

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. * Rector & Dean

—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

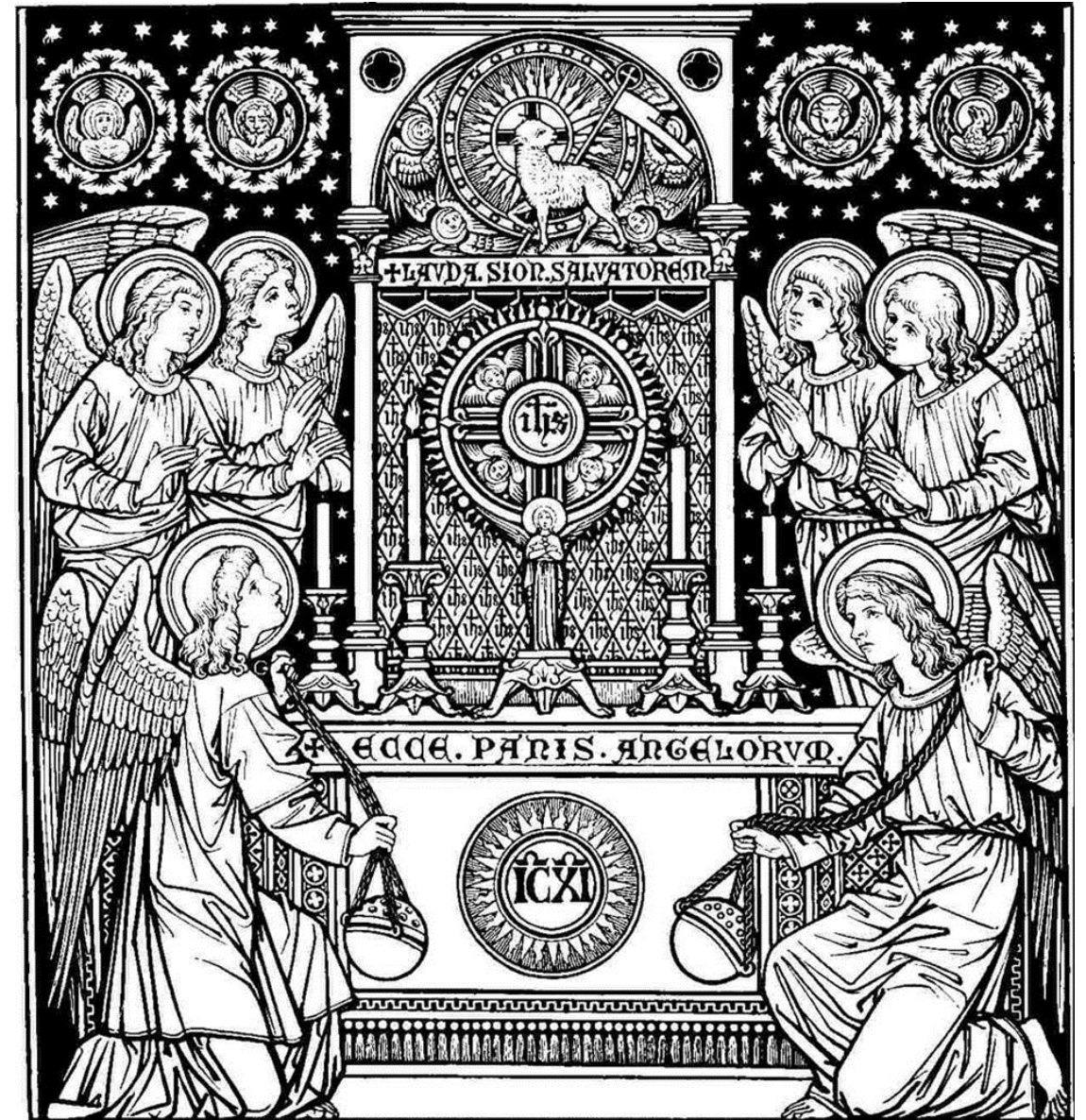
Lauds 6:45 A.M.

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.



The Holy Eucharist

Rite 1

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 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 Rite is performed during 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.

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 setting for this service is known as "The First Communion Service". It was published in 1549 by John Merbecke (c. 1510—c. 1585) in his *Booke of Common Paier Noted*. He was the organist and a lay-clerk at St. George's, the Chapel Royal at Windsor. This was the first attempt to adapt plain chant to English. This effort was so successful that this Service is still the most widely used musical setting for the Anglican Eucharist in English.

The Lord's Prayer is set to a plainsong melody by Canon Winfred Douglas (1867-1940).



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**

The Holy Eucharist: Rite I

Stand as you are able.
INTROIT

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

THE CONFESSION OF SIN

Let us humbly confess our sins unto Almighty God
Kneel as able.
Silence is kept.

**Almighty and most merciful father,
we have erred and strayed from thy ways like lost sheep,**

we have followed too much the devices and desires of our own hearts,
we have offended against thy holy laws,
we have left undone those things which we ought to have done,
and we have done those things which we ought not to have done.
But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. 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.

THE KYRIE

JOHN MERBECKE, 1549

In unison

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

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

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 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

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



AGNUS DEI

JOHN MERBECKE, 1549

In unison

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.

COMMUNION HYMNS

THE GLORIA

JOHN MERBECKE, 1549

Priest

Choir and Congregation

Glo-ry be to God on high, and on earth peace, good will towards men.
We praise thee, we bless thee, we worship thee, we glo-ri-fy thee,
we give thanks to thee for thy great glo-ry, O Lord God, heav'n-ly King,
God the Fa-ther Al-migh-ty. O Lord, the on-ly-be-got-ten Son,
Je-sus Christ; O Lord God, Lamb of God, Son of the Fa-ther,
that ta-kest a-way the sins of the world, have mer-cy up-on us.

Thou that ta - kest a - way the sins of the world, re - ceive 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; thou on - ly, O Christ, with the Ho - ly Ghost,

art most high in the glo - ry 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.

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 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.

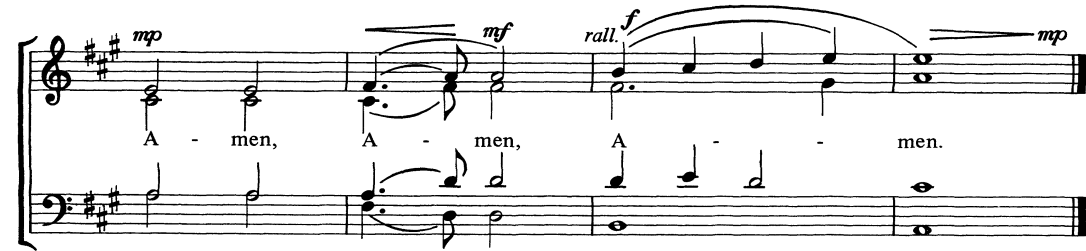
THE INVITATION TO COMMUNION

- 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.

body with him, that he may dwell in us, and we in him; through the same 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

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 able.*

THE GOSPEL ALLELUIA (All sing the Alleluias)

- 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 people sit.*

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

THE CANON

The People kneel or stand as able.

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for 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 to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

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

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, 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; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy ✠ grace and heavenly benediction; and also that we and all thy whole Church may be made one

[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

John Merbecke, 1549

HO - LY, HO - LY, HO - LY, Lord God of hosts,
Heav'n 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.

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.

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THE PRAYERS OF THE PEOPLE

THE BIDDINGS

THE INTERCESSIONS

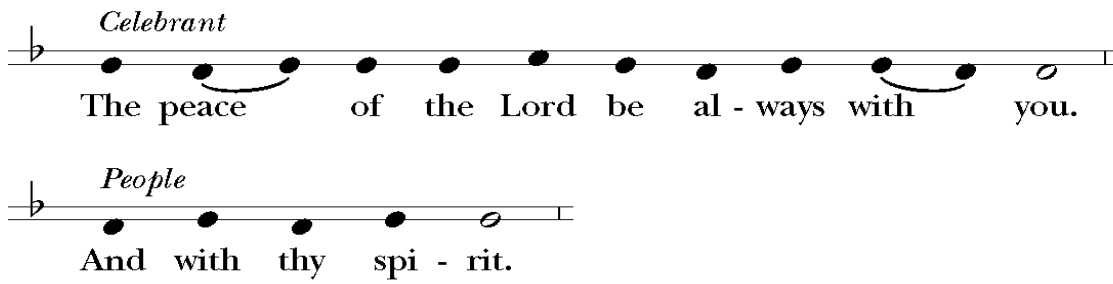
The People respond to each Intercession with
Lord have mercy

Remembering the glorious and most blessed Virgin Mary, blessed Joseph her most chaste spouse, blessed Paul our Patron, and all the saints, let us offer ourselves and one another to the living God through Christ.

To thee, O Lord, our God.

The Celebrant concludes with a suitable Collect. Amen.

THE PEACE



THE ANNOUNCEMENTS

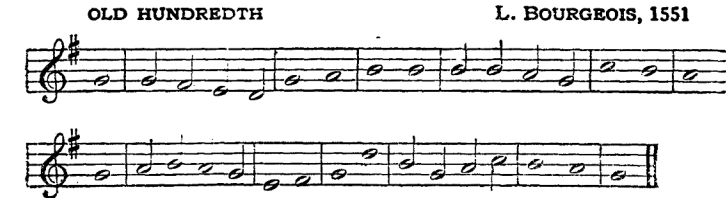
THE LITURGY OF THE EUCHARIST

THE OFFERTORY SENTENCE

THE OFFERTORY ANTHEM/HYMN

Stand as you are able.

THE DOXOLOGY

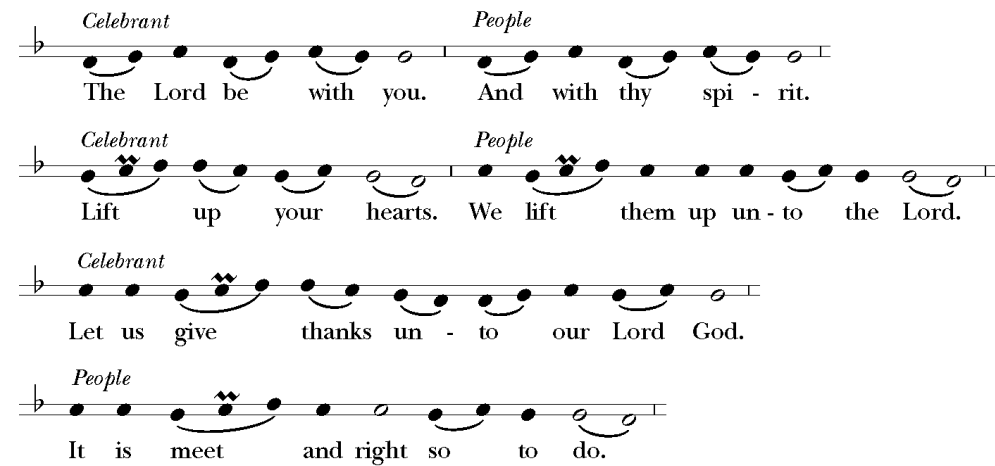


All people that on earth do dwell,
sing to the Lord with cheerful voice:
him serve with mirth, his praise forth tell,
come ye before him and rejoice.

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

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

THE GREAT THANKSGIVING THE SURSUM CORDA



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.