

OUR LADY OF WALSINGHAM



The Holy Eucharist Rite I

On Receiving Communion

In the Episcopal Church, all baptized Christians who are regular communicants in their own congregations are invited to join in the reception of Holy Communion. If you do not wish to do so, please allow those around you who do to leave their pews and approach the altar. If you do wish to receive, you may come to the altar rail, kneel, and hold your palms outward and cupped to receive the Host, which the priest will place in your palms. You may place the Host in your mouth and take a small sip of the Wine when the chalice bearer offers the Chalice. Alternatively, you may leave the Host on your extended palms and a chalice bearer will take the Host and dip it into the Wine and place it on your tongue. You may also receive the Host and signal the chalice bearer that you do not wish to receive the Chalice by crossing your arms across your chest. After the communicant to your immediate left has received, you may return to your pew.

About the Asperges

The ceremony of sprinkling holy water over the altar and the people gathered for the Eucharist during the Introit reminds us of our Baptism, through which we are cleansed from sin and born again, by which we share for ever in the risen life of Jesus Christ our Savior, and in which we are united one to another as Christ's Body, the Church. If there is a Baptism, this action is performed after the Baptism.

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.

(Continued on the inside Back Cover)

An Order for the Holy Eucharist - Rite I


Stand as you are able.

THE ASPERGES

THE ENTRANCE HYMN

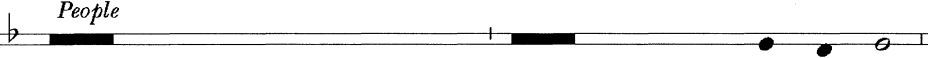
THE OPENING ACCLAMATION

Celebrant



Bless - ed be God: ☩ Father, Son, and Ho - ly Spi - rit.

People



And blessed be his kingdom, now and for ev - er. A - men.

THE COLLECT FOR PURITY

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 Jesus Christ our Lord. **Amen.**

SUMMARY OF THE LAW

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 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 able.

Silence is kept.

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.

KYRIE

MARTIN SHAW

The musical score is written on two staves. The top staff is for the voice, with a treble clef and a key signature of one flat (B-flat). The melody is a simple, hymn-like tune. The bottom staff is for the organ, with a grand staff (treble and bass clefs) and the same key signature. The organ part provides a harmonic accompaniment to the vocal line. The lyrics are written below the vocal staff.

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

ORGAN

THE GLORIA

(In the time of ordinary slow reading.)

PRIEST.

CHOIR & PEOPLE.

Glo - ry be to God on high. And in earth peace, good will towards men. We praise Thee,

This system contains the first two staves of music. The top staff is for the Priest and the bottom staff is for the Choir & People. The music is in G major (one sharp) and 4/4 time. The lyrics are written below the staves.

we bless Thee, we worship Thee, we glo - ri - fy Thee, we give thanks to Thee for Thy great glo - ry.

This system contains the next two staves of music. The lyrics continue below the staves.

O Lord God, Heaven-ly King, God the Fa-ther Al-mighty. O Lord, the on-ly be-got-ten Son, Je-su Christ:

This system contains the next two staves of music. The lyrics continue below the staves.

O Lord God, Lamb of God, Son of the Fa-ther, that tak-est a-way the sins of the world,

This system contains the final two staves of music on this page. The lyrics continue below the staves.

have mer-cy up-on us.

Thou that tak-est a-way the sins of the world, receive our prayer. Thou that sit-test at the right hand

of God the Fa-ther, have mer-cy up-on us. For Thou on-ly art ho-ly, Thou on-ly art the Lord,

Slower.
Thou on-ly, O Christ, with the Holy Ghost, art most high in the glory of God the Fa-ther A - - - men.

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.

LITURGY OF THE WORD

THE LESSON (*See Insert*) *The people sit.*

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 GOSPEL ALLELUIA (*Sung by all*)



Celebrant: The Gospel Refrain (*See Insert*)

ALL: *Repeat the Alleluias*

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

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

V. The Gospel of the Lord.

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

THE HOMILY

THE CREED

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

In the Anglican Cycle of Prayer we are asked to pray for _____ .
[In our companion Diocese of _____ we are asked to pray for _____ .]
In The Roman Catholic Diocese of Savannah we are asked to pray for _____.

In the Southeastern Synod of the Evangelical Lutheran Church we are asked to pray for _____.
In our own Diocese we are asked to pray for _____.

With all our heart and with all our mind, let us pray to the Lord, saying,
“Lord, have mercy.”

For the peace of the world, for the welfare of the holy Church of God, and for the unity of all peoples, let us pray to the Lord.

Lord, have mercy.

For *N.* our Bishop, for *N. (N.)* our retired Bishops,] for *N.* our Primate, for *N.* Archbishop of Canterbury, and for all the clergy and people, let us pray to the Lord.

Lord, have mercy.

For *N.* our President, for our local leaders, for our law makers and magistrates, for the leaders of the nations, and for all in authority, let us pray to the Lord.

Lord, have mercy.

For this city, for every city and community, and for those who live in them, let us pray to the Lord.

Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, for the sick and the suffering and for those who have asked our prayers, especially those who have asked our prayers , and all those you wish to remember at this time, let us pray to the Lord.

Lord, have mercy.

For all expectant mothers, especially _____ , let us pray to the Lord.

Lord, have mercy.

For those who have birthdays or anniversaries this day and this week, especially _____ , let us pray to the Lord.

Lord, have mercy.

For those attending College or University especially those who have asked or prayers, let us pray to the Lord.

Lord, have mercy.

For those serving in our Armed Forces especially those who have asked our prayers; let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the ☩ resurrection, and for all the departed especially _____ , and all whom you wish to remember at this time, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

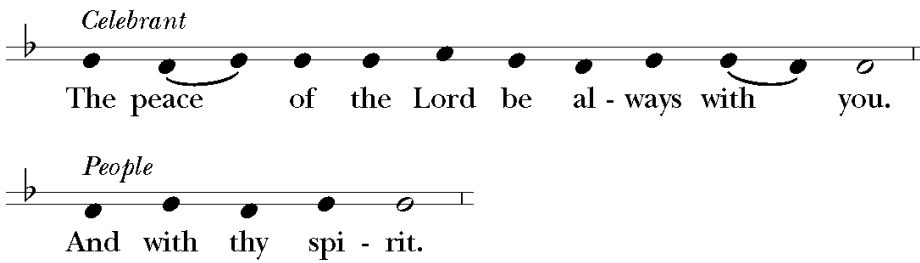
Lord, have mercy.

In the communion of the ever-blessed and glorious Virgin Mary, blessed Joseph her most chaste spouse, blessed Paul our patron and of all the saints, let us commend ourselves and one another, and all our life, to Christ our God.

To thee, O Lord our God.

The Celebrant concludes with a suitable Collect. Amen.

THE PEACE



THE ANNOUNCEMENTS



THE LITURGY OF THE EUCHARIST

THE OFFERTORY SENTENCE

THE OFFERTORY HYMN OR ANTHEM

THE DOXOLOGY

VIGILES ET SANCTI

Cologne, 1623



All people that on earth do dwell,
sing to the Lord with cheerful voice: alleluia, alleluia
him serve with mirth, his praise forth tell,
come ye before him and rejoice.
Alleluia, alleluia, alleluia, alleluia, alleluia!

Know that the Lord is God indeed;
without our aid he did us make: alleluia, alleluia
we are his folk, he doth us feed,
and for his sheep he doth us take.
Alleluia, alleluia, alleluia, alleluia, alleluia!

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

THE GREAT THANKSGIVING

THE SURSUM CORDA

Celebrant *People*

The Lord be with you. And with thy spi - rit.

Celebrant *People*

Lift up your hearts. We lift them up un - to the Lord.

Celebrant

Let us give thanks un - to our Lord God.

People

It is meet and right so to do.

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.

[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

Martin Shaw, 1918

(may be sung in unison and a semitone lower.)

♩ = about 69. (but quicker where suitable)

pp *mf*

Ho - ly, Ho - ly, Ho - ly, Lord God of Hosts; Heav - en and

f

earth are full of Thy glo - ry. Glo - ry be to Thee, O Lord most High.

pp

✠ Bless - ed is He that com - eth in the

Name of the Lord; Ho - san - nah in the high - est.

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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.

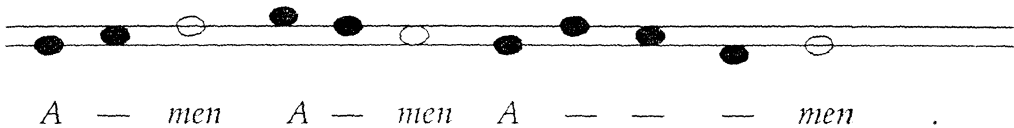
And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance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

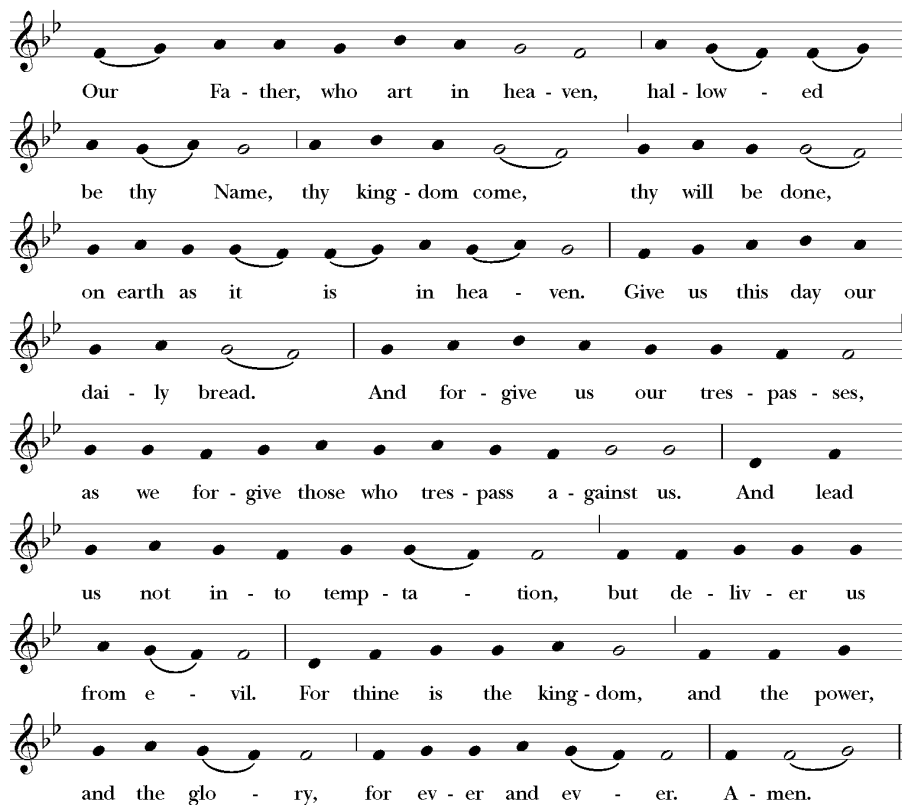
And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By ✠ whom, and with ✠ whom, and in ✠ 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

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

The musical notation consists of two staves. The first staff has a treble clef and a key signature of one flat (B-flat). It contains a series of eighth notes followed by a half note. The second staff also has a treble clef and a key signature of one flat. It contains a series of eighth notes followed by a half note, with a slur over the final two notes.

AGNUS DEI

May be sung in unison.

$\text{♩} = \text{about } 69.$

MARTIN SHAW, 1918

O Lamb of God, that tak - est a - way the

pp Cantor

The musical notation is for the first system of 'AGNUS DEI'. It features a treble and bass staff with a key signature of one flat. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics 'O Lamb of God, that tak - est a - way the' are written below the staff. The dynamics *pp* and the instruction 'Cantor' are also present. There is a triplet of eighth notes in the melody.

sins of the world, have mer - cy up - on us.

The musical notation is for the second system of 'AGNUS DEI'. It continues the melody and accompaniment from the first system. The lyrics 'sins of the world, have mer - cy up - on us.' are written below the staff. There is a triplet of eighth notes in the melody.

O Lamb of God, that tak - est a - way the

pp Cantor

The musical notation is for the third system of 'AGNUS DEI'. It continues the melody and accompaniment from the second system. The lyrics 'O Lamb of God, that tak - est a - way the' are written below the staff. The dynamics *pp* and the instruction 'Cantor' are also present. There is a triplet of eighth notes in the melody.

sins of the world, have mer - cy up - on us.

O Lamb of God, that tak - est a - way
Cantor

the sins of the world, grant us Thy peace.

Slower

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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 \boxtimes 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.

COMMUNION HYMNS OR ANTHEMS

THE POSTCOMMUNION PRAYER

Let us pray.

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 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

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 Ghost 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. Go in peace to love and serve the Lord.

R. Thanks be to God

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 Anglican Folk Mass used in this service was composed in the 1918 by Martin Shaw OBE, FRCS (1875-1958) as an alternative to the First Communion Service (Merbecke). The term "Folk Mass" was used to designate a setting that could be sung by the congregation rather than the choir alone. Shaw studied at the Royal College of Music and played at a number of London churches. He composed numerous works both sacred and secular. He also collaborated with Percy Dearmer, a renowned liturgist and musicologist, to publish The English Hymnal a hymnal still used in the Church of England today

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.