

ST. PHILIP'S CHURCH

Established 1680 • Charleston, SC



The Light of Christ. Arnold Friberg, 1913-2010.

FESTIVAL EUCHARIST OF THE RESURRECTION

EASTER DAY

MARCH 31, 2024 • 9:00 A.M. AND 11:15 A.M.

WELCOME

To all who are spiritually weary *and seek rest*,
to all who mourn *and long for comfort*,
to all who struggle *and desire victory*,
to all who sin *and need a Savior*,
to all who are strangers *and want fellowship*,
to all who hunger *and thirst after righteousness*,
and to whoever will come—*this church opens wide her doors*
and offers her welcome in the name of the Lord Jesus Christ.



Restrooms are available in the Parish House, located at the corner of Church and Cumberland Streets. A greeter or usher will be happy to direct you.

Headsets for the hard of hearing are available in the sound booth by the double doors at the end of the center aisle.

A nursery for children three years old and younger is available in the Parish House on the corner of Church and Cumberland Streets **during the 9:00 service**. A greeter or usher will be happy to direct you.

Visiting? We are delighted to have you with us this today. If you'd like to learn more about St. Philip's, please visit our website, saintphilips.church, where you can also find our teaching ministry podcasts (including sermons, Bible studies, and C.S. Lewis studies). If you are searching for a church home, we invite you to fill out the visitor card in your pew and place it in the offering plate, or to fill out the form online by scanning the QR code at right, so that our hospitality ministry can reach out to you. May God bless your time with us today!





EASTER DAY

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. — 1 Peter 1:3

Resurrection: Jesus Christ Was Raised from the Dead

On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus (Luke 24:1-3).

Jesus' resurrection, which was a divine act involving all three Persons of the Godhead (John 10:17-18; Acts 13:30-35; Romans 1:4), was not just a resuscitation of the ruined physical frame that was taken down from the cross for burial. It was, rather, a transformation of Jesus' humanity that enabled him to appear, vanish, and move unseen from one location to another (Luke 24:31, 36). It was the creative renewing of his original body, the body that is now fully glorified and deathless (Philippians 3:21; Hebrews 7:16, 24). The Son of God in heaven still lives in and through that body, and will do so forever. In 1 Corinthians 15:50-54, Paul envisages that Christians who are alive on earth at the moment of Christ's return will undergo a similar transformation, though in 2 Corinthians 5:1-5 he shows himself aware that Christians who die before the Second Coming will be "clothed" with their new body (the "eternal house in heaven") as a distinct event, at or after the time of the old body's return to dust (Genesis 3:19).

Christianity rests on the certainty of Jesus' resurrection as a space-time occurrence in history. All four Gospels highlight it, focusing on the empty tomb and resurrection appearances, and Acts insists on it (Acts 1:3; 2:24-35; 3:15; 4:10; 5:30-32; 13:33-37). Paul regarded the Resurrection as indisputable proof that the message about Jesus as Judge and Saviour is true (Acts 17:31; 1 Corinthians 15:1-11, 20).

Jesus' resurrection demonstrated his victory over death (Acts 2:24; 1 Corinthians 15:54-57), vindicated him as righteous (John 16:10), and indicated his divine identity (Rom. 1:4). It led on to his ascension and enthronement (Acts 1:9-11; 2:34; Philippians 2:9-11; cf. Isaiah 53:10-12) and his present heavenly reign. It guarantees the believer's present forgiveness and justification (Romans 4:25; 1 Corinthians 15:17) and is the basis of resurrection life in Christ for the believer here and now (John 11:25-26; Romans 6; Ephesians 1:18-2:10; Colossians 2:9-15; 3:1-4).

By J.I. Packer, from *Concise Theology*

We have printed the entire service in this booklet and have printed special instructions in italics. We hope this will help you feel at home at St. Philip's. Please let us know if we may provide additional information to you.

ABOUT THE SERVICE

We welcome you to this Easter morning celebration of the resurrection of our Lord Jesus Christ. Since that day when Jesus conquered sin and death, Christians have gathered to celebrate this life-changing and world-altering event. This order of service will assist you in participating fully in the liturgy. We encourage you to respond and sing with joy as Christ is risen!

FESTIVAL EUCHARIST OF THE RESURRECTION

9:00 A.M. AND 11:15 A.M.

As a courtesy, please turn off all cell phones.

The service begins with the ► **Introit**, which is derived from the Latin word *introitus*, meaning “entrance.”

THE INTROIT See, What a Morning (Resurrection Hymn) Getty, Townend, Wyse

Alleluia!

See, what a morning, gloriously bright, with the dawning of hope in Jerusalem;
Folded the grave clothes, tomb filled with light, as the angels announce, “Christ is risen!
See God’s salvation plan, wrought in love, borne in pain, paid in sacrifice,
Fulfilled in Christ, the Man, for he lives: Christ is risen from the dead!

See Mary weeping, “Where is he laid?” as in sorrow she turns from the empty tomb;
Hears a voice speaking, calling her name; it’s the Master, the Lord raised to life again.
The voice that spans the years, speaking life, stirring hope, bringing peace to us,
Will sound till he appears, for he lives: Christ is risen from the dead!

One with the Father, Ancient of Days, through the Spirit who clothes faith with certainty,
Honor and blessing, glory and praise to the King crown with power and authority!
And we are raised with him, death is dead, love has won, Christ has conquered;
And we shall reign with him, for he lives: Christ is risen from the dead!
And we are raised with him, death is dead, Love has won, Christ has conquered;
And we shall reign with him, for he lives: Christ is risen from the dead!

Text and music: Keith Getty, Stuart Townend, Eric Wyse. ©2003 Kingsway’s Thankyou Music (admin EMI CMG).
Used by permission. CCLI# 28933

The People stand and sing the opening hymn.

THE OPENING HYMN Jesus Christ Is Risen Today 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 WORD OF GOD

THE ACCLAMATION

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

THE COLLECT FOR PURITY AND THE SUMMARY OF THE LAW

The Celebrant prays

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

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. MATTHEW 22:37-40

THE KYRIE

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

In the minds of most worshipers in Protestant churches today, ◀ this text and tune are an essential part of the liturgy for Easter Day. The text by an anonymous poet has been matched with this jubilant tune since they first appeared together in the early 18th century. The original Latin version probably dates from the early 14th century. Although it is possible that the English version was translated from a Latin form of the hymn, it is more likely that it was translated from a German version, which is found in a variety of hymnals from the 17th century. Charles Wesley's doxological stanza four was first published in *Hymns and Sacred Poems in 1740*.

from
The Hymnal 1982 Companion

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

In this **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. We offer to Him our whole selves, so that we might decrease and that He might increase, to the glory of Jesus Christ.

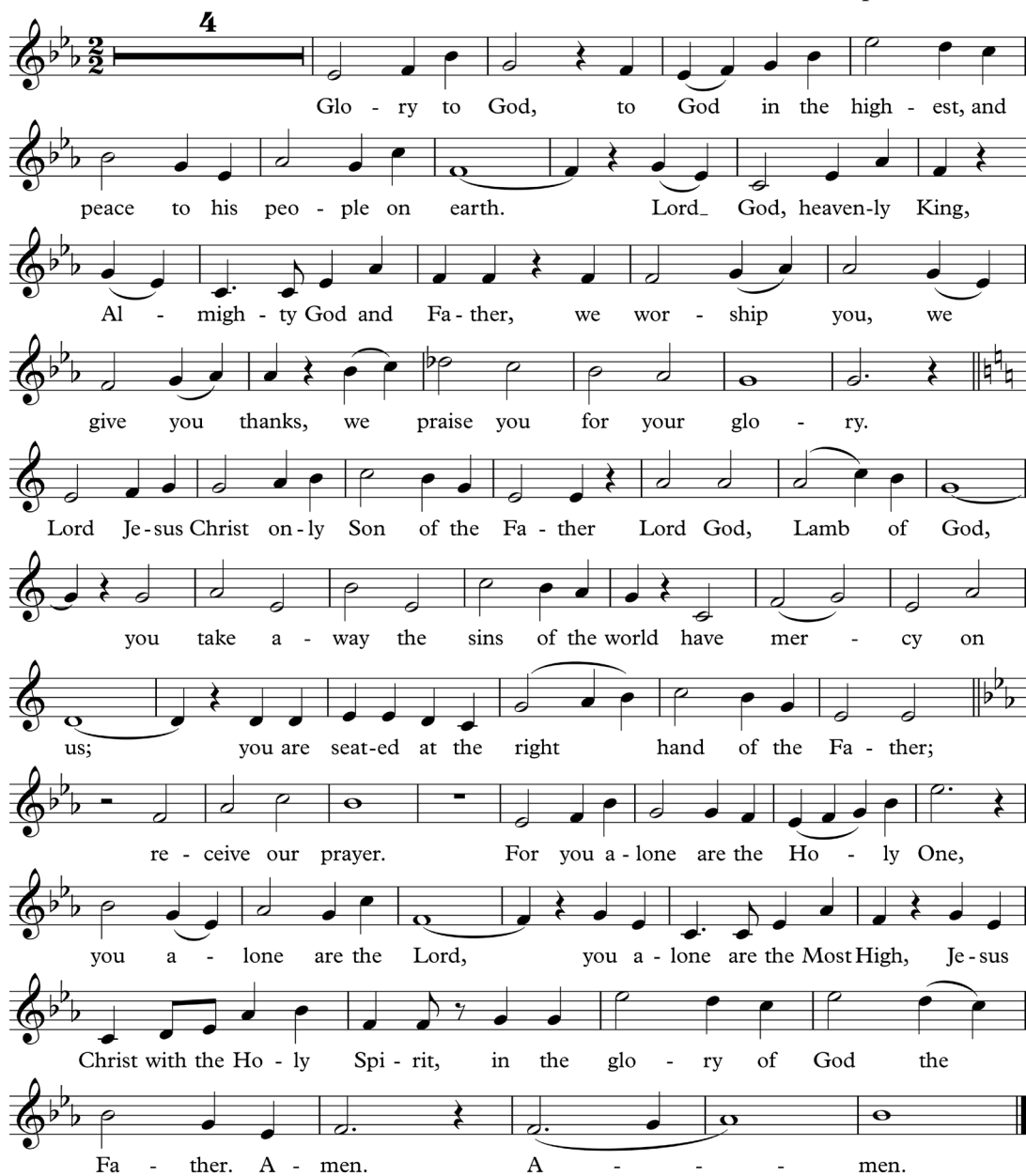
◀ This is the **summary of the law** of God as given by Jesus Himself. God, who is Love, requires of us that we love Him and one another.

◀ Once we are reminded of God's holiness and the law's demands, our imperfections move us to beg God's mercy.

The People stand and sing the Gloria.

THE GLORIA

P. Stopford (b. 1977)



4

Glo - ry to God, to God in the high - est, and
peace to his peo - ple on earth. Lord, God, heaven-ly King,
Al - migh - ty God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry.
Lord Je - sus Christ on - ly Son of the Fa - ther Lord God, Lamb of God,
you take a - way the sins of the world have mer - cy on
us; you are seat-ed at the right hand of the Fa - ther;
re - ceive our prayer. For you a - lone are the Ho - ly One,
you a - lone are the Lord, you a - lone are the Most High, Je - sus
Christ with the Ho - ly Spi - rit, in the glo - ry of God the
Fa - ther. A - men. A - - - - men.

Setting: *The Bronville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

This ancient greeting is also ► an expression of love, reminding us of our greatest need—that the Lord be with us, especially as we attempt to pray.

The **Collect of the Day** is ► written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the Scripture for the day.

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

The People kneel.

THE COLLECT OF THE DAY

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may, by thy life-giving Spirit, be delivered from sin and raised from death; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

The People are seated for the reading of God's Word.

THE LESSON

Isaiah 25:6-9

⁶On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. ⁷And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸He will swallow up death forever; and the LORD GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. ⁹It will be said on that day, "Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation."

Reader The Word of the Lord.

People **Thanks be to God.**

The People stand and sing the Sequence Hymn.

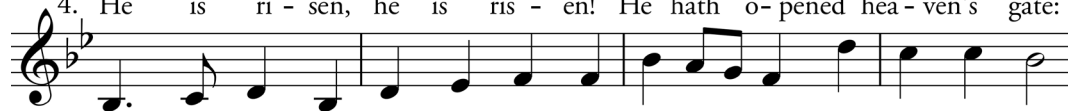
THE SEQUENCE HYMN

He Is Risen

Unsser 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 - dant brow!
 3. Come, with high and ho - ly hymn - ing, chant our Lord's tri - um - phant lay;
 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 - jice:
 Death's long sha - dows have de - part - ed; all his 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 GOSPEL

Mark 16:1-8

All remain standing. The priest reads the Gospel, first saying

The Holy Gospel of Our Lord Jesus Christ according to St. Mark.

People **Glory be to thee, Lord Christ.**

¹When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ²And very early on the first day of the week, when the sun had risen, they went to the tomb. ³And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" ⁴And looking up, they saw that the stone had been rolled back—it was very large. ⁵And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. ⁶And he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. ⁷But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you." ⁸And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

After the Gospel, the priest says

The Gospel of the Lord.

People **Praise be to thee, Lord Christ.**

◀ The word **Gospel** means "Good News," the great good news about Jesus the Messiah. We stand for the Gospel reading to show the importance we place on Jesus' words and actions. It is customary for all to face the Gospel book and the person reading from it. The Gospel procession itself reminds us that Christ came to dwell among us and that all Christians are to share the Gospel with others.

Christ is risen!

Christ the Lord is risen from the tomb. Alleluia!

Words and music by E. E. Ferguson.
©1958 Harold Flammer Music (a Division of Shawnee Press). ARR.

The People are seated.

THE SERMON

His Disciples And Peter

The Rev. Andrew R. O'Dell

THE NICENE CREED

All stand and say in unison

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord, and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe one holy catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

All kneeling, the Celebrant or other person appointed says the following prayers.

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 thy mercy:

People **Hear our prayer.**

For Foley, our Archbishop, and Chip, our Bishop, and for all the clergy and people of our Diocese and Congregation.

Reader Lord, in thy mercy:

People **Hear our prayer.**

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

Reader Lord, in thy mercy:

People **Hear our prayer.**

For our brethren in Christ who are persecuted for their faith.

Reader Lord, in thy mercy:

People **Hear our prayer.**

For our nation, for those in authority, and for all in public service.

Reader Lord, in thy mercy:

People **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity.

Reader Lord, in thy mercy:

People **Hear our prayer.**

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. Originally, the entire service was viewed as our confession of faith. However, since the sixth century, the church has recited the Nicene Creed at the Eucharist. The word *credo* comes from the Latin *credo* for "I believe."

Christians pray, and 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. The **Prayers of the People** always follow a particular structure: Praying for the Universal Church, its members, and mission; the nation and all in authority; the welfare of the world; concerns of the local community; and those who suffer and those in trouble.

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

Reader Lord, in thy mercy:

People **Hear our prayer.**

The Reader concludes with this Collect.

Grant these our prayers, O Heavenly Father, for Jesus Christ's sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. **Amen.**

The Celebrant says the following

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

THE CONFESSION AND ABSOLUTION OF SIN

The Celebrant and People pray

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

The Priest stands alone 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.**

Hear the Word of God to all who truly turn to him. Come unto me, all ye that travail and are heavy laden, and I will refresh you. MATTHEW 11:28

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. JOHN 3:16

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 TIMOTHY 1:15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. 1 JOHN 2:1-2

All stand.

THE PEACE

Celebrant The Peace of the Lord be always with you.

People **And with thy spirit.**

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

WELCOME AND ANNOUNCEMENTS

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

◀ The priest has declared that the sins of all those who are repentant and believe on Jesus Christ are forgiven. We are assured of God's forgiveness by His Word.

◀ 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 with a wave or greeting. That peace, which the world cannot give, comes only through the mediation 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.

The **Holy Eucharist**, ► the Supper of the Lord, is not only a sign of the love that Christians are to have among themselves for each other, but is especially a sign of God's loving acceptance of us through the death and resurrection of His son, Jesus.

Article XXVIII

THE HOLY EUCHARIST

OFFERTORY ANTHEM Sing Ye to the Lord E.C. Bairstow (1874-1946)

Sing ye to the Lord, for he hath triumphed gloriously.
Pharoah's chariots and his host hath he cast into the sea.
Mighty Victim from the sky, hell's fierce powers beneath thee lie;
Thou hast conquered in the fight, thou hast brought us life and light.
Now no more can death appall, now no more the grave enthrall,
Thou hast opened Paradise, And in thee thy saints shall rise.
Alleluia! Amen.

Text: Exodus 15:21, 4, and Robert Campbell (1814-1868)
Music: Edward Cuthbert Bairstow (1874-1946)

The People stand and sing

THE DOXOLOGY HYMN

Lasst Uns Erfreuen

Praise God from whom all bless - ings flow; praise
him, all crea - tures here be - low; Al - le - lu - ia, al - le -
lu - ia! Praise him a - bove ye heaven - ly 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 *Auserlesne Catholische Geistliche Kirchengesange*, 1623;
adapt. and harm. Ralph Vaughan Williams (1872-1958)

Sursum Corda is a Latin ► phrase meaning "Lift up your hearts!"

THE SURSUM CORDA

All standing, the Celebrant says

The Lord be with you.

People ***And with thy spirit.***

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks unto our Lord God.

People ***It is meet and right so to do.***

All remain standing as the Celebrant continues with the Eucharistic Prayer.

THE EUCHARISTIC PRAYER

The Celebrant continues

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty, everlasting God. But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

THE SANCTUS AND BENEDICTUS

P. Stopford (b. 1977)

People and Celebrant

Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are full of your
glo - ry, 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.

Setting: *The Bronsville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

The People kneel, and the Celebrant continues with the Eucharistic Prayer.

All glory be to thee, Almighty God our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his Holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and of thine almighty goodness, vouchsafe to bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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."

◀ The **Eucharistic Prayer** is centered in the atoning death of Jesus Christ upon the cross. His suffering there in our place is the only sufficient ground or basis for our standing before God. Our joy in the present and our hope for the future all flow from the reality of God's redeeming work in the historic event of the crucifixion.

◀ The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshiping in the Temple in Jerusalem. This vision is recorded in the sixth chapter of Isaiah's book of the Bible. This hymn of adoration is inspired by Isaiah's vision of the heavenly court (Isaiah 6:1-5). "Holy, holy, holy" is an acclamation indicating the otherness, the transcendence of the enthroned God of all creation.

◀ The words from the Last Supper that Jesus spoke about the bread and the wine are rehearsed here. These are known as the **Words of Institution**.

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 year 400 A.D. The doxology that begins "For thine is the kingdom" was added in early centuries of the church's practice. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. 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 also symbolizes God's presence, which is something that is also essential to our getting through the day.

The **Prayer of Humble Access** ► was adapted from a pre-Reformation prayer that would be said by the priest before conducting services. Martin Luther's last written words were "We are all beggars." Though we come to the table empty-handed and unworthy, our Lord's property is always to have mercy. Those who come to the table in faith are assured of God's pardon and mercy through the Cross of Christ and nourished spiritually by the sacrament.

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink, ye all, of this; for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty with these, thy holy gifts, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we earnestly desire thy fatherly goodness mercifully to accept this, our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ and through faith in his Blood, we and all thy whole Church may obtain remission of our sins and all other benefits of his passion.

The People join the Celebrant in this portion of the Eucharistic Prayer.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

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

THE LORD'S PRAYER

People and Celebrant

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE PRAYER OF HUMBLE ACCESS

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 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.

Remaining kneeling, all are invited to sing the Agnus Dei.

THE AGNUS DEI

Philip W.J. Stopford (b. 1977)

2

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

Setting: *The Bronxville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

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.

The People are seated.

THE COMMUNION OF THE PEOPLE

All baptized Christians are warmly invited to receive Communion at the high altar or the standing stations in either one kind (bread only) or both kinds (bread and wine). You may stand or kneel to receive Communion. To receive the bread in the traditional way, please place your right palm over your left and the bread will be placed in your palm. You may consume the bread and drink from the chalice (please grasp the bottom of the chalice firmly and guide it to your mouth), or you may leave the bread in your palm and then dip it into the wine when the chalice is brought to you. Those who are not baptized or do not wish to receive Communion (including children who do not yet receive) are welcome to come forward for a blessing, indicated by crossing your arms over your chest.

During Communion: When we gather together, we remember Jesus. Through 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.

COMMUNION HYMN 91

The Strife Is O'er

Victory

Antiphon (at the beginning and end)

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



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



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



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

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

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

COMMUNION HYMN 96

The Day of Resurrection

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 - ening 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. Wirtembergischen katholischen Hofkapelle*, 1784; alt; adapt. *Katholisches Gesangbuch*, 1863.

COMMUNION HYMN

His Mercy is More

Boswell, Papa



1. What love could re - mem - ber no wrongs we have done? Om - ni - scient, all know - ing, He
2. What pa - tience would wait as we con - stant - ly roam? What Fa - ther, so ten - der, is
3. What rich - es of kind - ness He lav - ished on us. His blood was the pay - ment; His



counts not their sum. Thrown in - to a sea with - out bot - tom or shore,
call - ing us home? He wel - comes the weak - est, the vil - est, the poor.
life was the cost. We stood 'neath a debt we could nev - er af - ford.



Our sins, they are man - y; His mer - cy is more. Praise the Lord, His mer - cy is more.



Strong - er than dark - ness, new ev - ery morn. Our sins, they are man - y; His mer - cy is more.

Text & music: Matt Papa & Matt Boswell. © 2016 Getty Music Hymns and Songs. Used by permission. CCLI# 2432508.

COMMUNION HYMN 89

Christ Is Risen, He Is Risen Indeed

Cash, Getty, and Getty



1. How can it be the One who died has borne our sin through sac - ri - fice,
2. For joy a - wakes as morn - ing light when Christ's dis - cip - les lift their eyes,
3. Where doubt and dark - ness once had been, they saw Him and their hearts be - lieved;
4. Once bound by fear, now bold in faith, they preached the truth and power of grace,
5. The power that raised Him from the grave now works in us to power - fully save;



to con - quer ev - ery sting of death? Sing, sing "Hal - le - lu - jah!" *to Verse 2*
a - live He stands, their friend and King: Christ, Christ, He is ris - en!
but blessed are those; who have not seen, yet, sing "Hal - le - lu - jah!" *to Verse 4*
and pour - ing out their lives they gained life, life ev - er - last - ing.
He frees our hearts to live His grace— go, tell of His good - ness.



Christ is rise - en, He is ris - en in - deed! Sing, sing, "Hal - le - lu - jah!" Join the chor - us, sing with the re - deemed:



Christ, He is ris - en, He's ris - en in - deed! He's a - live! (He's a - live!) He's a - live! (He's a - live!)



Heav - en's gates are o - pened wide! He's a - live! (He's a - live!) He's a - live! (He's a - live!)



Now in heav - en glo - ri - fied, He's a - live! glo - ri - fied,

Words and music by Ed Cash and Keith & Kristyn Getty. © 2012 Allotrop Music/Getty Music. Used by permission CCLI #28933.

COMMUNION HYMN

Christ Is Alive

Truro



1. Christ is a - live! Let Chris - tians sing. His
 2. Christ is a - live! No long - er bound to
 3. Not throned a - bove, re - mote - ly high, un -
 4. In ev - ery in - sult, rift, and war where
 5. Christ is a - live! His Spi - rit burns through
 cross stands emp - ty to the sky. Let streets and
 dis - tant years in Pal - es - tine, he comes to
 touched, un moved by hu - man pains, but dai - ly,
 co - lor, scorn or wealth di - vide, he suf - fers
 this and ev - ery fu - ture age, till all cre -
 homes with prais - es ring. His love in
 claim the here and now and con - quer
 in the midst of life, our Sa - vior
 still, yet loves the more, and lives, though
 a - tion lives and learns his joy, his
 death shall nev - er die.
 ev - ery place and time.
 with the Fa - ther reigns.
 ev - er cru - ci - fied.
 jus - tice, love, and praise.

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

THE POSTCOMMUNION PRAYER

Celebrant Let us pray.

The People kneel and join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

CHORAL OFFERING

Hallelujah Chorus

George F. Händel

Hallelujah! For the Lord God Omnipotent reigneth.

The kingdom of this world is become the Kingdom of our Lord and of His Christ;

And He shall reign for ever and ever.

King of Kings and Lord of Lords. Hallelujah!

Words: Revelation 19:6, 11:15, 19:16 Music: from the oratorio *Messiah*, by G. F. Handel (1685-1759). Public domain.

THE BLESSING

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, and fed, sent out with a purpose in the name of Jesus Christ. ►

THE PROCESSIONAL HYMN

Christ the Lord Is Risen Today

Llanfair



1. "Christ the Lord is risen to - day,
2. Vain the stone, the watch, the seal;
3. Lives a - gain our glo - rious King; Al - le - lu - ia!
4. Soar we now where Christ has led,
5. Hail, the Lord of earth and heaven!



Sons of men and an - gels say;
 Christ has burst the gates of hell:
 Where, O death, is now thy sting? Al - le - lu - ia!
 Fol - lowing our ex - alt - ed Head;
 Praise to thee by both be given;



Raise your joys and tri - umphs high;
 Death in vain for - bids his raise;
 Once he died, our souls to save; Al - le - lu - ia!
 Made like him, like him we rise;
 Thee we greet tri - um phant now;



Sing, ye heavens, and earth, re - ply;
 Christ hath o - pened Par - a - dise.
 Where thy vic - to - ry, O grave? Al - le - lu - ia!
 Ours the cross, the grave, the skies.
 Hail, the Res - ur - rec - tion thou!

Text: Charles Wesley (1707-1788). Music: LLANFAIR, Robert Williams (1781-1821)

THE DISMISSAL

The Priest dismisses the People, and the People respond:

Thanks be to God. Alleluia, alleluia, alleluia.

CLOSING VOLUNTARY

Grand Chœur Dialogué

Eugène Gigout (1844–1925)

As the celebration ends, we are charged to “go forth.” The Eucharist is therefore not an exclusive gathering that separates us from the world but a challenge to reach out beyond our own church to the world ◀ around us.



SERVING IN WORSHIP

Preacher

The Rev. Andrew R. O'Dell

Greeters (9:00)

Tammy and Guv Gottshalk, Polly Dickson

Lector (9:00)

Lon Burris

Acolytes (9:00)

John Settle, Mills Egleston,
Andrew O'Dell, Owens Settle,
Graceanna Hare, Rose Fitzgerald,
Tilley Fitzgerald, Mary Mac Jackson

Chalice (9:00)

Bill Stafford, Bill Warlick,
Gantt Folline, Gerry McCord

Ushers (9:00)

DuBose Egleston, David Wright,
Lee Batchelder, Bruce Freshley,
Casey Brogdon

Flower Guild

All Teams

Greeters (11:15)

Annie and Baxter Murray, Mara Brockbank

Lector (11:15)

Ashley Jordan Ferira

Acolyte Mentor (9:00 and 11:15)

Gerry McCord

Acolyte (11:15)

Ebbs Gale

Chalice (11:15)

Richard Moore, Bill Warlick

Ushers (11:15)

Bonner Cousins, Paul Cathcart,
Margaret Newman-Crowson

Altar Guild (9:00)

Bertha Booker, Katharine Hutson

Altar Guild (11:15)

Cam Stuhr, Martha Wallace, Barbara Bremer

Office closed Easter Monday and Tuesday: The church office will be closed tomorrow and Tuesday. Should you have a pastoral emergency, please contact the Rev. Bill Christian at (843) 327-0791.

Confirmation Sunday: We are pleased and honored to welcome the Rt. Rev. Chip Edgar III, Bishop of the Anglican Diocese of South Carolina, as our preacher at both the 8:15 a.m. service of Holy Eucharist and the 10:30 a.m. service of Confirmation and Holy Eucharist next Sunday, April 7. Bishop Edgar will address the confirmands during the Rector's Forum at 9:30 a.m., and a reception in the Parish Hall will follow the later service.

Monthly Men's Lunch: Men of all faiths are invited to enjoy lunch and hear the faith story of the Neil Wolitzer, former Partner and Managing Director of Goldman Sachs, New York City, on Wednesday, April 10, at noon in the Parish Hall.

DATE CHANGE: Grandparents@Prayer monthly drop-in will be Thursday, April 11, from 11:00 to 11:45 a.m. in the chapel.

In recess this week: Wednesdays Alive! service, supper, and class; the Rector's Bible Study.

The Tea Room is coming up in just couple of weeks, and the Tea Room Committee is working to fill volunteer slots and stock the gift shop, so they would be very grateful to know your volunteer and donation plans. Visit our website, stphilipchurchsc.org/volunteers-tea-room, or scan the QR code at right to sign up or get in touch.



Other upcoming events: Visit stphilipchurchsc.org/events to see everything coming up in the next few weeks, including the Lowcountry Fellowship of Christian Athletes banquet, Saturday Serves, Prayer as Worship workshop, and St. Philip's Cinco Carnival.



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An Anglican Congregation

142 Church Street | Charleston, SC 29401
(843) 722-7734 | www.stphilipchurchsc.org

CHURCH OFFICE HOURS

8:30 a.m. - 4:30 p.m. Monday through Thursday
8:30 a.m. - 1:00 p.m. Friday

CLERGY, STAFF, AND VESTRY OF ST. PHILIP'S

Clergy

The Rev. Jeffrey S. Miller, *Rector*
The Rev. Andrew R. O'Dell, *Senior Associate*
The Rev. Brian K. McGreevy, *Assistant for Hospitality Ministry*
The Rev. William K. Christian III, *Assistant for Pastoral Care*
The Rev. Justin C. Hare, *Assistant for Young Adult and Family Ministry*
The Rev. Dr. William P. Rhett, *Priest Associate*
The Rev. Gerry L. McCord, *Deacon*

Clergy contact information is available at stphilipchurchsc.org/clergy

Program Staff

David L. Gilbert, *Youth Minister*
Alexandra "Zippy" Hood, *Director of Children's Choirs*
Dorothy H. Lancaster, *Director of Ministry to Children and Families*
Paul F. Reese III, *Associate Director of Music and Organist*
Christopher L. Walchesky, *Director of Music and Organist*

Staff contact information is available at stphilipchurchsc.org/staff

Vestry

vestry@stphilipchurchsc.org

Foster Gaillard, *Senior Warden*, foster.gaillard@wbd-us.com, (c) (843) 696-4300
Penn Hagood, *Junior Warden*, pennhagood@gmail.com, (c) (843) 709-9803
Ashley Davis, Polly Dickson, Jayne Gurley, Langdon Hartsock, Joanna Macmurphy,
Jeff Rink, Jill Settle, Sarah Stuhr, Ann Hester Willis, David Wright

Additional vestry contact information is available at stphilipchurchsc.org/vestry