

## 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.*

## Keeping a Holy Lent

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.

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.

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.*

*CONFESSION – 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.*

## **THE LITURGY OF PREPARATION**

*The Choir sings the*

<b>INTROIT – words in weekly sheet</b>
--

*On the 1<sup>st</sup> Sunday of Lent we join in procession, singing the*

<b>LITANY – words in weekly sheet</b>
---------------------------------------

*On the other Sundays of Lent we sing the*

<b>ENTRANCE HYMN – number in weekly sheet</b>
---

*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.

**KYRIE ELEISON** *Lord, have mercy* (Missa de angelis)  
*First time Cantor; all repeat twice:*

Ky - ri - e

le - i - son.

*First time Cantor; all repeat twice:*

Chris - te

le - i - son.

*First time Cantor; all repeat once:*

Ky - ri - e

le - i - son.

*All:*

Ky - ri - e

le - i - son.

**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.

**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.**

**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.

To reflect this we sing the Beatitudes from the Sermon on the Mount.

## 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

**THE BEATITUDES** - sung by all

Remember your servants Lord; when you come in your kingdom.

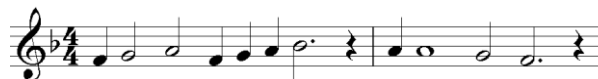
Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are those who mourn; for they shall be comforted.  
 Blessed are the meek; for they shall inherit the earth.  
 Blessed are those who hunger and thirst after righteousness; for they shall be satisfied.

Blessed are the merciful; for they shall obtain mercy.  
Blessed are the pure in heart; for they shall see God.  
Blessed are the peacemakers; for they shall be called the children of God.

Blessed are those who are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are you when the world reviles you and persecutes you; and utters all manner of evil against you falsely for my sake;



Rejoice and be exceeding glad; for great is your reward in heaven.

Remember your servants Lord; when you come in your kingdom.

*Greek Chant*

*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*

#### **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.**

#### **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.**

*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.*

*INCARNATION – all may bow here, as a sign of reverence for  
God's becoming a human being, in Jesus.  
At the Annunciation we may genuflect.*

*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.*

*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.*

*OFFERTORY – bread and wine are carried to the Altar.  
They represent all God's gifts to us, as well as our gift to God.*

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

*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.*

*We remain standing for*

## THE PRAYERS OF THE PEOPLE

*Prayer is offered for:  
the world and its peoples,  
those who suffer and those in need,  
the Church and its members,  
including the departed.*

## 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.

*We SIT for the announcements.*

## THE LITURGY OF THE SACRAMENT

<b>OFFERTORY HYMN – number in weekly sheet</b>
--

## PRAYER OVER THE GIFTS

## 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.

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

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, 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.**

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.**

*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.*

*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. The host is received in the hand and not by intinction or on the tongue.. Everyone is welcome to receive a Blessing at the Altar.*

*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.*

*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.*

#### **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.**

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.  
The Blood of Christ.*

*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.

<b>COMMUNION HYMN – number in weekly sheet and COMMUNION ANTHEM</b>
---



*AFTER COMMUNION – When all have received Communion, the sacred ministers consume what remains and cleanse the vessels. During this we keep silence as a time for personal prayer and stillness.*

*The Prayer after Communion brings this to a close.*

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

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

*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.*

*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

### ***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.**

<b>FINAL HYMN – number in weekly sheet</b>
--

#### **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  
1pm.*

### **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*

Old St Paul's Scottish Episcopal Church  
Reg Scottish Charity SC017399