



The Holy Eucharist - Rite 2

## **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.

*(Continued on the inside Back Cover)*

# An Order of Service for The Holy Eucharist: Rite 2

THE INTROIT *Stand as able.*

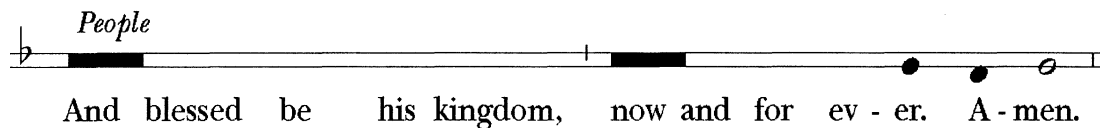
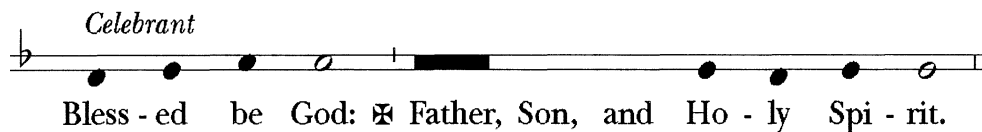
## The Kyrie

**Smoothly**  
**[Cantor]** **[All]**

**S**  
**A**  
**T**  
**B**

*Ky - ri - e,*  
*Ky - ri - e e - le - i - son.*  
*Ky - ri -*  
*e e - le - i - son.*  
*Chris - te e - le - i -*  
*son.*  
*Chris - te e - le - i - son.*  
*Ky - ri -*  
*e e - le - i - son.*  
*Ky - ri - e e - le - i - son.*  
*rit.*  
*(σ)*

## THE OPENING ACCLAMATION



## THE COLLECT FOR PURITY

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



## THE CONFESSION OF SIN

Let us confess our sins against God and our neighbor.

*Kneel as able.*

*Silence is kept.*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

## THE ABSOLUTION

Almighty God have mercy on you, ✠ forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**



*Stand as you are able.*

## **BENEDICTUS ES, DOMINE**

(SAID)

Glory to you, Lord God of our fathers; \*

you are worthy of praise; glory to you.

Glory to you for the radiance of your holy Name; \*

we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple; \*

on the throne of your majesty, glory to you.

Glory to you, seated between the Cherubim; \*

we will praise you and highly exalt you for ever.

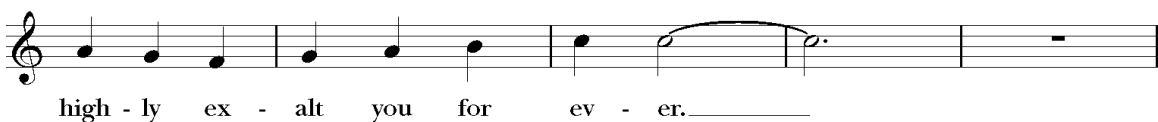
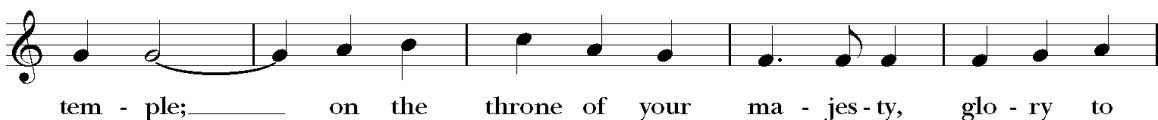
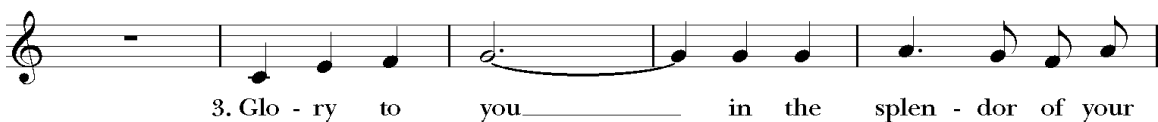
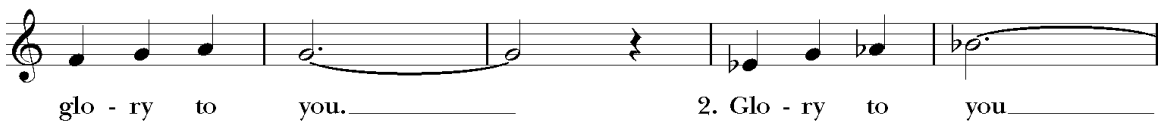
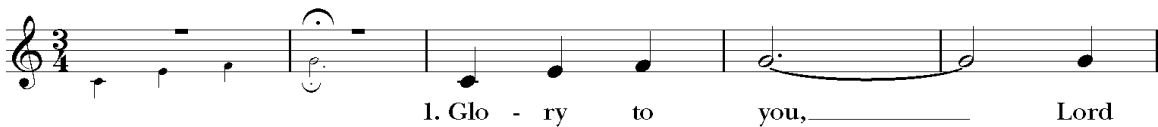
Glory to you, beholding the depths; \*

in the high vault of heaven, glory to you.

Glory to you, Father, Son, and Holy Spirit; \*

we will praise you and highly exalt you for ever.





*Descant*

5. Glo - ry to you, be - hold - ing the depths; in the high vault of hea - ven, 6. Glo - ry to you, Fa - ther, Son, and Ho - ly Spi - rit; we will high - ly ex - alt you Glo - ry to you! high - ly ex - alt you for ev - er.

Music: John Rutter (b. 1945)  
 Copyright: © 1985, Oxford University Press, Inc.  
 Used with permission.

## THE COLLECT OF THE DAY

**V.** The Lord be with you.

**R.** And also with you.

Let us pray.

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



# THE 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

## THE GOSPEL *(See Insert)*

**V.** The Lord be with you.

**R.** And also with you.

**V.** The Holy Gospel of our ✠ Lord ✠ Jesus Christ ✠ according to \_\_\_\_\_ .

**R.** Glory to you, Lord Christ.

**V.** The Gospel of the Lord.

**R.** Praise to you, Lord Christ

## THE HOMILY

*The people sit.*

# THE CREED

*Stand as able.*

The musical score is written on ten staves, each with a treble clef and a key signature of one flat (B-flat). The melody is simple and hymn-like, with lyrics written below each staff. The lyrics are: 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 BIDDINGS

## THE INTERCESSIONS

*The People respond to each Intercession with*

**Lord have mercy**

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

**To you, O Lord, our God.**

*The Celebrant concludes with a suitable Collect. Amen.*

## THE PEACE

*Celebrant*

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

*People*

And al - so with you.

## THE ANNOUNCEMENTS



# THE LITURGY OF THE EUCHARIST

THE OFFERTORY SENTENCE

THE OFFERTORY ANTHEM & OR HYMN

THE DOXOLOGY

OLD HUNDREDTH

L. BOURGEOIS, 1551



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

*Celebrant*                      *People*

The Lord be with you. And al - so with you.

*Celebrant*                      *People*

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

*Celebrant*

Let us give thanks to the Lord our God.

*People*

It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

### [THE PROPER PREFACE]

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:



# SANCTUS & BENEDICTUS

**With a strong pulse**

**Cantor**

**All**

S  
A

Ho - - - Ho - ly, ho - ly, ho - ly Lord, God of

T  
B

pow'r and might, hea-ven and earth are full of your glo - ry.

Ho - san - na in the high - est. ✕ Bless - ed is he who

comes in the name of the Lord. Ho - san - na in the high - est.

*Stand or kneel as able.*

## THE CANON

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

**Sturdily**

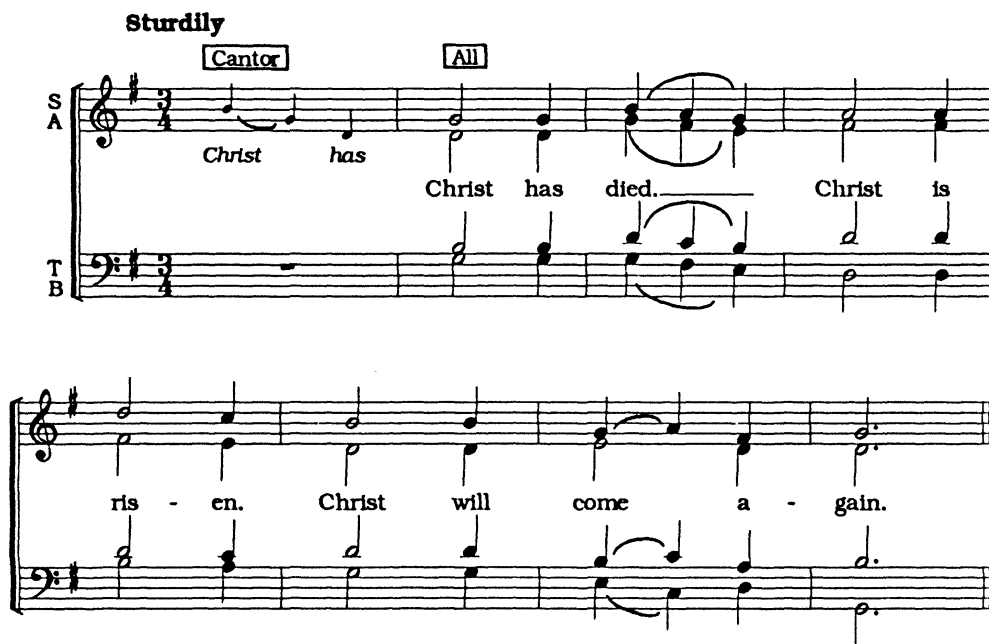
**Cantor** **All**

S  
A

Christ has Christ has died. Christ is

T  
B

ris - en. Christ will come a - gain.





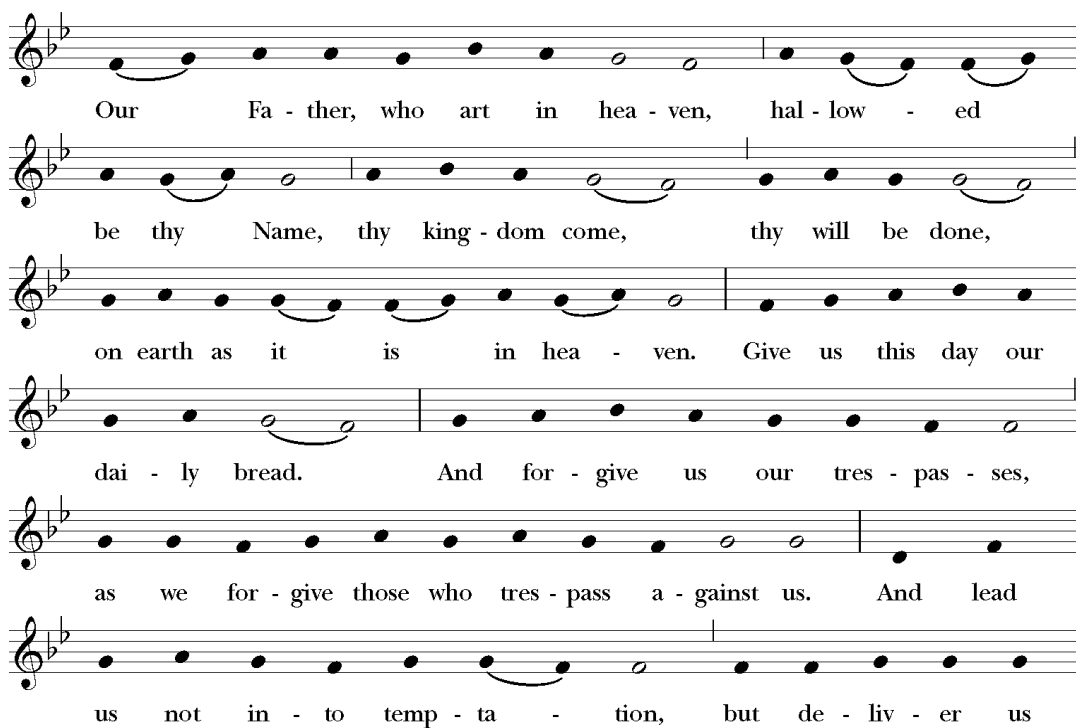
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify ✠ us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

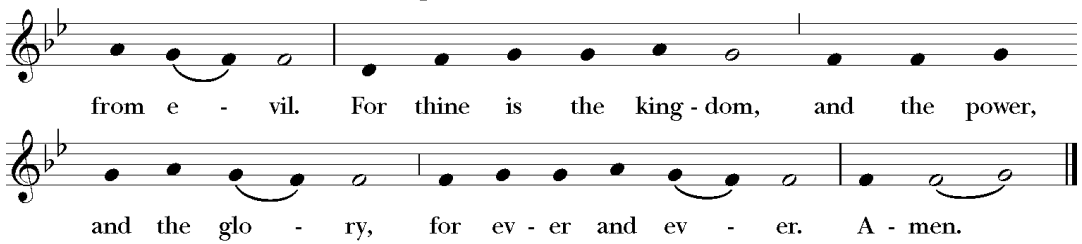
All this we ask through your Son Jesus Christ. By ✠ him, and with ✠ him, and in ✠ him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father now and forever.



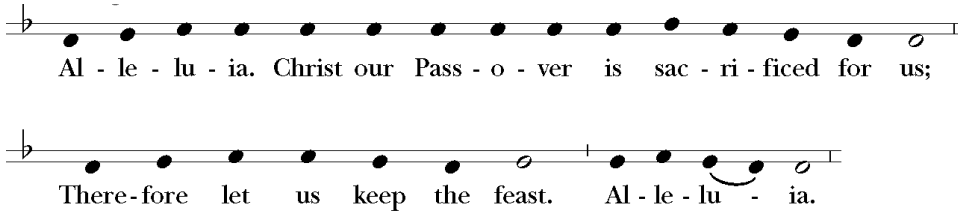
## THE LORD'S PRAYER

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





## THE FRACTION



## THE PRAYER OF HUMBLE ACCESS

We do not presume to come to this your Table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your Table. But you are the same Lord whose nature is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of your 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. ✦ This is the Lamb of God, who takes away the sins of the world.  
Happy are those who are called to his supper.
- R. Lord, I am not worthy to receive you, but only say the word and I shall be healed.  
The Gifts of God For the People of God.

## AGNUS DEI

**Smoothly**

**Cantor** **All**

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

## COMMUNION HYMNS OR ANTHEMS

### THE POSTCOMMUNION PRAYER

Let us pray.

**Almighty and everliving God,**  
we thank you for feeding us with the spiritual food  
of the most precious **Body and Blood**  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the **Body of your Son,**  
and heirs of your eternal kingdom.

**And now, Father, send us out**  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

### THE BLESSING

The peace of God, which passes 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 among you and remain with you always. **Amen.**

### PROCESSIONAL HYMN



## THE ANGELUS

- Ÿ. The Angel of the Lord announced unto Mary,  
R. **And she conceived by the Holy Spirit.**
- Ÿ. Hail Mary, full of grace, the Lord is with you,  
Blessed are you among women,  
and blessed is the fruit of your womb, Jesus.  
R. **Holy Mary, Mother of God, pray for us sinners,  
now and at the hour of our death. Amen.**
- Ÿ. Behold the handmaid of the Lord;  
R. **Be it unto me according to your word.**
- Ÿ. Hail Mary, full of grace, the Lord is with you,  
Blessed are you among women,  
and blessed is the fruit of your womb, Jesus.  
R. **Holy Mary, Mother of God, pray for us sinners,  
now and at the hour of our death. Amen.**
- Ÿ. And the Word was made flesh,  
R. **And dwelt among us.**
- Ÿ. Hail Mary, full of grace, the Lord is with you,  
Blessed are you among women,  
and blessed is the fruit of your womb, Jesus.  
R. **Holy Mary, Mother of God, pray for us sinners,  
now and at the hour of our death. Amen.**
- Ÿ. 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 you, O Lord, pour your grace into our hearts, that, as we have known the Incarnation of your 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

- Ÿ. Go in peace to love and serve the Lord.  
R. **Thanks be to God.**

## About the Cover

The symbol on the cover is the COMPASS ROSE, the emblem of the Anglican communion. It centers on the cross of St. George, with the points of the compass radiating from it to illustrate the worldwide spread of the Anglican communion's apostolic and evangelical faith. In place of the usual decoration marking north a miter has been substituted, as the time-honored symbol of Apostolic Order essential to the churches that constitute the Anglican communion. The inscription encircling the shield ("The Truth shall make you free," the words of Jesus in John 8:32) is in the original New Testament Greek, which, unlike Latin or English, is the only language studied in common by scholars throughout the Anglican communion.

It was designed in 1954 by the late Canon Edward Nason West, Canon Sacrist of the Cathedral of St. John the Divine in New York City, for the Anglican Congress meeting that year in Minneapolis, Minnesota. It has been used by all subsequent Congresses, and at the 1988 Lambeth Conference this symbol in bronze was inlaid in the pavement of Canterbury Cathedral.

— *Adapted from Outward Signs by Canon Edward N. West.*



*Kyrie, Sanctus & Benedictus, Memorial Acclamation and Angus Dei*  
©1989 Celebration (ASCAP). All rights reserved. Used with permission.



## About Bells

From as early as the 6<sup>th</sup> 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 angelic 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

Based on the native music of black South Africa, the *Freedom Mass* was composed in the 1989 by Betty Pulkingham. The songs of black South Africa are songs of steadfast hope, of humility, of joy and resiliency in the midst of suffering. They are liturgical music in the truest sense: songs drawn from the very life of a worshipful people.

The music for the *Benedictus, es Domine*, and the Lord's Prayer are adaptations of Medieval plainchant. The Creed is based on Merbecke.

# The Collegiate Church of Saint Paul the Apostle

The Episcopal Church \* Diocese of Georgia  
Abercorn at 34<sup>th</sup> Street \* Savannah, GA 31401 \* (912) 232-0274  
stpaulsavannah.org

## —SERVICES—

### **Sunday**

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