

Lent



So my soul longs for Thee...

On Receiving Spiritual Communion

When we are unable to receive the Bread and Wine of the Holy Sacrament because of extreme sickness, physical disability, or, as in our present cause, the cancelation of public service to prevent the spread of infection, we can be assured that all the benefits of Communion are received. The follow prayer from the Confraternity of the Blessed Sacrament, or some other prayer, may be said:

In union, dear Lord, with the faithful at every altar of your Church where your blessed Body and Blood are being offered to the Father, I desire to offer you praise and thanksgiving. I believe that you are truly present in the Holy Sacrament. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unity myself to you, and embrace you with all the affections of my soul. Let me never be separated from you. Let me live and die in your love. Amen.

About the Great Litany

A Litany (from the Greek for supplication) consists of a series of short petitions said or sung by a leader followed by a fixed response from the congregation. This form of prayer has its roots in early Jewish worship (See Psalm 136 for an example). The Great Litany was composed in 1544 by Archbishop Thomas Cranmer for use during Henry VIII's war with Scotland and France. Although slightly modified over the centuries, it has remained relatively unchanged. In some form, it is included in every Prayer Book in the world-wide Anglican Communion. The penitential nature of this prayer makes it particularly appropriate for use during the Lenten Season.

About Incense

The use of incense in worship has ancient precedent: remember the Magi's gift of frankincense. The use of incense allows our sense of smell to participate on an equal footing with our other senses in the worship of God. In ancient times its use was reserved as a sign of honor. As Christians we use it to honor God, the Gospel of Jesus Christ, the gifts God makes available to us in creation, and the Temples of the Holy Spirit which all of us are by virtue of our Baptism. Incense is also considered symbolic of our prayers rising to God.

*An Order of Service for
The Holy Eucharist in Lent*

THE GREAT LITANY

Stand as you are able.

O God the Father, Creator of heaven and earth,

People



Have mer - cy up - on us.

O God the Son, Redeemer of the world,

Have mercy upon us.

O God the Holy Spirit, Sanctifier of the faithful,

Have mercy upon us.

O holy, blessed, and glorious Trinity, one God,

Have mercy upon us.

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.

People



Spare us, good Lord.

From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,



Good Lord, de - liv - er us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,

Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,

Good Lord, deliver us.

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Spirit,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way

People



We beseech thee to hear us, good Lord.

That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest, and to draw all humankind into thy kingdom,

We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived,

We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,
We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,
We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,
We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or their travel,
We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,
We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,
We beseech thee to hear us, good Lord.

That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,
We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all humankind,
We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,
We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,
We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

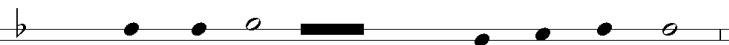
We beseech thee to hear us, good Lord.

That it may please thee to grant to all the faithful departed eternal life and peace,

We beseech thee to hear us, good Lord.

That it may please thee to grant that, in the fellowship of the ever Blessed and Glorious Virgin Mary, Blessed Joseph her most chaste spouse, Blessed Paul our Patron and all the saints, we may attain to thy heavenly kingdom,

We beseech thee to hear us, good Lord.



Officiant Son of God, we beseech thee to hear us.

People Son of God, we beseech thee to hear us.



O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.

O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.



O Lamb of God, that takest away the sins of the world, Grant us thy peace.



O Christ, hear us. O Christ, hear us.

THE KYRIE (*SAID*)

Lord, have mercy upon us.

Lord, have mercy upon us

Christ, have mercy upon us.

Christ, have mercy upon us

Lord, have mercy upon us.

Lord, have mercy upon us

THE KYRIE (SUNG)

Lord, have mer - cy up - on us.

Lord, have mer - cy up - on us.

Lord, have mer - cy up - on us.

Christ, have mer - cy up - on us. Christ,

have mer - cy up - on us. Christ, have mer - cy

up - on us. Lord, have mer - cy up -

on us. Lord, have mer - cy

up - on us. Lord,

have mer - cy up - on us.

Setting: From *Missa Marialis*; Plainsong, Mode 1; Mass 9, "Cum júbilo"; adapt. Charles Winfred Douglas (1867-1944)



Remember that thou art dust, and unto dust shalt thou return.

THE COLLECT OF THE DAY

V. The Lord be with you.

R. **And with thy spirit.**

Let us pray.

The Celebrant says the Collect of the Day (See Insert). Amen.

THE LITURGY OF THE WORD

The people sit.

THE LESSON (*See Insert*)

V. The Word of the Lord.

R. **Thanks be to God.**

THE PSALM (*See Insert*)

THE EPISTLE (*See Insert*)

V. The Word of the Lord.

R. **Thanks be to God.**

THE GRADUAL HYMN

Stand as you are able.

THE TRACT

THE GOSPEL (*See Insert*)

V. The Lord be with you.

R. **And with thy spirit.**

V. The Holy Gospel of our ☩ Lord and Savior ☩ Jesus Christ ☩ according to
Saint _____ .

R. **Glory be to thee, O Lord.**

V. The Gospel of the Lord.

R. **Praise be to thee, O Christ.**

THE HOMILY

THE CREED

Stand as you are able.

We be - lieve in one God, the Fa - ther, the Al - might - y,
mak - er of heav'n and earth, of all that is seen and un - seen.
We be - lieve in one Lord Je - sus Christ, the on - ly Son of God,
e - ter - nal - ly be - got - ten of the Fa - ther, God from God, Light from Light,
true God from true God, be - got - ten, not made,
of one Be - ing with the Fa - ther. Through Him all things were made.
For us and for our sal - va - tion he came down from heaven:
by the pow'r of the Ho - ly Spir - it
he be - came in - car - nate from the Vir - gin Ma - ry, And was made man.
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
he suf - fered death and was bur - ied. On the third day he rose a - gain

in ac - cord - ance with the Scrip - tures; he as - cend - ed in - to heav - en

and is seat - ed at the right hand of the Fa - ther. He will come a - gain

in glo - ry to judge the liv - ing and the dead, and his king - dom will have no end.

We be - lieve in the Ho - ly Spir - it, the Lord, the giv - er of life,

who pro - ceeds from the Fa - ther and the Son.

With the Fa - ther and the Son he is wor - shipped and glo - ri - fied.

He has spok - en through the Pro - phets.

We be - lieve in one ho - ly ca - tho - lic and a - pos - tol - ic Church.

We ac - know - ledge one bap - tism for the for - give - ness of sins.

We ☩ look for the re - sur - rec - tion of the dead, and the life of the world to come.

A - - - - - men.

THE PRAYERS OF THE PEOPLE

THE BIDDING PRAYERS

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers [especially _____], that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land [especially _____], that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [_____ and] all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially _____], beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of the ever blessed and glorious Virgin Mary, blessed Joseph,

her most chaste spouse and blessed Paul our Patron and all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

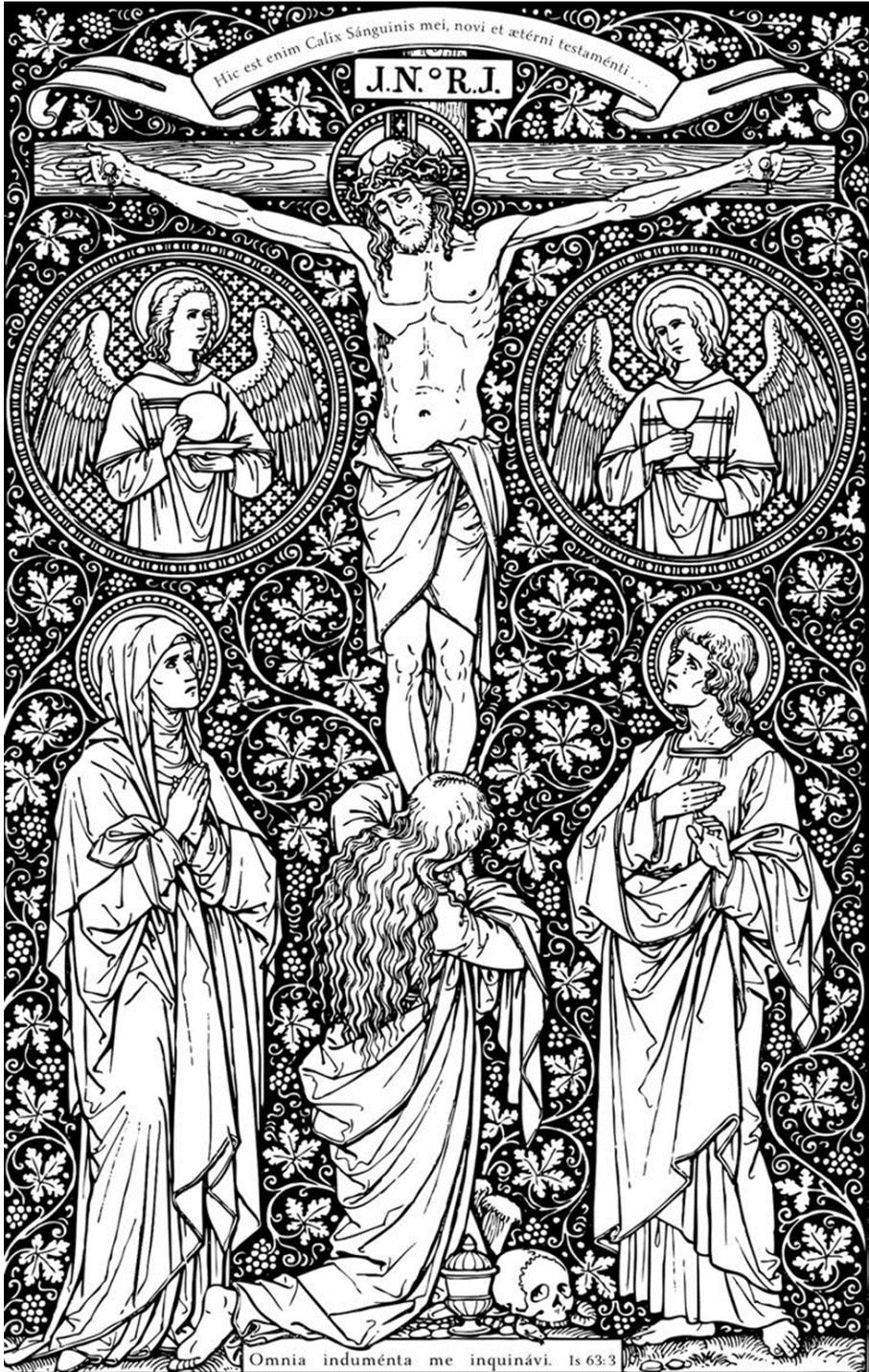
CONFESSION OF SIN

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling. (*Kneel as you are able.*)

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

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.**



Omnia indumenta me inquinavi. Is 63:3

THE COMFORTABLE WORDS

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

Celebrant

The peace of the Lord be al - ways with you.

People

And with thy spi - rit.

THE ANNOUNCEMENTS

THE LITURGY OF THE EUCHARIST

THE OFFERTORY SENTENCE

THE OFFERTORY ANTHEM/HYMN

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...

THE PROPER PREFACE

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS & BENEDICTUS

The musical score is written on five staves in a single system. Each staff begins with a treble clef, a key signature of three flats (B-flat, E-flat, A-flat), and a common time signature. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The first line of music corresponds to the lyrics 'Ho - ly, ho - ly, ho - ly, Lord'. The second line corresponds to 'God of Hosts: Hea - ven and earth are full'. The third line corresponds to 'of thy glo - ry. Glo-ry be to thee, O Lord Most High.'. The fourth line corresponds to 'Bless - ed is he that com - eth in the name of the Lord.'. The fifth line corresponds to 'Ho - san - na in the high - est.'. The score concludes with a double bar line.

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.

Music: From *Missa Marialis*; Plainsong, Mode 5; Mass 9; adapt. and acc. Charles Winfred Douglas (1867–1944) and Bruce E. Ford (b. 1947)

THE CANON

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.

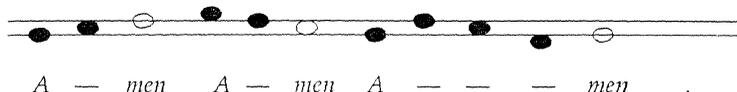
And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance 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.

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.

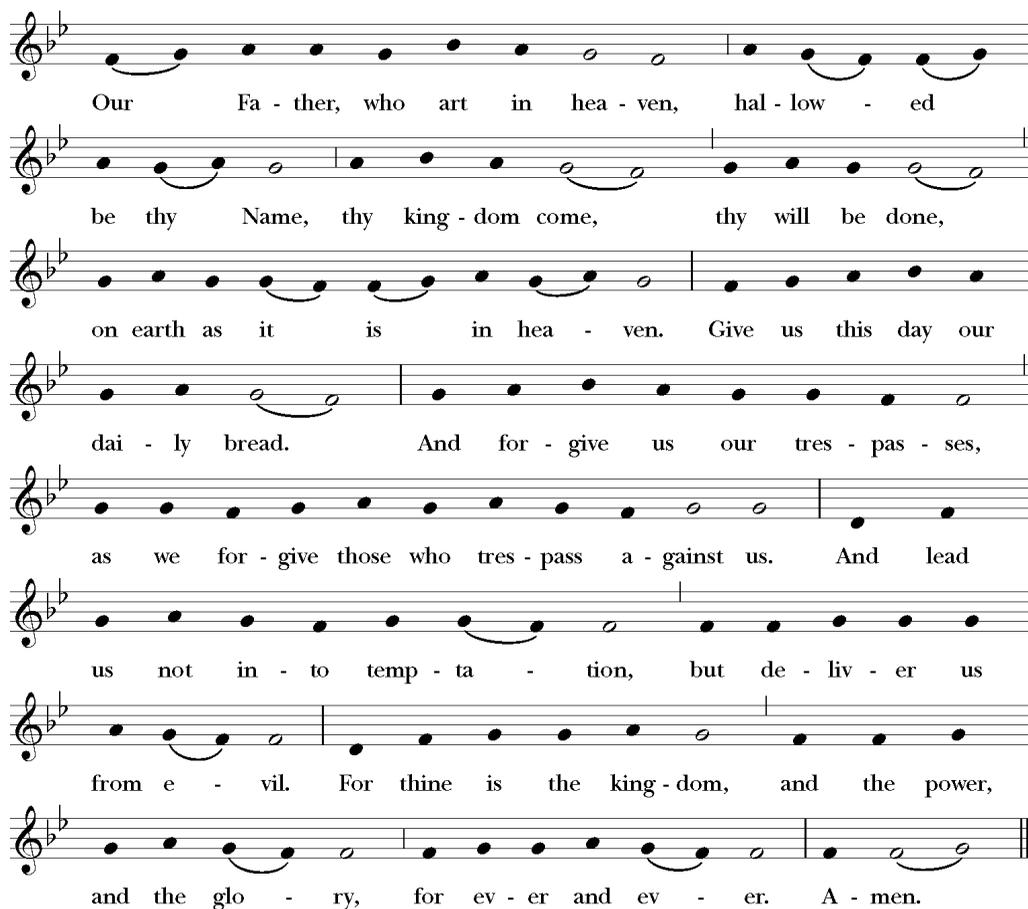
And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By ✠ whom, and with ✠ whom, in the ✠ unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end.



THE LORD'S PRAYER

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



Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
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 power,
and the glo - ry, for ev - er and ev - er. A - men.

Music: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

THE FRACTION

Christ our Pass - o - ver is sac - ri - ficed for us;
There - fore let us keep the feast.

The image shows two staves of musical notation. The first staff has a treble clef and a key signature of one flat (B-flat). The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4. The lyrics 'Christ our Pass - o - ver is sac - ri - ficed for us;' are written below the notes. The second staff also has a treble clef and a key signature of one flat. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4. The lyrics 'There - fore let us keep the feast.' are written below the notes.

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 we may evermore dwell in him, and he in us. Amen.

THE INVITATION TO COMMUNION

- V. Behold the λ Lamb of God, behold him that taketh away the sins of the world.
- R. Lord, I am not worthy to receive you, but speak the word only and my soul shall be healed.
- The Gifts of God for the People of God.

AGNUS DEI

O Lamb of God, that ta - kest a - way
the sins of the world, have mer - cy
up - on us. O Lamb of God,

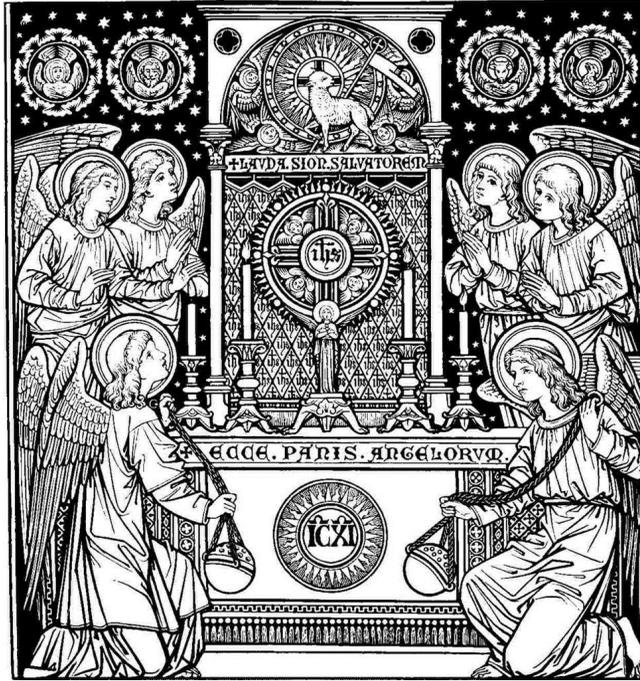
The image shows three staves of musical notation for 'AGNUS DEI'. Each staff has a treble clef and a key signature of three flats (E-flat, A-flat, D-flat). The first staff has a melody of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4. The lyrics 'O Lamb of God, that ta - kest a - way' are written below. The second staff has a melody of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4. The lyrics 'the sins of the world, have mer - cy' are written below. The third staff has a melody of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4. The lyrics 'up - on us. O Lamb of God,' are written below.

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.

Music: From *Missa Marialis*; Plainsong, Mode 5; Mass 9; adapt. and acc. Charles Winfred Douglas (1867–1944) and Bruce E. Ford (b. 1947)

A PRAYER FOR SPIRITUAL COMMUNION

Lord Jesus Christ, saving victim, Priest divine, in Union, with the faithful at every altar of your Church where your blessed Body and Blood is being offered to the Father, I desire to offer you praise and thanksgiving. I believe that you are truly present in the Holy Sacrament of the Altar. I adore you and I love you. To you I offer myself, my soul and my body. Since I cannot now be present at the Holy Eucharist and receive you sacramentally, I most earnestly desire to partake of you, my Lord, spiritually. Come to my poor soul and unite yourself to me + through your life-giving Spirit. My heart rejoices in you and I embrace you with all my affection. Conform my will to the pattern of your perfect obedience, so that loving all that you love, I may never be separated from you, but live and die in your Love. *Amen*



THE POSTCOMMUNION PRAYER

Let us pray.

Almighty God, we thank thee that in thy great love thou hast fed us with the spiritual food and drink of the Body and Blood of thy Son Jesus Christ, and hast given unto us a foretaste of thy heavenly banquet. Grant that this Sacrament may be unto us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all thy saints; through Jesus Christ our Savior. Amen.

THE BLESSING

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the ☩ Father, the Son, and the Holy Spirit be amongst you and remain with you always. **Amen.**

PROCESSIONAL HYMN

THE ANGELUS

V. The Angel of the Lord brought tidings to Mary:

R. And she conceived by the Holy Spirit.

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

V. The Word was made flesh;

R. And dwelt among us.

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray:

We beseech thee, O Lord, pour thy grace into our hearts, that, as we have known the Incarnation of thy Son Jesus Christ by the message of an angel to the Virgin Mary, so by his Cross ✠ and Passion we may be brought to the glory of his Resurrection; through the same Jesus Christ our Lord. **Amen.**

THE DISMISSAL

V. Let us bless the Lord.

R. Thanks be to God

About Lent

The yearly pilgrimage of grace which is ours in the paschal season—forty days of Lent and fifty days of Easter—is an opportunity to intentionally tap into the grace of Baptism. All that we will do in the next ninety days hinges on the sacred Easter Triduum, the Three Days of Christ's Passover, which is our Passover by virtue of Baptism. It is the Easter Vigil which provides liturgical meaning to all our preparation and celebration.

Lent is the Church's way of giving us a framework to aid us in this pilgrimage. Each year special practices of devotion are commended to all of us. Lent is a season when we are expected to set aside the normal pattern of everyday life and enter more fully into practices and patterns designed to lead us toward a deeper conversion of heart and a greater attentiveness to the word of God. These practices include fasting, prayer and almsgiving.

Fasting and abstinence from certain foods and practices are not meant to be a chore or even an added extra that we must do at this time of the year. Rather, they are meant to be spiritual opportunities to free ourselves from our usual preoccupations. The Church reminds us of the need to "do penance"—to re-establish harmony and balance broken by sin. In the life of the Church fasting and prayer have always been seen as a means to open ourselves to the grace given to us in Baptism which allows us to ask for forgiveness and re-establish balance and harmony.

Our mission as baptized members of the Body of Christ is the work of reconciliation. Through us Jesus is reconciling the world to the Father. For us to truly practice the gift whereby harmony which has been broken by sin is restored we must avail ourselves of time for prayer, the reading of scripture, and the grace of the sacrament of Christ's Body and Blood. Lent is a good time to consider participating in the celebration of the Eucharist on days other than Sunday.

Just as fasting is meant to free us from our usual preoccupations and intensify our prayer life, it makes no real sense if it does not compel us to be more generous to the poor. Almsgiving is meant to be a direct fruit of our prayer and fasting. Prayer and fasting are empty if they do not result in giving thanks for the gifts which are ours and being alive to the needs of others.

Fasting, prayer and almsgiving are well-worn paths in the Christian life. Generations upon generations of Christians have given witness to their ability to transform the human heart and mind, and they have also been the means by which countless have been able to conform their wills to God's will.

My prayer for all of us is that we keep a Holy Lent.

Father Wm Willoughby III

About Bells

From as early as the 6th century church bells have been used to call people to worship, to prayer at the times of the Angelus, to announce the death of a parishioner and to inform the neighborhood that the prayer of Great Thanksgiving, commonly known as the Prayer of Consecration and the Canon of the Mass, was taking place. The use of bells inside the church dates from the 12th century, when ringing them was introduced to help focus the people's attention on the Elevation of the Elements. Because bells speak of joy, wonder and mystery, our custom is to ring them during the joy-filled Angels' song offered before the throne of God known as the Sanctus ("Holy, Holy, Holy Lord God..."), the wondrous climax of the prayer of Great Thanksgiving, known as the Great Elevation ("by whom and with whom and in whom...") and before the Invitation to Communion ("Behold the Lamb of God..."), when we receive the Holy Mystery of Christ's Body and Blood.

About the Angelus

Immediately following the last hymn we honor the one through whom the possibility of Sanctification came into the world—Mary, Mother of Jesus. She was the first to say "Yes, Let it be!" to God's promise in Jesus. In reciting the Angelus we rejoice in Mary's faith and trust while praying that our lives may echo her "Yes" and show forth Jesus' Resurrection.

About the Service Music

The *Kyrie*, *Sanctus*, *Benedictus* and *Agnus Dei* are from the *Missa Marialis*. This service was adapted by Canon Winfred Douglas (1867-1944) from various medieval plain chants for the Community of Saint Mary and published in 1915. Canon Douglas was one of the great musicologists produced by the American Church. He was music editor of both the 1916 and 1940 Hymnals.

The music for the Creed is adapted from *The First Communion Service* by John Merbecke (c. 1510—c. 1558). The Lord's Prayer is set to a plainsong melody by Canon Winfred Douglas (1867-1940).



The Collegiate Church of Saint Paul the Apostle

The Episcopal Church * Diocese of Georgia

Abercorn at 34th Street * Savannah, GA 31401 * (912) 232-0274

The Very Reverend Father William Willoughby III, Ed.D. * Dean & Rector

—SERVICES—

Sunday

Mass 8:00 A.M, 10:00 A.M.(Solemn).12:15 P.M. (Español) & 6:30 P.M.
Christian Education.....9:15 & 11:45 A.M.
Morning Prayer 9:45 A.M.
Evensong (*Weekly*) and Benediction (*Fourth Sunday*)..... 5:30 P.M.

Monday

Morning Prayer 9:00 A.M.
Mass 12:15 P.M.
Evening Prayer..... 5:30 P.M.

Tuesday

Morning Prayer 9:00 A.M.
Evening Prayer..... 5:30 P.M.
Mass (*Healing*)..... 6:00 P.M.

Wednesday

Lauds 6:45 A.M.
Mass (*followed by Breakfast*) 7:00 A.M.
Morning Prayer 9:00 A.M.
Evening Prayer..... 5:30 P.M.

Thursday

Morning Prayer 9:00 A.M.
Mass (*Healing*)..... 10:00 A.M.
Evening Prayer..... 5:30 P.M.

.Friday

Lauds 6:45 A.M.
Mass 7:00 A.M.
Morning Prayer 9:00 A.M.
Evening Prayer..... 5:30 P.M.

Major Holy Days — Mass 6:00 P.M.