

## 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.

## Eastertide

Easter Day is the celebration of the resurrection of Jesus Christ  
from the dead.

This event marks the central confession of the Church and is the  
focal point for all Christian worship. Sunday, the Lord's Day,  
became the main Christian day of worship in the first century, and  
Easter as an annual celebration of the Resurrection has been  
observed at least since the fourth century.

Easter is more than a single day of observance. Easter is a period  
of time rather than just a day. It is actually a seven-week season of  
the church year called Eastertide, the Great Fifty Days that begins  
on Easter Day and lasts until Pentecost. The seven Sundays are  
called the Sundays of Easter. The Thursday of the sixth week is  
Ascension Day, which marks his exaltation as Lord of all.

During Eastertide the altar is censed. The Paschal Candle which is  
blessed at the Easter Vigil burns throughout the season. The colour  
of vestments and altar hangings is white or gold, symbolising the  
light of the world in the risen Christ. At Pentecost the colour is red,  
representing the fire of the Holy Spirit in the first disciples and the  
life of the Church.

Throughout the season the Hebrew word 'Alleluia' is used often in  
the liturgy. It means 'Praise God,' and has always been closely  
associated with Easter.

Interestingly, in the early church, only standing was permitted at  
public worship during the Easter season, as a sign of being 'raised  
up' with Christ, and kneeling was forbidden. Orthodox Christians  
continue this practice for all who are able to stand.

Although Eastertide ends at Pentecost, the weeks and months  
following all carry 'echoes' of this sacred season. Trinity Sunday (a  
week after Pentecost), Corpus Christi (the Thursday following),  
Sacred Heart (the Friday after that) and many other feast days. In  
fact every Sunday throughout the year is itself a celebration of  
Easter, because Christians gathered on that day (the 'Lord's Day')  
from the earliest years, as a weekly celebration of the Resurrection.

Lord of all life and power,  
through the mighty resurrection of your Son  
you have overcome the old order of sin and death  
and have made all things new in him:  
may we, being dead to sin  
and alive to you in Jesus Christ,  
reign with him in glory.

*Collect for Easter*

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.

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 – 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.

## THE LITURGY OF PREPARATION

*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.**

*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.

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, *Sto-wer.* 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.

**GOSPEL ACCLAMATION - ALLELUIA** – the Easter song of Christians 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.

*We stand to sing the CREED*

*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.*

**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 – all may bow here as a sign of reverence for  
the Spirit of God.*

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.*

<b>OFFERTORY HYMN – number in weekly sheet</b>
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**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 the Resurrection 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 the theme of peace as God's gift.

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.**

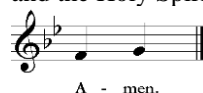
**The Lord's Prayer** – Communion Service according to the Book of Common Prayer, John Merbecke

*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.

Lord Jesus Christ, you said to your apostles  
'Peace I leave with you, my peace I give you.'  
Look not on our sins  
but on the faith of your Church,  
and grant us the peace and unity of your kingdom;  
where you live and reign with the Father  
and the Holy Spirit, one God 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 are St Paul's (1 Cor 5.7-8) which end 'not with the old  
yeast of malice and evil, but with the unleavened bread of sincerity  
and truth.*

Alleluia  
Christ our Passover is sacrificed for us.  
**Therefore let us keep the feast.  
Alleluia.**

**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.***

*During Communion the choir sings Agnus Dei*

*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.*

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</b>
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*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.*

*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.*

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

St Augustine

**LITURGY of THANKSGIVING  
and SENDING OUT**

*We stand for the Prayer after Communion.*

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

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

*All pray 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.**

**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 forth in peace, al-le-lu-ia, al- le-- lu- ia!  
**Thanks be to God, al-le-lu-ia, al- le-- lu- ia!**

*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.*

## **Easter**

Rise heart; thy Lord is risen.  
Sing his praise without delays,  
Who takes thee by the hand,  
that thou likewise with him may'st rise;  
That, as his death calcined thee to dust,  
His life may make thee gold, and much more, just.

Awake, my lute, and struggle for thy part with all thy art.  
The crosse taught all wood to resound his name, who  
bore the same.  
His stretched sinews taught all strings, what key  
Is the best to celebrate this most high day.

Consort both heart and lute, and twist a song pleasant  
and long;  
Or since all musick is but three parts vied and  
multiplied.  
O let thy blessed Spirit bear a part,  
And make up our defects with his sweet art.

*George Herbert*

## **Suddenly**

As I had always known  
he would come, unannounced,  
remarkable merely for the absence  
of clamour. So truth must appear  
to the thinker; so, at a stage  
of the experiment, the answer  
must quietly emerge. I looked  
at him, not with the eye  
only, but with the whole  
of my being, overflowing with  
him as a chalice would  
with the sea. Yet was he  
no more there than before,  
his area occupied  
by the unhaloed presences.  
You could put your hand  
in him without consciousness  
of his wounds. The gamblers  
at the foot of the unnoticed  
cross went on with  
their dicing; yet the invisible  
garment for which they played  
was no longer at stake, but worn  
by him in this risen existence.

*R.S.Thomas*