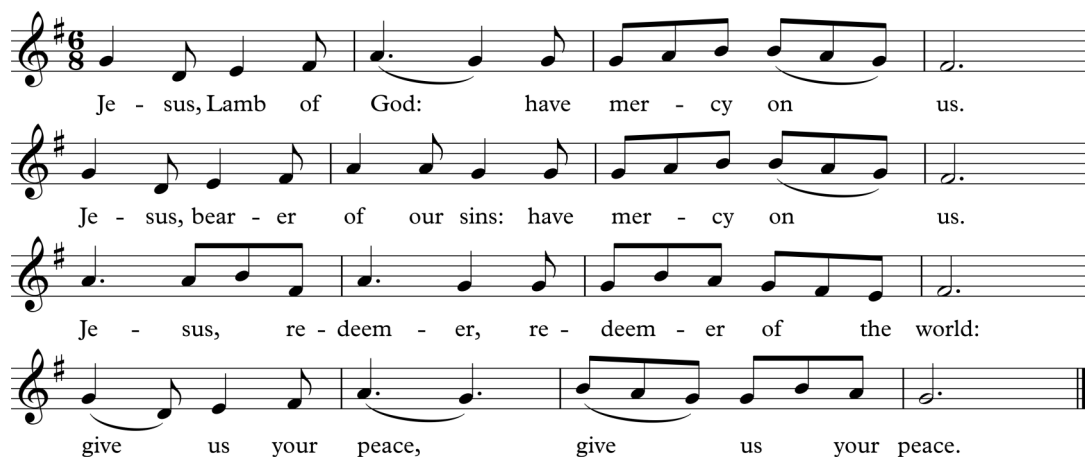
THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

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

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

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

## THE AGNUS DEI



Je - sus, Lamb of God: have mer - cy on us.  
Je - sus, bear - er of our sins: have mer - cy on us.  
Je - sus, re - deem - er, re - deem - er of the world:  
give us your peace, give us your peace.

Setting: from *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010)

## THE MINISTRATION OF COMMUNION

*Celebrant::* The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.

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

## THE COMMUNION ANTHEM

### Now the Green Blade Riseth

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


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

Arranged by Simon Lindley

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

THE FIRST COMMUNION HYMN (*Please Remain Seated*)

Tune: *Truro*



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


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

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

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

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word “liturgy” literally means “the work of the people.” A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

THE SECOND COMMUNION HYMN (*Please Remain Seated*) Tune: *Charles Austin Miles*



1. I come to the gar - den a - lone, while the dew is still on the  
 2. He speaks, and the sound of His voice is so sweet the birds hush their  
 3. I'd stay in the gar - den with Him though the night a - round me be

ros - es; and the voice I hear, fall - ing on my ear, the Son of God dis - clos - es.  
 sing - ing; and the mel - o - dy that He gave to me with - in my heart is ring - ing.  
 fall - ing; but He bids me go, through the voice of woe; His voice to me is call - ing.

*Refrain*

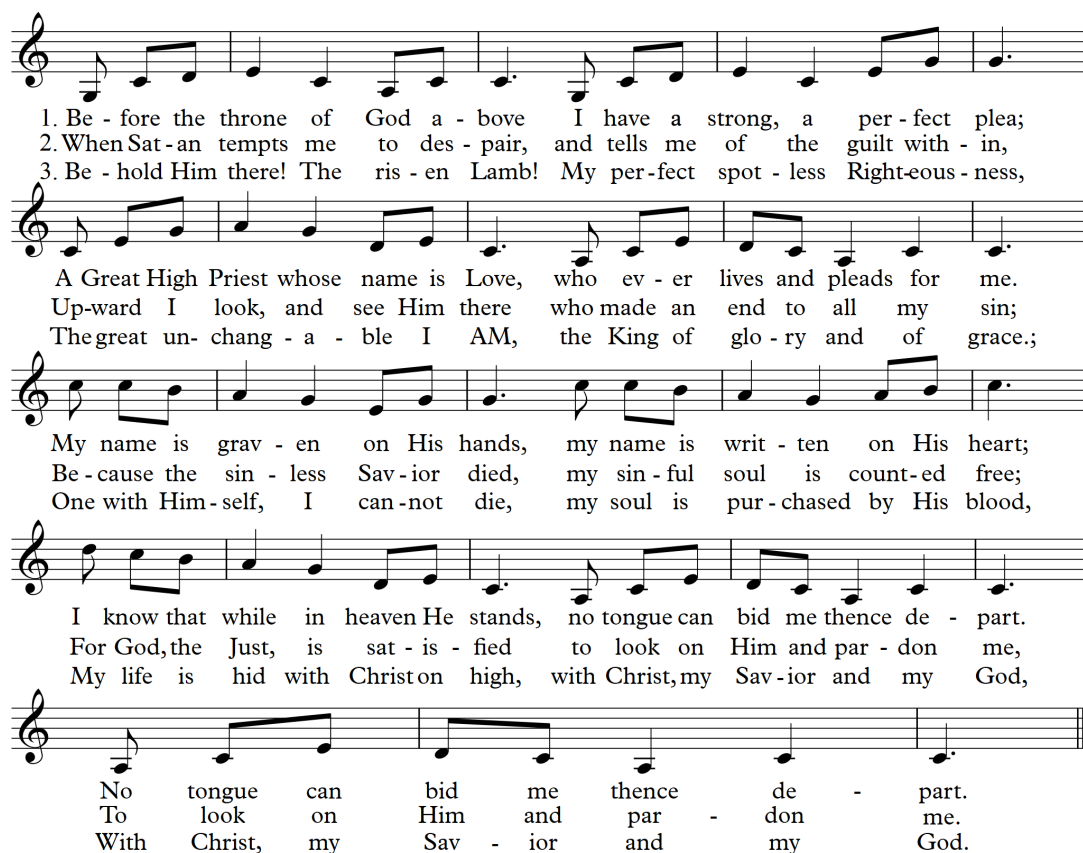
And He walks with me and He talks with me, and He tells me I am His  
 own; and the joy we share as we tar - ry there none oth - er has ev - er known.

Text & Music: Charles Austin Miles (1868-1946)

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

THE THIRD COMMUNION HYMN (*Please Remain Seated*)

Tune: *Vikki Cook*



1. Be - fore the throne of God a - bove I have a strong, a per - fect plea;  
 2. When Sat - an tempts me to des - pair, and tells me of the guilt with - in,  
 3. Be - hold Him there! The ris - en Lamb! My per - fect spot - less Right - eous - ness,

A Great High Priest whose name is Love, who ev - er lives and pleads for me.  
 Up - ward I look, and see Him there who made an end to all my sin;  
 The great un - chang - a - ble I AM, the King of glo - ry and of grace.;

My name is grav - en on His hands, my name is writ - ten on His heart;  
 Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed free;  
 One with Him - self, I can - not die, my soul is pur - chased by His blood,

I know that while in heaven He stands, no tongue can bid me thence de - part.  
 For God, the Just, is sat - is - fied to look on Him and par - don me,  
 My life is hid with Christ on high, with Christ, my Sav - ior and my God,

No tongue can bid me thence de - part.  
 To look on Him and par - don me.  
 With Christ, my Sav - ior and my God.

Words by Charitie L. Bancroft, adpt., music by Vikki Cook  
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*last time: repeat to last half of verse 3*

THE FOURTH COMMUNION HYMN (*Please Remain Seated*)

Tune: *Getty/Townend*



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

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

What heights of love, what depths of peace, when fears are stilled, when striv - ings cease!  
 till on that cross as Je - sus died, the wrath of God was sat - is - fied;  
 And as He stands in vic - to - ry, sins' 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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THE POST COMMUNION PRAYER (BCP 2019 page 137)

*Celebrant:* Let us pray.

*Celebrant and People:*

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

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Unser Herrscher*

1. He is ris - en, he is ris - en! Tell it out with joy - ful voice:  
 2. Come, ye sad and fear - ful - heart - ed, with glad smile and ra - diant brow!  
 3. Come, with high and ho - ly hymn - ing, hail our Lord's tri - um - phant day;  
 4. He is ri - sen, he is ris - en! He hath o - pened hea - ven's gate:

he has burst his three days' pris - on; let the whole wide earth re - joice:  
 Death's long sha - dows have de - part - ed; Je - sus' woes are o - ver now,  
 not one dark - some cloud is dim - ming yon - der glo - rious morn - ing ray,  
 we are free from sin's dark pri - son, ris - en to a ho - lier state;

death is con - quered, we are free, Christ has won the vic - to - ry.  
 and the pas - sion that he bore sin and pain can vex no more.  
 break - ing o'er the pur - ple east, sym - bol of our Eas - ter feast.  
 and a bright - er Eas - ter beam on our long - ing eyes shall stream.

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

THE DISMISSAL

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

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

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

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

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

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.

