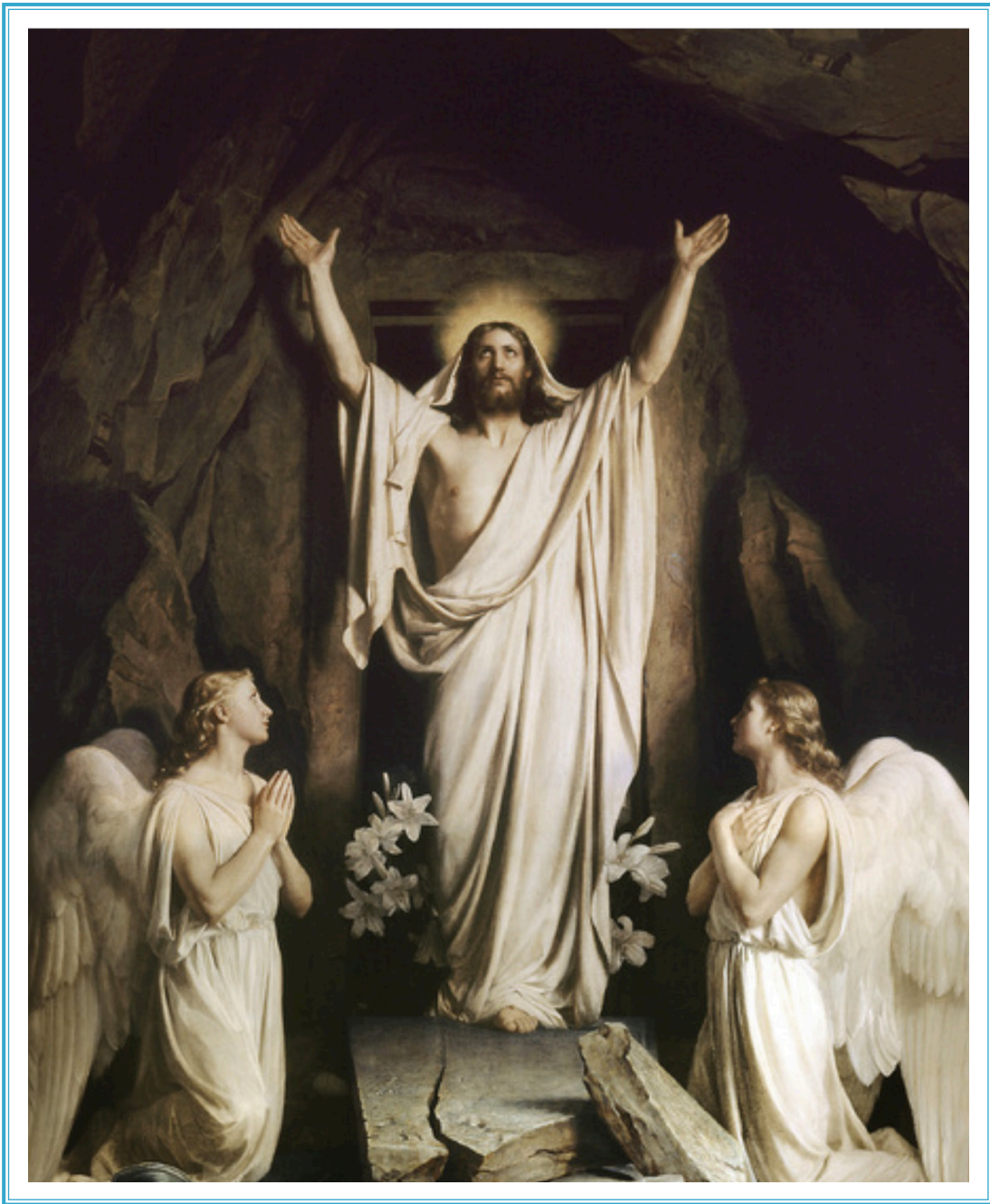


ST. PHILIP'S CHURCH

Established 1680 • Charleston, SC



The Resurrection. Carl Heinrich Bloch, 1834-1890.

FESTIVAL EUCHARIST OF THE RESURRECTION

EASTER DAY

APRIL 12, 2020 • 10:30 AM



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,*
to all who have been blessed *and wish to give thanks,*
and to whoever will come—*this church opens wide her doors*
and offers her welcome in the name of the Lord Jesus Christ.

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*

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. We offer you this order of service to assist you in participating fully in the liturgy. We encourage you to respond and sing with joy as Christ is risen!

We have included the entire service in this booklet and have printed special instructions in italics. We hope this will help you feel at home.



FESTIVAL EUCHARIST OF THE RESURRECTION

10:30 AM

THE PRELUDE My Spirit Be Joyful *from* “Easter Cantata No. 146” J. S. Bach
Susan Messersmith and Antonio Marti, *trumpet*

THE INTROIT Christ Is Arisen, Let Us Sing Volckmar Leisring,
arr. Kenneth T. Kosche

Christ is arisen, let us sing. Alleluia!
Today the grave has lost its sting. Alleluia!
Adoring praises now we bring. Alleluia!
To Christ our Savior, heav’nly King. Alleluia!

Music by Volckmar Leisring (1588-1637). Arr. by Kenneth T. Kosche. This arr. © 1998 MorningStar Music Publishers.ARR.

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

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 people stand

THE OPENING HYMN

Jesus Christ Is Risen Today

Easter Hymn

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

Al - le - lu - ia!

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

Al - le - lu - ia!

who did once up - on the cross, _____
 who en - dured the cross and grave, _____
 now a - bove the sky he's King, _____
 praise him, all ye heav'n - ly host, _____

Al - le - lu - ia!

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

Al - le - lu - ia!

Words: Latin, 14th cent.; tr. *Lyra Davidica*, 1708, alt. St. 4, Charles Wesley (1707-1788)
 Music: *Easter Hymn*, from *Lyra Davidica*, 1708; adapt. *The Compleat Psalmodist*, 1749.

THE WORD OF GOD

THE ACCLAMATION

Celebrant
People

Alleluia. Christ is risen!
The Lord is risen indeed. Alleluia!

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

THE COLLECT FOR PURITY

The celebrant says

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.**

THE SUMMARY OF THE LAW

The celebrant continues

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.

The people stand and join in the singing of the Gloria as indicated.

THE GLORIA

Christ has Conquered

Joseph Noyon

The choir and congregation sing

Christ has con - quered, Christ, our sov - reign Christ reigns for-
ev - er-more! Christ has con - quered, Christ, our
sov - reign, Christ— reigns for - ev - er-more!

Choir Glory be to the Father, and to the Son, and the Holy Ghost.

The choir and congregation sing as above.

Choir As it was in the beginning, is now and forevermore, world without end. Amen.

The choir and congregation sing

Christ has con - quered, Christ, our sov - reign Christ reigns for-
ev - er-more! Christ has con - quered, Christ, our
sov - reign, Christ— reigns for - ev - er - more!

Text: Christus Vincit from *Le Manuel de Chant de la Maîtrise de Cathédrale de Nantes*; English version by Gerre Hancock
Music: Joseph Noyon, Arranged by Gerre Hancock. ©1991 Oxford University Press; reproduced by permission

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

The people kneel.

◀ 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.

◀ 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.

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

THE COLLECT OF THE DAY

O God, who for our redemption didst give thine only begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through the same thy Son Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

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

THE LESSON

I Corinthians 15:1-8; 12-21

I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand,² and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures,⁵ and that he appeared to Cephas, then to the twelve.⁶ Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.⁷ Then he appeared to James, then to all the apostles.⁸ Last of all, as to one untimely born, he appeared also to me.¹² Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead?¹³ But if there is no resurrection of the dead, then not even Christ has been raised.¹⁴ And if Christ has not been raised, then our preaching is in vain and your faith is in vain.¹⁵ We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised.¹⁶ For if the dead are not raised, not even Christ has been raised.¹⁷ And if Christ has not been raised, your faith is futile and you are still in your sins.¹⁸ Then those also who have fallen asleep in Christ have perished.¹⁹ If in Christ we have hope in this life only, we are of all people most to be pitied.²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.²¹ For as by a man came death, by a man has come also the resurrection of the dead.

Reader The Word of the Lord.

People **Thanks be to God.**

The people stand and sing the gradual hymn.

THE GRADUAL HYMN 96

The Day of Resurrection

Ellacombe

The day of resurrection! Earth, tell it out abroad;
The Passover of gladness, the Passover of God.
From death to life eternal, from earth unto the sky,
Our Christ hath brought us over with hymns of victory.
Our hearts be pure from evil, that we may see aright
The Lord in rays eternal of resurrection light;
And, list'ning to his accents, may hear, so calm and plain,
His own "All hail!" and, hearing, may raise the victor strain.
Now let the heav'ns be joyful, let earth her song begin,
The round world keep high triumph, and all that is therein;
Let all things seen and unseen their notes together blend,
For Christ the Lord is risen, our joy that hath no end.

Music: *Ellacombe*, Wirtenberg, 1784

Text: St. John of Damascus, 8th cent.; Tr. John Mason Neale, 1853

THE GOSPEL

John 20:1-18

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

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

People

Glory be to thee, O Lord.

¹ 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. ² 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." ³ So Peter went out with the other disciple, and they were going toward the tomb. ⁴ Both of them were running together, but the other disciple outran Peter and reached the tomb first. ⁵ And stooping to look in, he saw the linen cloths lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, ⁷ and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. ⁸ Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the Scripture, that he must rise from the dead. ¹⁰ Then the disciples went back to their homes. ¹¹ But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. ¹² And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. ¹³ 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." ¹⁴ Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. ¹⁵ 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." ¹⁶ Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher). ¹⁷ 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.'" ¹⁸ Mary Magdalene went and announced to the disciples, "I have seen the Lord"—and that he had said these things to her.

After the Gospel, the priest says

The Gospel of the Lord.

People

Praise be to thee, O Christ.

The people are seated.

THE SERMON

Easter: The Keystone of the Faith

The Rev. Jeffrey S. Miller

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 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.

◀ 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 creed 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.

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 PRAYERS OF THE PEOPLE

The leader and people kneel and pray responsively

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest.

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

The celebrant continues

Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. ***Amen.***

CONFESSION OF SIN

Celebrant Let us humbly confess our sins unto Almighty God.

The celebrant and people say in unison

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 ABSOLUTION

The celebrant stands and says the absolution.

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

The celebrant reads several sentences from Scripture.

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*)

THE PEACE

The people stand.

Celebrant The peace of the Lord be always with you.
People ***And with thy spirit.***

The people greet one another with the offering of God's peace.

THE WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

THE OFFERTORY ANTHEM Hallelujah Chorus *from* "Messiah" G.F. Handel

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 George F. Handel (1685-1759). Public domain.

The people stand and sing the following

THE DOXOLOGY HYMN

Vigiles et sancti

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Alleluia! Alleluia!
Praise him above, ye heav'nly host:
Praise Father, Son, and Holy Ghost.
Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!

THE GREAT THANKSGIVING

The celebrant faces the people and 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.***

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, who was sacrificed 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 won for 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 **Peace** is a particularly good time during corporate worship to welcome visitors and newcomers. Although we are not meeting in person, please take a moment to extend God's peace to those around you, and also to pray God's peace for all joining us in online worship. 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 Communion**, 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 **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 AND BENEDICTUS

People and Celebrant

Healey Willan

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 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.

Ho - ly, ho - ly, ho - ly, Lord God of
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -
ry be to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.

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 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.

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."

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, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy 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.

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 praying

And here we offer and present unto thee, O Lord, our selves, 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, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

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 AGNUS DEI

Healey Willan

People and Celebrant



O Lamb of God, that ta - kest a -

way the sins of the world, have mer - cy up -

on us. O Lamb of God, that

ta - kest a - way the sins of the world, have

mer - cy up - on us. O Lamb of

God, that ta - kest a - way the sins of the

world, grant us thy peace.

◀ 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 **Agnus Dei** is a setting of the 'Lamb of God' litany, based on John the Baptist's reference in John 1:29 to Jesus: "Behold the Lamb of God that taketh away the sin of the world."

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.

Page 457 of the 1979 *Book of Common Prayer* tells us that if a person desires to receive the Sacrament, but, by reason of extreme sickness or physical disability, is unable to eat and drink the Bread and Wine, the Celebrant is to assure that person that all the benefits of Communion are received, even though the Sacrament is not received with the mouth. The 1662 *Book of Common Prayer*, which remains the standard for many churches across the Anglican Communion, expands this restriction by allowing for **spiritual communion** in the time of plague, sweat or other like contagious times of sickness and disease.

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 PRAYER OF HUMBLE ACCESS

People and Celebrant

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

PRAYER FOR SPIRITUAL COMMUNION

People and Celebrant

Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people gathered around every altar of your Church, and I embrace you with all the affections of my soul. Never permit me to be separated from you. Amen.

The people are seated.

COMMUNION HYMN

By Faith

Keith Getty, Kristy Getty,
Stuart Townend

By faith we see the hand of God in the light of creation's grand design,
In the lives of those who prove His faithfulness, who walk by faith and not by sight.

By faith our fathers roamed the earth with the pow'r of His promise in their hearts
Of a holy city built by God's own hand, a place where peace and justice reign.

Refrain: We will stand as children of the promise;
We will fix our eyes on Him, our soul's reward.
Till the race is finished and the work is done,
We'll walk by faith and not by sight.

By faith the prophets saw a day when the longed-for Messiah would appear
With the pow'r to break the chains of sin and death, and rise triumphant from the grave.

By faith the church was called to go in the pow'r of the Spirit to the lost,
To deliver captives and to preach good news in ev'ry corner of the earth. *Refrain*

By faith this mountain shall be moved and the pow'r of the gospel shall prevail,
For we know in Christ all things are possible for all who call upon His Name. *Refrain*

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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.

THE BLESSING

1. Christ the Lord is ris'n 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 heav'n!

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 - giv'n;

Raise your joys and tri - umphs high;
 Death in vain for - bids His rise;
 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 heav'n's, 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!

◀ **Christ the Lord Is Risen Today:** Charles Wesley wrote this hymn in 1739, less than a year after his conversion. It was first sung in the Foundry Meeting House, an old iron foundry in London that Wesley converted to religious purposes. Wesley's original version had eleven stanzas but did not have the alleluias that distinguish it today. It is possible to confuse this hymn with "Jesus Christ Is Risen Today." The two hymns are different, but the first lines are similar. Some hymnals include this hymn with the tune *Llanfair*, a tune written by Robert Williams (1781-1821), a blind basket-weaver from the Isle of Anglesey in Wales. Williams composed tunes and dictated them to a scribe. *Llanfair* is an abbreviated form for the name of a Welsh village. Some hymns perfectly capture the spirit of their season, and that is true of this hymn. Both hymn tunes associated with this hymn (*Easter Hymn* and *Llanfair*) have strong, driving rhythms that make us want to "raise the rafters" with joyful singing.

THE DISMISSAL

The priest dismisses the people, and the people respond
Thanks be to God. Alleluia, alleluia, alleluia.

THE POSTLUDE

Toccata from Symphony V (abridged)

Charles-Marie Widor

The clergy departs during the playing of the postlude.

◀ 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. Jeffrey S. Miller

Officiant

The Rev. Andrew R. O'Dell

Lectors

The Rev. Ryan T. Streett

The Rev. Marc R. Boutan

Organist/Choirmaster

Pat Gould

The St. Philip's Choir

Rebecca Weatherby, *soprano*

Andrea White, *soprano*

Tricia Ahearn, *alto*

Rachel Murphy, *alto*

Matt Campbell, *tenor*

Eric Jordan, *bass*

Brass

Susan Messersmith, *trumpet*

Antonio Marti, *trumpet*

Altar Flowers

The Flower Guild of St. Philip's Church

Sound Technician

Florance Anderson

Videographer

Thesis Content





*The flowers on the altar are given to the
glory of God and in loving memory of*

John and Anne Allison	W. Lucas Gaillard
Henry M. Anderson	W. Lucas Gaillard, Jr.
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The Rt. Rev. and Mrs. John A. Baden	John Mackall Gantt
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Miss Ida Dwight	John Godwin Hemminger
Louise Farrow	Charles Rucker Hipp, Jr.
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Alison McDurmont Fitzgerald	Ann L. Hitt
Edna Flowers	Robert M. Hitt, Jr.
Carolyn and Dave Gabriel's loved ones	Julia Martin Holland
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Lucy Foster Gaillard	Thomas A. Huguenin
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*The flowers on the altar are given to the
glory of God and in thanksgiving for*

St. Philip's Church
The Rev. Jeffrey Miller and our entire staff
Members of the St. Philip's Choir
The clergy and staff of St. Philip's
Our vestry, choir, and congregation
The Saint Philip's team
Healthcare workers serving on the frontlines
Bishop Gadsden staff
Emile, Belle, Whit, Henry, Benjamin,
Ryland, Ella Kate and Teddy
Legare and Alida
John P. Algar
Martha M. Anderson
Thomas and Simmons Anderson
Thomas and Taylor Anderson
The Bairs, Bearsches, and Helmeys
Jared, Tiffany and Addie Baker
Barbara Bremer
Scott, Harriet and Thomas Burris
Will, Katie, Birdie and Billy Burris
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Charlotte and Gene Parrino





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James Parsell
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Richard Blake Pearce, Jr. "Baby Richard"
Mrs. Robert Pearce
All of the Pearce, Phillips, McCain, Menzies
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An Anglican Congregation

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

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

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The Rev. Andrew R. O'Dell, *Senior Associate*
The Rev. Marc R. Boutan, *Assistant for Pastoral Care*
The Rev. Brian K. McGreevy, *Assistant for Hospitality Ministry*
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Vestry

vestry@stphilipschurchsc.org

Martha Freshley, *Senior Warden*, mfreshley@stphilipschurchsc.org, (c) (843) 297-7530
Todd Brown, *Junior Warden*, tbrown@stphilipschurchsc.org, (c) (843) 270-4131
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