

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 at 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,
– standing, walking in procession, the priest's gestures –
is significant.

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 great holy days, when the service begins
the entire congregation joins in procession.
Usually only the choir, servers and ministers
enter the church in procession during the singing of a hymn.
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 each one of 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.

Before Mass

Psalm 43

*I will go unto the altar of God,
the God of my joy and gladness.*

Give judgement for me, O God,
and defend my cause against an ungodly people;
deliver me from the deceitful and the wicked.

For you are the God of my strength;
why have you put me from you?
and why do I go so heavily while the enemy
oppresses me?

Send out your light and your truth,
that they may lead me,
and bring me to your holy hill and to your dwelling;

That I may go to the altar of God,
to the God of my joy and gladness;
and on the harp I will give thanks to you,
O God my God.

Why are you so full of heaviness, O my soul?
and why are you so disquieted within me?

Put your trust in God;
for I will yet give thanks to him,
who is the help of my countenance, and my God.

*I will go unto the altar of God,
the God of my joy and gladness.*

But the silence in the mind
is when we live best, within
listening distance of the silence
we call God. This is the deep
calling to deep of the psalm-
writer, the bottomless ocean.
We launch the armada of
our thoughts on, never arriving.

It is a presence, then,
whose margins are our margins;
that calls us out over our
own fathoms. What to do
but draw a little nearer to
such ubiquity by remaining still?

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

THE LITURGY OF PREPARATION

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

The Choir sings the

INTROIT – words in weekly sheet

followed by

ENTRANCE HYMN – number in weekly sheet

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.**

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.

Kyrie Eleison is sung by the choir.

Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.
(Lord, have mercy.)
Christe, eleison. Christe, eleison. Christe, eleison.
(Christ, have mercy.)
Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.

KYRIE – the Greek language of this ancient chant
recalls the very earliest years of the Church,
when the Gospels themselves were written in Greek.
Settings by a variety of composers are used.

At festivals the Altar is incensed during the Kyrie,
a sign of veneration as we begin the service.

GLORIA – an ancient Christian hymn of praise,
 recalling the song of the angels at Bethlehem
 where Christ was born.

ALL join in singing GLORIA IN EXCELSIS

Gloria An Anglican Folk Mass, Martin Shaw

In the time of ordinary slow reading.

Martin Shaw 1875-1958

PRIEST

Glo - ry be to God in the high - est,
 ALL
 and in earth peace, good-will towards all. We praise thee,
 we bless thee, we wor-ship thee, we glo - ri - fy thee,
 we give thanks to thee for thy great glo-ry. O Lord God,
 hea- ven - ly King, God the Fa - ther al - migh - ty;
 and to thee O God the on - ly be - got - ten Son Je - su Christ;
 and to thee O God the Ho - ly Ghost.
 O Lord, the on - ly be - got - ten Son, Je - su Christ;
 O Lord God, Lamb of God, Son of the Fa - ther,
 who tak - est a - way the sins of the world,
 have mer - cy up - on us; thou that tak - est a - way
 the sins of the world, re - ceive our pray - er;
 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, *slower.* art most high
 in the glo-ry of God the Fa - ther. A - men.

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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, after Easter, from the Acts 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.

2nd READING – from the New Testament letters, or from the Revelation to Saint John

GRADUAL – this word refers to the movement of the Gospel Procession as the deacon and others come into the centre of the church.

ALLELUIA – the Easter song of Christians. It is used at the Gospel because here the Risen 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’ in Greek) always 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.’

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

SECOND READING – reference in weekly sheet

At the end the reader says

The Word of the Lord,

Thanks be to God.

Silence is kept.

GRADUAL HYMN – number in weekly sheet

GOSPEL ACCLAMATION – see weekly sheet

All repeat

Alleluia, alleluia, alleluia.

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.

*CREED – from Latin ‘Credo’, ‘I believe’.
The Nicene Creed used at Mass
was created in the formative years of the Church,
to be a symbol of common faith.*

We stand to sing the CREED

Credo An Anglican Folk Mass, Martin Shaw

PRIEST ALL

I be-lieve in one God, the Fa-ther al-migh-ty,
ma-ker of heaven and earth, and of all things vis-i-ble
and in-vis-i-ble. And in one Lord Je-sus Christ,
the on-ly be-got-ten Son of God, be-got-ten
of his Fa-ther be-fore all worlds, God of God,
Light of Light, ve-ry God of ve-ry God, be-got-ten,
not made, be-ing of one sub-stance with the Fa-ther:
by whom all things were made; who for us
and for our sal-va-tion came down from heaven,
and was in-car-nate by the Ho-ly Ghost
and the Vir-gin Ma-ry, and was made human;
and was cru-ci-fied al-so for us un-der
Pon-ti-us Pi-late; he suf-fer-ed and was bu-ri-ed,
and the third day he rose a-gain ac-cord-ing
to the scrip-tures, and as-cend-ed in-to hea-ven,
and sit-teth on the right hand of the Fa-ther;
and he shall come a-gain with glo-ry
to judge both the quick and the dead; whose king-dom
shall have no end. And I be-lieve in the Ho-ly Ghost,

*INCARNATION – all may bow here, as a
sign of reverence for
God’s becoming a human being, in Jesus.*

*HOLY SPIRIT – bowing here
is a traditional gesture of reverence for
the Holy Spirit, God among us.*

the Lord, the giv - er of life, who pro-ceed-eth
 from the Fa-ther; who with the Fa-ther and the Son
 to - geth - er is wor-ship-ped and glo - ri - fied;
 who spake by the pro- phets. And I be - lieve
 one Ho - ly Ca - tho - lic and A - pos - to - lic Church.
 I ac-know-ledge one Bap-tism for the re-mis-sion of sins.
 And I look for the Re - sur - rec - tion of the dead,
 and the life of the world to come. A - men.

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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 others, 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.’

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 LITURGY OF THE SACRAMENT

THE SIGN OF PEACE

The Peace of the Lord be always with you.
And with thy spirit.

*We SIT for the announcements.
 The altar is prepared and the collection begins as the choir sings the Anthem.
 We then STAND for the hymn.*

OFFERTORY HYMN – number in weekly sheet

THE 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 normally 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.

(other words giving thanks for that day, may be added here)

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.

*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.*

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,

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.

EMBOLISM – or 'interruption' before the Amen. This ancient prayer underlines the Lord's Prayer, in particular that 'we wait in joyful hope' for the delivery of all people from evil.

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.

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

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.

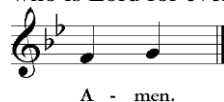
The Lord's Prayer – Communion Service according to the Book of Common Prayer, John Merbecke

Deacon



As our Sav- iour Christ hath com- man- ded and taught us,
we are bold to say,
ALL
Our Fa- ther, who art in heav'n hal- lowed be thy name;
thy king- dom come; thy will be done on earth as it is in heav'n.
Give us this day our dai- ly bread, And for- give us our tres- pas- ses,
as we for- give those who tres- pass a- gainst us,
And lead us not in- to temp- ta- tion; but de- liv- er us from e- vil.
For thine is the king- dom, the power and the glo- ry,
for ev- er and ev- er.

Deliver us, Lord, from every evil,
and grant us peace in our day.
In your mercy keep us free from sin
and protect us from all anxiety
as we wait in joyful hope
for the coming of our Saviour Jesus Christ,
who is Lord for ever and ever.



A - men.

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.**

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.**

*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).*

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

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.*

HOLY COMMUNION

*The ministers say to each communicant
The Body of Christ.
The Blood of Christ.*

*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.*

*The communicant replies each time
Amen.*

*AGNUS DEI – these words were adopted
in the ancient Church to accompany
the distribution of Holy Communion.
They are sung as people come forward to the Altar,
guided by the stewards.*

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

*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.

*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 THANKSGIVING
and SENDING OUT**

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

We stand for the Prayer after Communion.

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

All pray together.

**Father, your steadfast purpose
is the completion of all things in your Son.
May we who have received
the pledges of the kingdom,
live by faith, walk in hope
and be renewed in love,
until the world reflects your glory
and you are all in all;
through Jesus Christ our Lord.
Amen.**

FINAL HYMN – number in weekly sheet
--

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

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 amongst you and remain with you always.
Amen.

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

DISMISSAL

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

*After the choir and ministers leave, we sit in silence until the
organ voluntary has ended. Please join us for coffee
downstairs in the church hall.*

Love

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

A guest, I answer'd, worthy to be here:
Love said, You shall be he.
I, the unkinde, the ungrateful? Ah, my deare,
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, sayes Love, who bore the blame?
My deare, then I will serve.
You must sit down, sayes Love, and taste my meat:
So I did sit and eat.

George Herbert (1593-1633)

Kneeling

Moments of great calm,
Kneeling before an altar
Of wood in a stone church
In summer, waiting for the God
To speak; the air a staircase
For silence; the sun's light
Ringing me, as though I acted
A great rôle. And the audiences
Still; all that close throng
Of spirits waiting, as I,
For the message.

Prompt me, God;
But not yet. When I speak,
Though it be you who speak
Through me, something is lost.
The meaning is in the waiting.

R.S. Thomas (1913-2000)