

Psalm 51

Have mercy on me, O God, according to your steadfast love;
according to your abundant mercy blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin.
For I know my transgressions, and my sin is ever before me.
You desire truth in the inward being;
therefore teach me wisdom in my secret heart.
Create in me a clean heart, O God,
and put a new and right spirit within me.
O Lord, open my lips, and my mouth will declare your praise.
For you have no delight in sacrifice;
if I were to give a burnt offering, you would not be pleased.
The sacrifice acceptable to God is a broken spirit;
a broken and contrite heart, O God, you will not despise.



Examination of Conscience

This is a simple form of prayer that may be used, especially during Lent, as a preparation for Mass, though it can also be used at the end of every day. It is not about feeling guilty, but about turning to God as our real selves. The important thing is to open oneself to recognizing and responding to God's movement in your heart. This is the meaning of repentance.

1. Give thanks to God for his gifts to you.
2. Ask for the grace to know your sins.
3. Examine how you have lived this week or this day.
4. Ask forgiveness for any faults.
5. Resolve to change your life with the help of God.

Bring these thoughts to mind again at the Confession during Mass, and then hear God's forgiveness in the Absolution.



Love bade me welcome, yet my soul drew back,
Guilty of dust and sin.
But quick-ey'd Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lack'd anything.

"A guest," I answer'd, "worthy to be here";
Love said, "You shall be he."

"I, the unkind, the ungrateful? ah my dear,
I cannot look on thee."

Love took my hand and smiling did reply,
"Who made the eyes but I?"

"Truth, Lord, but I have marr'd them; let my shame
Go where it doth deserve."

"And know you not," says Love, "who bore the blame?"
"My dear, then I will serve."

"You must sit down," says Love, "and taste my meat."
So I did sit and eat.

George Herbert



The Liturgy of High Mass in Lent

Please do not take away

Welcome to Old Saint Paul's

Scottish Episcopal Church
in the Diocese of Edinburgh
and the world-wide Anglican Communion.

Baptised members of all churches
are welcome to receive Holy Communion,
and all are welcome at the Altar for a Blessing.

You are warmly invited to join us for coffee after Mass.

The Mass (also called the Eucharist,
Holy Communion, and the Lord's Supper)
is the heart of Christian spiritual life.

In this Sacrament we believe
that we are invited to share the Father's life,
that Jesus Christ is truly present,
and that we receive the grace of the Holy Spirit.

Here we put our faith in God into actions as well as words.
The liturgy is an enactment, in which every movement is
significant – standing and kneeling, walking in procession, the
gestures of the priest.

In Old Saint Paul's, High Mass is
celebrated in the Anglo-Catholic tradition,
with austere beauty and rich symbolism.
The notes throughout this book
will help you to see, understand, and participate in
the actions as well as the words.

Where you see a **Boxed Heading** turn to
the weekly sheet for the hymn number,
or other details of that week's liturgy.

On the First Sunday of Lent at the beginning of the service
the entire congregation joins in procession.
On other Sundays only the choir, servers and ministers
enter the church in procession during the singing of a hymn.
But even then the entrance is a symbol
of our common journey of faith.
All of us in the congregation,
and all the people of God everywhere,
are 'in' the procession as it moves towards the altar,
drawing near to the God who, in Christ,
has already drawn near to us.

This, like the Mass itself, is something
we need to come to with open and honest hearts.

Before the service begins we keep silence

as people are arriving,
to allow each person to make their approach to God,
simply by being still before him.

Please observe the silence, for others as well as for yourself.

Use this time to **read the notes** on the left-hand pages,
and prepare yourself
for the worship we are about to offer,
and the gift we are about to receive.

LITURGY of DISMISSAL

We stand for the Prayer after Communion.

Give thanks unto the Lord for he is gracious;
And his mercy endures for ever.

All say together.

**Father of all, we give you thanks and praise
that when we were still far off
you met us in your Son and brought us home.
Dying and living,
he declared your love, gave us grace,
and opened the gate of glory.
May we who share Christ's body
live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights, give light to the world.
Keep us firm in the hope you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.**

BLESSING

The Lord be with you.
And with thy spirit.

The blessing of God almighty,
(*here all may make the sign of the Cross*)
the Father, the Son, and the Holy Spirit,
be upon you and remain with you always.
Amen.

DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

*During Lent there is usually no organ voluntary at the end
of the service. This emphasizes the austerity and sparseness
of the liturgy in this season of preparation for Easter.*

*When you leave, please depart from the church quietly,
come for coffee downstairs in the church hall, and take part
in the group discussion of the gospel and sermon, ending at
12.45pm.*



PRAYER AFTER COMMUNION – this prayer gives thanks for the gift of Communion, that it may bear fruit in daily life.

Lent is the forty days and six Sundays before Easter Day, a time for self examination and penitence, a time for deeper reflection to discover and remove the self-made barriers that keep us from God. It is a time to concentrate on fundamental values and priorities, and not a time for self punishment.

Throughout Lent, the liturgy takes on a simpler tone. The 'Kyrie eleison' (Lord have mercy) is sung instead of the Gloria. The word "Alleluia" is not used in the words of the liturgy or hymns. The organ is used sparingly. There are no flowers for decoration. The colour of the vestments and hangings is purple, to reflect the spirit of penitence and renewal. At Easter all these things will be used again in the liturgy, and the liturgical colour will be joyful white.

Many people choose to mark the season of Lent by giving up some things and taking on others. Both serve to mark the season as a time of preparation. This is also why people try to engage more intentionally in study and learning about the faith. For those who can, Ash Wednesday and Good Friday, and Fridays throughout Lent, may be appropriate days of fasting (eating and drinking more sparingly). Lent is also an appropriate time for the Sacrament of Confession.

BLESSING – the traditional ending of Mass. We receive God's Blessing for our lives, that we may become a Blessing for others.

However we choose to keep a holy Lent with the Church and in individual life, we are allowing God to prepare the world in ourselves to celebrate with Christ a joyful Easter.

DISMISSAL – the 'sending forth', from which comes the word 'Mass'. In Christ's name we are sent out for mission and service in daily life.



*Almighty and everlasting God,
you hate nothing that you have made
and forgive the sins of all who are penitent:
Create and make in us new and contrite hearts,
that we, worthily lamenting our sins
and acknowledging our brokenness,
may receive from you, the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ our Lord.*

Collect for Lent

*PREPARATION – “congregation” means a gathering.
We gather from our homes and from our work,
preparing ourselves in silence before worship.*

*‘INTROIT means entrance, and the traditional verses used vary
from Sunday to Sunday. They are based on the words of
scripture, especially the Psalms.*

*LITANY – A traditional form of prayer sung or said in procession,
consisting of a series of petitions for the world and the Church
with a congregational response between each petition.*

*CONFESSIO – before the service begins,
we try to bring to mind the personal hurts and faults,
and the brokenness of the world,
for which we seek healing and forgiveness.
These we bring to mind again now.*

*ABSOLUTION – the priest’s words proclaim God’s forgiveness,
shown to us in the Cross of Christ,*

*COLLECT FOR PURITY – an ancient prayer
of preparation for Mass, often used in Anglican liturgies.*

Behold the Lamb of God,
behold him that taketh away the sins of the world.
**Lord, I am not worthy,
that thou shouldest come under my roof,
but speak the word only,
and my soul shall be healed.**

HOLY COMMUNION

*The ministers say to each communicant
The Body of Christ, given for you
The Blood of Christ, shed for you.*

*The communicant replies each time
Amen.*

During Communion the choir sings Agnus Dei

O Lamb of God,
that takest away the sins of the world,
have mercy upon us.
O Lamb of God,
that takest away the sins of the world,
have mercy upon us.
O Lamb of God,
that takest away the sins of the world,
grant us thy peace.

*Some settings use the Latin text:
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.*

COMMUNION HYMN – number in weekly sheet and COMMUNION ANTHEM

*Receive therefore and eat the Body of Christ,
you, who are already made members of Christ
within the Body of Christ.
Take and drink the Blood of Christ.
Lest you should fall apart,
drink that which binds you together.
Lest you should seem cheap to yourselves,
drink that which bought you.
As this when you eat and drink it, is changed into you,
so you are changed into the Body of Christ
by an obedient and holy life.
You are receiving that which you have begun to be.*

St Augustine

*Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within thy wounds hide me.
Permit me not to be separated from thee.
From the wicked foe defend me.
At the hour of my death call me.
And bid me come to thee.
That with thy saints I may praise thee.*

St Ignatius Loyola

THE LITURGY OF PREPARATION

INVITATION – the priest invites us to receive Christ in the Eucharist.

The words used are those of St John the Baptist when he first saw Jesus (John 1:36) and of the Roman Centurion who asked Jesus to come and heal his servant (Matthew 8:8).

HOLY COMMUNION

Baptised members of all churches are welcome to receive Holy Communion. Everyone is welcome to receive a Blessing at the Altar.

AGNUS DEI – these words were adopted in the ancient Church to accompany the distribution of Holy Communion. Come forward to the Altar whenever you feel ready.

BOWING or GENUFLECTING (kneeling momentarily on one knee) as people approach the Altar is a traditional sign of reverence for Christ present in the Eucharist.

RECEIVING COMMUNION – is done by holding out both hands with open palms, the right hand resting on the left hand to receive bread, and by guiding the chalice with one hand. If you wish to receive by intinction, leave the bread on your open palm, and the minister will intinct (or dip) it in the wine before re-placing it on your open palm.



AFTER COMMUNION – We keep silence together of 1 to 2 minutes. This is not intended as a 'pause' or a 'gap', but as a space for personal prayer and stillness.

The Prayer after Communion brings this to a close.

The Choir sings the

INTROIT – words in weekly sheet

On the 1st Sunday of Lent we join in procession, singing the

LITANY – words in weekly sheet

On the other Sundays of Lent we sing the

ENTRANCE HYMN – number in weekly sheet

The celebrant begins the liturgy

In the name
of the Father, and of the Son, and of the Holy Spirit.
(here all may make the sign of the Cross)
Amen.

I will go unto the altar of God.
Even unto the God of my joy and gladness.
Our help is in the name of the Lord.
Who hath made heaven and earth.

**We confess to God almighty,
the Father, the Son, and the Holy Spirit,
that we have sinned in thought, word and deed,
through our own grievous fault.
Wherefore we pray God to have mercy upon us.**

**Almighty God have mercy upon us,
forgive us all our sins and deliver us from evil,
confirm and strengthen us in all goodness,
and bring us to life everlasting. Amen.**

May the almighty and merciful Lord grant unto you
pardon and remission of all your sins,
(here all may make the sign of the Cross)
time for true repentance, amendment of life,
and the grace and comfort of the Holy Spirit.
Amen.

**Almighty God,
unto whom all hearts be open,
all desires known,
and from whom no secrets are hid:
Cleanse the thoughts of our hearts
by the inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy name;
through Christ our Lord. Amen.**

KYRIE ELEISON – the Greek language of this ancient chant recalls the very earliest years of the Church, when the Gospels themselves were written in Greek. In Lent it is sung to an ancient plainsong chant that expresses the penitence of people who know their need of God, and are turning again to him. This ‘returning to God’ (or Repentance) is the theme of Lent.

through Jesus Christ our Lord:
by whom, and with whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty,
world without end.

Amen.

As our Saviour Christ hath commanded
and taught us, we are bold to say,

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come; thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power, and the glory,
for ever and ever.
Amen.**

COLLECT – the prayer for each Sunday, which ‘collects’ or summarises the theme of the liturgy this week.

GREETING – the priest invites the people to pray in silence. Try to bring to mind your own prayers for this Mass.

1st READING – from the Hebrew scriptures, the Old Testament, or the New Testament letters of the Apostles.

SILENCE after the readings allows each hearer to receive and reflect on what they have heard.

PSALM – really a ‘sung reading’, with response.

GOSPEL ACCLAMATION – during the rest of the year the response is ‘Alleluia’. In Lent ‘Alleluia’ is never used, in order to emphasize its use at Easter, and the solemnity of Lenten preparation for Easter. In the Gospel reading Christ addresses us. This is why we remain standing for this reading. Incense is used, also as a sign of Christ’s presence.

GOSPEL – the deacon (‘servant’ and ‘messenger’ in Greek) reads the Gospel, a sign that proclaiming and serving belong together. At the beginning we may make the sign of the Cross on our forehead, lips, and chest – ‘May the Lord be in my thinking, in my speaking, in my feeling.’

THE BREAKING OF THE BREAD

We break this bread to share in the body of Christ.
**Though we are many, we are one body,
for we all share in one bread.**

THE SIGN OF PEACE

The peace of the Lord be always with you.
And with thy spirit.
Beloved, let us love one another, for love is of God.

HOLY COMMUNION

We KNEEL to prepare for Holy Communion.

**We do not presume
to come to this thy holy 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 nature 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 our sinful bodies may be made clean
by his most sacred Body,
and our souls washed
through his most precious Blood,
and that we may evermore dwell in him,
and he in us.
Amen.**

DOXOLOGY, the final offering of honour and glory to God, is sung, ending with the great 'Amen' of everyone present.

AMEN – is the seal by which each one of us affirms our participation in the corporate prayer of the Great Thanksgiving, and says, 'So be it, Lord. Take and consecrate me.'

LORD'S PRAYER – the prayer common to all Christians.

FRACTION – or 'breaking of the Bread', so that it may be shared by all. Some of the Bread is placed into the wine, an ancient symbol of the unity of the Church.

PEACE – this sign is an encounter, with Christ in the Eucharist, a reconciliation with one another and with our selves, an anticipation of the kingdom of God.

PRAYER OF HUMBLE ACCESS – a prayer created for the first Book of Common Prayer, and often used in Anglican liturgies as a preparation for receiving Holy Communion.

KYRIE ELEISON Lord, have mercy (Missa de angelis)

First time Cantor; all repeat twice:



Ky-ri - e



e - - le - i - son.

First time Cantor; all repeat twice:



Chris-te



e - - le - i - son.

First time Cantor; all repeat once.



Ky-ri - e



e - - le - i - son.

All.



Ky-ri-e



e - - le - i - son.

COLLECT OF THE DAY – see weekly sheet

All standing, the priest sings the Collect, beginning
The Lord be with you. **And with thy spirit.**
Let us pray.
At the conclusion of the Collect, all sing
Amen.

THE LITURGY OF THE WORD

FIRST READING – reference in weekly sheet

At the end the reader says
The Word of the Lord. **Thanks be to God.**
Silence is kept.

RESPONSORIAL PSALM – see weekly sheet

GOSPEL ACCLAMATION – see weekly sheet

All repeat
Praise to you, O Christ, King of Eternal Glory.

GOSPEL READING – reference in weekly sheet

The deacon begins the reading
The Lord be with you. **And with thy spirit.**
A reading from the Holy Gospel according to
Glory be to thee, O Lord.,
At the end the deacon sings
The Gospel of the Lord. **Praise be to thee, O Christ.**

*CREED – from Latin ‘Credo’, ‘I believe’.
The Apostles’ Creed
was created in the formative years of the Church,
to be a symbol of common faith.
It is the Creed professed by candidates at their Baptism..*

*People may make the sign of the Cross
at the conclusion of the Creed.*

*Standing for the Prayers is a sign of our calling to be
a corporate priestly community,
praying for the needs of the world.*

*INTERCESSION – the community of the Church is called
to pray in Christ’s name for the needs of the world.*

*In the spaces between the spoken prayers,
silently add your own petitions.*

*OFFERTORY – bread and wine are carried to the Altar, together
with our gifts of money for the work of the Church..
These gifts represent all God’s gifts to us, as well as our gift to God.
Our offering of money links our own lives with the bread and wine.*

*The Prayer over the Gifts puts this into words.
St Augustine said, ‘There are you upon the table,
there are you in the chalice.’*

For, in the night that 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 Saviour 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 looking for his coming again
with power and great glory.

And we thine unworthy servants beseech thee,
most merciful Father, to hear us, and to

send thy Holy Spirit upon us
(here all may make the sign of the Cross)

and upon these thy gifts and creatures
of bread and wine,
that, being blessed and hallowed
by his life-giving power,
they may become the Body and Blood
of thy most dearly beloved Son,

to the end that all who shall receive the same
may be sanctified both in body and soul,
and preserved unto everlasting life.

And we earnestly desire thy fatherly goodness,
mercifully to accept this
our sacrifice of praise and thanksgiving.

And here we humbly offer and present unto thee,
O Lord, ourselves, our souls and bodies,
to be a reasonable, holy, and living sacrifice
unto thee, beseeching thee to accept this
our bounden duty and service,
not weighing our merits, but pardoning our offences,

NARRATIVE OF THE INSTITUTION,
*an account of the Last Supper,
including the words of Jesus over bread and wine.*

*Bells are rung and the consecrated Bread is raised
for the people to see and greet Christ
present in the Eucharist.*

*Bells are rung and the consecrated Wine in the chalice
is raised for the people to see and greet Christ
present in the Eucharist.*

ANAMNESIS, *in which the work of Christ is recalled
and linked with our offering.*

EPICLESIS, *we ask for the descent of the Holy Spirit
upon ourselves, and upon the Bread and Wine,
for it is the Spirit who changes both Bread and People
into the Body of Christ.*

OBLATION, *making the offering of prayer,
and our whole selves,
as part of Christ's offering to the Father.*

THE SERMON

Silence is kept.

THE CREED

*We stand to join in proclaiming
the faith of the Church:*

**I believe in God
the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ
his only Son, our Lord,
Who was conceived by the Holy Spirit,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell.
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand
of God the Father Almighty;
From thence he shall come to judge
the living and the dead.
I believe in the Holy Spirit;
The holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.**

We remain standing for the

PRAYERS OF INTERCESSION

*for the world and its peoples,
for those who suffer and those in need,
for the Church and its members,
including the Departed.*

Lord, hear us,
Lord, graciously hear us.

Lord, in your mercy,
hear our prayer.

May they rest in peace,
and rise in glory.

We SIT for the announcements.

THE LITURGY OF THE SACRAMENT

OFFERTORY HYMN – number in weekly sheet

PRAYER OVER THE GIFTS

GREAT THANKSGIVING – the prayer of blessing over the bread and wine, based on Jewish table blessings.

SURSUM CORDA, the opening responses, from the Latin ‘Lift up your hearts.’ The priest invites the people to join giving thanks, since the whole congregation are together ‘celebrants’.

PREFACE, celebrating the work of God, in creating, restoring and bringing to completion all that is. It is sung to a traditional chant.

The priest stands with hands extended, the ancient posture for prayer, symbolising our self-giving – or surrender – to God. In some churches the congregation does this also.

SANCTUS, an ancient anthem to God’s glory.

BENEDICTUS, the greeting to him who came in the flesh, comes in the Sacrament, and is still to come.

To remain standing here (if you are able) is a sign of our offering this prayer with the priest standing at the Altar.

We give thanks to God for all that was accomplished in the life, death and resurrection of Jesus.

Before the Service we brought to mind all that we ourselves may wish to give thanks for in this Mass. This we bring to mind again now.

THE GREAT THANKSGIVING

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

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,

Preface of Lent

because thou hast given us the spirit of discipline, that we may triumph over the flesh, and live no longer unto ourselves but unto him who died for us and rose again.

Preface of the Passion

because thou didst give thine only Son, our Saviour Jesus Christ, to redeem humankind from the power of darkness; who, having finished the work thou gavest him to do, was lifted up upon the cross that he might draw all things unto himself, and, being made perfect through suffering, might become the author of eternal salvation to all of them that obey him.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and saying:

The choir sings the Sanctus

Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

(here all may make the sign of the Cross)

Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Some settings use the Latin text:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

We remain standing

as the priest continues the Great Thanksgiving:

All glory and thanksgiving 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, by his own oblation of himself once offered, made 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 memorial of that his precious death and sacrifice until his coming again.