



The Pirate Eucharist - from *The Soprano Wore Falsettos*

Order of Service



Opening Hymn: *Eternal Father, Strong To Save*

The people standing, the Celebrant says

Arrrgh! Alleluia, Christ, he be risen!

People Arrrgh! The Lord, he be risen indeed. Alleluia!

The Celebrant may say

Almighty God, t'ye all hearts be open, all desires known, an' from ye nay secrets be hid: Cleanse th' thoughts o' arr hearts by th' inspiration o' yer Holy Spirit, that we may perfectly love ye, an' warthily magnify yer holy Name; through Christ arr Lord. Aye aye.

When appointed, the following hymn or some other song of praise is sung or said, all standing

PIRATE GLORIA

The Celebrant says to the people

The Lord be with ye.

People And also with ye.

Celebrant Let us pray.

The Celebrant says the Collect. (use the Pirate Translator)

People Aye, aye.

The Lessons (use the Pirate Translator)

The people sit. One or two Lessons, as appointed, are read, the Reader first saying

A Reading (Lesson) from _____.

After each Reading, the Reader may say

This be the Word o' the Lord.

People Thanks be t' God.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of arr Lord Jesus Christ accordin' to Cap'n _____.

People Glory t' ye, Lord Christ.

After the Gospel, the Reader says

This be the Gospel of the Lord.

People Praise t' ye, Lord Christ.

The Sermon

The Nicene Creed

We believe in one God, the Almighty Admiral,

Maker o' heaven and 'arth,

and o' all things natural and ghostly.

We believe in one Lord, Jesus Christ,

T'only Son o' God, says I, eternally begotten o' the Admiral,

God from God, Light from Light,

true God from true God,

begotten, nar made, o' one Bein'wi' the Father.

Through him all things t'were made.

Far us and far arr salvation

he opened the hatch o' heav'n

and dropped into the hold:

by the pow'r o' the Holy Ghost

he became incarnate from the Virgin Mary,

and was made a swabbie.

Fer arr sake he was keel-hauled by that the scurvy dog,

Pontius Pilate;

and was sent t' Davy Jones' locker.

On the third day he came back in accordance with the book;

he ascended into heaven

and be seated at the right hand o' the Admiral.

He will come again in glory t'judge the living and the dead,

and his kingdom will ha'e no end.

Avast then!

We believe in the Holy Ghost, the Lord, the giver o' life,

who proceeds from the Admiral and the Cap'n.

With them two, he be worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one dunkin' far the forgiveness o' sins.

We look far the resurrection o' the dead,

and the life o' the world t'come.

So says one, so says us all. Aye aye.

The Prayers of the People (use the Pirate Translator)

Confession of Sin - The Deacon or Celebrant says

Let us confess arr sins against the Admiral and our maties.

Silence may be kept.

Minister and People

Most merciful God,
We confess that we ha'e sinned against ye
in thought, ward, and deed,
by what we ha'e done, and by what we ha'e left undone.
We ha'e not loved ye with arr whole 'eart;
we ha'e not loved arr matties as ourselves.
We be truly sorry and we 'umbly repent.
Fer the sake o' yar Son Jesus Christ,
ha'e mercy on us and fergive us;
that we may delight in yar will, and walk in yar ways,
to the glory o' yar Name. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God ha'e mercy on you, forgive ye all yar sins
through arr Lord Jesus Christ, strengthen ye in all
goodness, and by the pow'r o' the Holy Ghost keep ye in
eternal life. Aye. aye.

The Peace

All stand. The Celebrant says to the people

The peace o' the Lord be always wi' ye.

People And also wi' ye.

Then the Ministers and People may greet one another in the
name of the Lord.

The Holy Communion

Offertory Sentence

Now we be takin' a portion o' your ill-gotten booty.
Let the pillagin' commence!

During the Offertory, a hymn, or chanty may be sung.

*Representatives of the congregation bring the people's offerings
of bread and wine, and money or other gifts, to the deacon or
celebrant. The people stand while the offerings are presented
and placed on the Altar.*

The Great Thanksgiving

*The people remain standing. The Celebrant, whether bishop or
priest, faces them and sings or says*

The Lord be wi' ye.

People And also wi' ye.

Celebrant Lift up yar 'earts.

People We lift them t' the Lord.

Celebrant Let us be givin' thanks t' the Lord our God.

People It is right t' be giving him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere t'
give thanks t' ye, Father Almighty, Creator o' heaven and arth.

Therefore we praise you, says I, joining arr voices wi' Angels
and Archangels and wi' all the maties of heav'n, who far ever be
singin' this chanty t' proclaim the glory o' yar Name:

Celebrant and People

PIRATE SANCTUS

The people stand or kneel. Then the Celebrant continues

Holy and gracious Father: In yar infinite love ye made us far
yerself; and, when we had fallen into sin and become one o'
Davy Jones' own, ye, in yar mercy, sent Jesus Christ, your only
and eternal Son, to share arr human nature, to live and die as
one of us, to reconcile us t'ye, the God and Admiral of all.

He stretched out his arms upon the yardarm, and offered himself,
in obedience to yar will, a perfect sacrifice fer the whole world.

*At the following words concerning the bread, the Celebrant is to
hold it, or lay a hand upon it; and at the words concerning the
cup, to hold or place a hand upon the cup and any other vessel
containing wine to be consecrated.*

On th' night he be handed o'er t' sufferin' an' Davy Jones' locker,
our Lord Jesus Christ took the hardtack; an' when he had beat
the weevils out, he give thanks t' ye, broke it, gave it t' his maties,
an' said, "Take and be eatin'. This be me Body, which be gi'en fer
ye. Do this fer th' remembrance o' me."

After mess he took th' cup o' grog; an' when he had given thanks,
he gave it t' them, an' said, "Be drinkin' this, all o' ye: This be me
Blood o' th' new Covenant, which be shed fer ye an' fer many
fer th' forgiveness o' sins. When ever ye be drinkin' do this fer
th' remembrance o' me." Tharfore, we proclaim th' mystery o'
faith!

Celebrant and People

Christ has sank t' Davy Jones' locker!

Christ be risen!

Christ will come again!

The Celebrant continues

We celebrate the memorial o' arr redemption, O Father, in this sacrifice o' praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer ye these gifts, says I.

Sanctify them by yar Holy Spirit t'be fer yar people the Body and Blood o' yar Son, the 'oly food and drink o' new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve ye in unity, constancy, an' peace; and at the last day bring us with all yar saints into the joy o' yar eternal kingdom.

All this we ask through yar Son Jesus Christ. By him, and wi'h him, and in him, in the unity o' the Holy Spirit all honor and glory be yours, Almighty Father, now and fer ever. Aye, aye.

As arr Cap'n, Jesus Christ has taught us, we now be prayin',

Celebrant and People

Arr Father in heaven, hallow'd be yar Name, yar kingdom come, yar will be done, on arth as in heaven. Give us today arr daily ration. Fergive us arr sins as we fergive those scurvy dogs who sneak up behind us. And lead us not into temptation, but deliver us from evil. Far thine be the kingdom, and the pow'r, and the glory, farever and ever. Aye, aye.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Then may be said

Alleluia. Christ arr Passover be sacrificed fer us;
Thaefore let us be keepin' the feast. Alleluia.

Facing the people, the Celebrant says the following Invitation

The gifts o' God fer the people o' God. Take them in rememberin' that Christ sank t' Davy Jones' Locker fer ye, an' feed on th' Lad in yer hearts by faith, wi' thanksgivin'.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people. The Bread and the Cup are given to the communicants with these words

The Body (Blood) of arr Lord Jesus Christ keep ye in everlastin' life. [Amen.]

or with these words

The Body of Christ, the bread o' heav'n. [Amen.]
The Blood of Christ, the cup o' salvation. [Amen.]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, Admiral of us all,
ye ha'e graciously accepted us as living members
o' yar Son our Savior Jesus Christ,
and ye ha'e fed us wi' spiritual rations
in the Sacrament o' his Body and Blood.
Send us now into the world in peace,
and grant us strength 'n courage
t' love and serve ye wi' gladness and singleness of 'eart;
through Christ arr Lord. Aye, aye.

Celebrant Let us go farth into the world, rejoicing in the par o'
the Holy Ghost. Alleluia, alleluia!

People Thanks be t' God. Alleluia, alleluia!

Hymns - Amazing Grace

(John Newton wasn't exactly a pirate, but he was a slaver)

What Wondrous Love Is This

(contains the great stanza "When I was sinking down...")

Hurrah for the King of Kings!

Pirate Gloria

From *The Pirate Eucharist*

Arthur Sullivan

arr. Hayden König

Allegro moderato

Musical notation for measures 1-4. The score is in 6/8 time and begins with a forte (*f*) dynamic. The right hand features a melodic line with eighth notes and quarter notes, while the left hand provides a steady accompaniment of eighth notes.

Musical notation for measures 5-8. The right hand continues the melodic line with some grace notes and rests, while the left hand maintains the accompaniment.

Musical notation for measures 9-13. Measure 9 is marked as a *Solo or Section*. The vocal line begins in measure 10 with the lyrics "All glo - ry be to God on high, We". The piano accompaniment is marked piano (*p*) and consists of a steady eighth-note accompaniment.

Musical notation for measures 14-16. The vocal line continues with the lyrics "sing from un - der the flag we fly, And peace to all your". The piano accompaniment continues with the eighth-note accompaniment.

Musical notation for measures 17-19. The vocal line concludes with the lyrics "peo - ple on earth, As long as they give us am - ple berth." The piano accompaniment concludes with a final chord in the right hand.

20

We wor - ship you, - we

23

give you thanks, From ca - bin boy - through

27

all the ranks. But we'll be true to the song we sing, In -

cresc.

30

deed - you are the King of Kings! For - He is the King of

rall. *p*

a tempo

34

Kings! And it is, it is a

38

glor - ious thing_ to serve the King of Kings! For he is the King_ of

42

Kings! And it

Voice 2 f

HE IS! Hur - rah for the King of Kings!

45

is, it is a glo - rious thing_ to serve the King of Kings! IT IS! Hur-

49

Hur - rah for the King of Kings! rah for the King_ of Kings! Hur - rah for the King of Kings!

Holy, Holy, Holy Lord

From *The Pirate Eucharist*

Pirate Sanctus

Hayden Konig

Rollicking ♩ = 106 *Unison*

Ho - ly, Ho - ly. Ho - ly Lord.

Org. *or accordion*

7 *
Arrrgh!

Ho - ly, Ho - ly, Ho - ly Lord, Ho - ly, Ho - ly, Ho - ly Lord. God of pow'r and might!

13

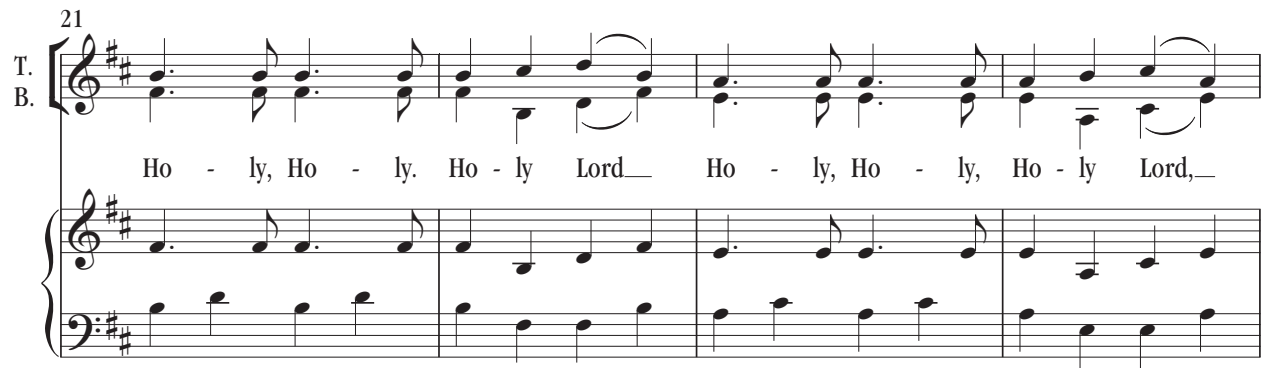
Heav'n and arth are full of thy glo - ry, Heav'n and arth are full of thy glo - ry,

17

Heav'n and arth are full of thy glo - ry, Ho - san - na in the high - est!

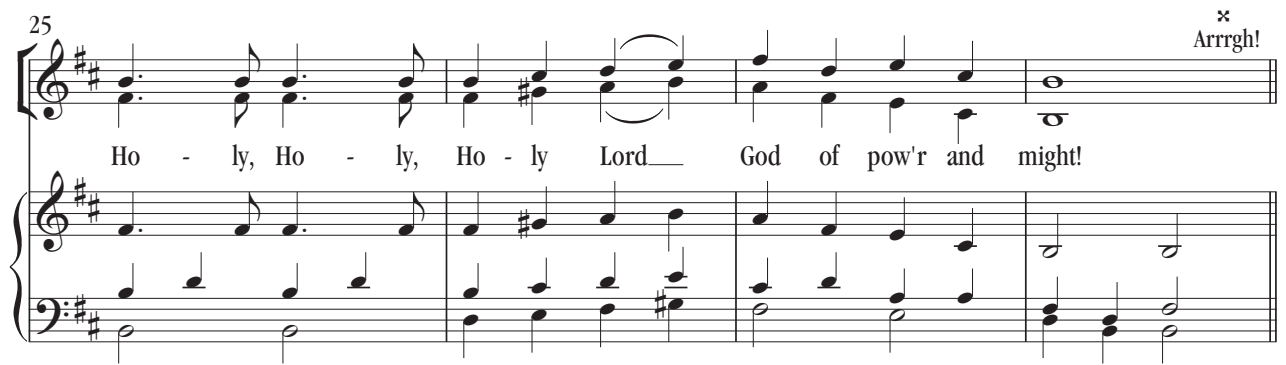
21

T. B.



Ho - ly, Ho - ly. Ho - ly Lord Ho - ly, Ho - ly, Ho - ly Lord,—

25



Ho - ly, Ho - ly, Ho - ly Lord God of pow'r and might! Arrrgh!

29

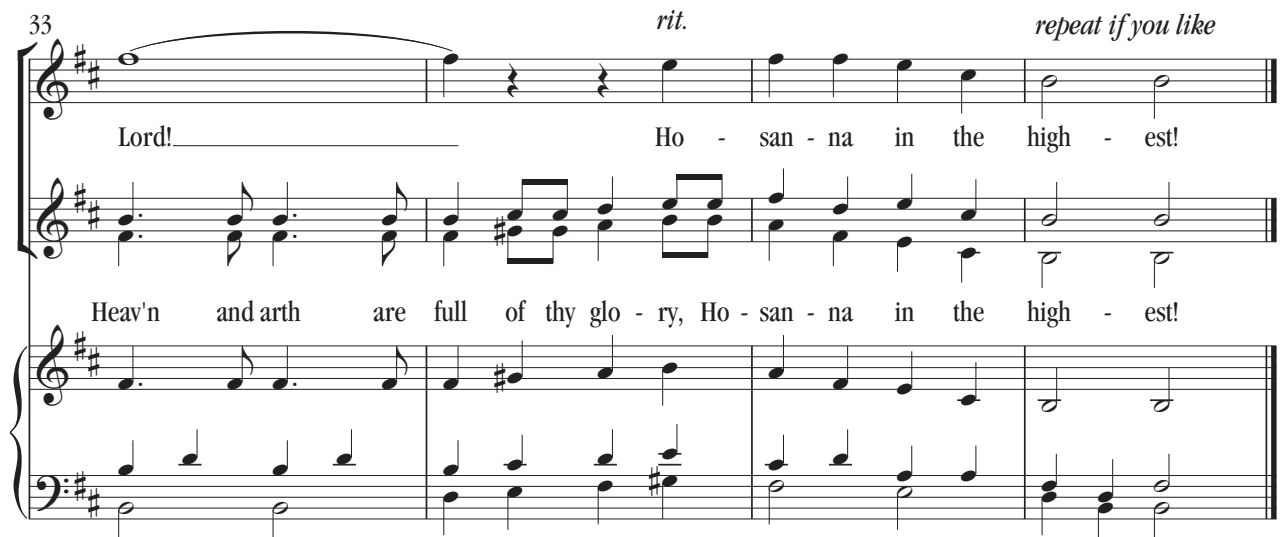
Solo Pirate (Tenor)



Blessed is he who comes in the name of the Heav'n and arth are full of thy glo - ry, Heav'n and arth are full of thy glo - ry,

33

rit. *repeat if you like*



Lord! Ho - san - na in the high - est! Heav'n and arth are full of thy glo - ry, Ho - san - na in the high - est!

The Pirate Bible Translator

How to translate the Lectionary into Piratese for use in the Pirate Eucharist

Go to <http://lectionary.library.vanderbilt.edu> and find the lectionary verses you want to translate.

Copy them from the website and paste the selection into your word processor.

Then use the find/replace function.

The underlines represent spaces and you must put them into the find/replace or you'll get a lot of words misspelled. When you do these find/replaces, make sure that you match the case (upper or lower). You may have to do them twice unless your function matches cases automatically.

Find/Replace - there/thar

Find/Replace - _of_/_'o_

Find/Replace - _you_/_ye_

Find/Replace - _is_/_be_

Find/Replace - _are_/_be_

Find/Replace - _our_/_arr_

Find/Replace - _your_/_yar_

Find/Replace - _for_/_far_

Find/Replace - _my_/_me_

Find/Replace - _it was_/_'twas_

Find/Replace - _have_/_ha'e_

Find/Replace - _to_/_t' (note: no space after the apostrophe) Do this one last.

Find/Replace - ing_/in'_

Do this one manually. We're looking for ing endings but some words you need to keep [bring, sing, etc.]

Then look back through and find any of these words at the ends of sentences or phrases. They'd be followed by punctuation (a comma or a period) and so wouldn't be changed by the find/replace function. There shouldn't be too many of them.

Find and Replace - brothers/me hearties

i.e. "Therefore brothers, we have an obligation..." becomes "Tharfore me hearties"

Do this one manually as well. It doesn't work in the Old Testament nearly as well when there are actual brothers running around.

Look around for contractions that are piratical.

For example "The other" becomes "t'other'.

Use these two phrases sparingly, but effectively.

Avast, then! - at the beginning of declarative sentences.

says I! - at the end of first person declarative sentences, especially the Epistles. Paul would say "says I" a lot.

me hearties - in the middle or at the end of a sentence - (can also be substituted for brothers, sisters, children, or any group of people, etc.)

Look for words that have syllables that might be replaced by the arr sound.

Examples:

nor/nar

persuaded/parsuaded

restores/restars

earth/arth

Hint: It's generally NOT a good idea to translate LORD as LARD.

Look for words that are easily replaced by pirate/nautical terms

right - starboard

left - port

death - Davy Jones' Locker

door - hatch

lock/close - batten

forward/front - aft

woman - "comely wench" or "me beauty" (can also be "me proud beauty" or "me buxom beauty" in certain Old Testament passages.)

despicable/bad/heathen - scurvy

before - afore

Amen - So says one, so says us all. Aye aye.

Father (God) - The Admiral

people - swabbies

That should do it. Read it over and make any changes you need. Don't forget to throw in an Arrrgh! Now and then.

EXAMPLE - Romans 8

Tharfore, thar be now no condemnation far those who be in Christ Jesus because through Christ Jesus the law o' the Spirit o' life set me free from the law o' sin and death. Far what the law was powerless t'do in that 'twas weakened by the sinful nature, God did by sendin' his own Son in the likeness o' sinful man t'be a sin offerin'. And so he condemned sin in sinful man, in order that the righteous requirements o' the law might be fully met in us, who do not live accordin' t'the sinful nature but accordin' t'the Spirit, says I.

Those who live accordin' t'the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind o' sinful man be death, but the mind controlled by the Spirit be life and peace; the sinful mind be hostile t'God. It does not submit t'God's law, nar can it do so. Those controlled by the sinful nature cannot please God.

Ye be controlled not by the sinful nature but by the Spirit, if the Spirit o' God lives in you, says I. And if anyone does not have the Spirit o' Christ, he does not belong t'Christ. But if Christ be in you, yar body be dead because o' sin, yet yar spirit be alive because o' righteousness. And if the Spirit o' him who raised Jesus from the dead be livin' in you, he who raised Christ from the dead will also give life t'your mortal bodies through his Spirit, who lives in you.

Tharfore, me hearties, we have an obligation—but it be not t'the sinful nature, t'live accordin' to it. Far if ye live accordin' t'the sinful nature, ye will die; but if by the Spirit ye put t'death the misdeeds o' the body, ye will live, because those who be led by the Spirit o' God be sons o' God. Far ye did not receive a spirit that makes ye a slave again t'fear, but ye received the Spirit o' sonship. And by him we cry, "Abba, Father." The Spirit himself testifies with arr spirit that we be God's children. Now if we be children, then we be heirs—heirs o' God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

Consider that arr present sufferings be not worth comparin' with the glory that will be revealed in us. The creation waits in eager expectation far the sons o' God t'be revealed. Far the creation was subjected t'frustration, not by its own choice, but by the will o' the one who subjected it, in hope that the creation itself will be liberated from its bondage t'decay and brought into the glorious freedom o' the children o' God.

We know that the whole creation has been groanin' as in the pains o' childbirth right up t'the present time. Not only so, but we ourselves, who have the firstfruits o' the Spirit, groan inwardly as we wait eagerly far arr adoption as sons, the redemption o' arr bodies. Far in this hope we were saved. But hope that be seen be no hope at all. Who hopes far what he already has? But if we hope far what we do not yet have, we wait far it patiently. In the same way, the Spirit helps us in arr weakness. We do not know what we ought t'pray for, but the Spirit himself intercedes far us with groans that words cannot express. And he who searches arr hearts knows the mind o' the Spirit, because the Spirit intercedes far the saints in accordance with God's will.

And we know that in all things God works far the good o' those who love him, who have been called accordin' t'his purpose. Far those God fore-knew he also predestined t'be conformed t'the likeness o' his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

Avast, then! What shall we say in response t'this? If God be far us, who can be against us? He who did not spare his own Son, but gave him up far us all—how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? Aye, it be God who justifies. Who be he that condemns? Christ Jesus, who died—more than that, who was raised t'life—is at the right hand o' God and be also intercedin' far us. Who shall separate us from the love o' Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

As it be written: "For yar sake we face death all day long; we be considered as sheep t'be slaughtered." No, says I. In all these things we be more than conquerors through him who loved us. Far I am persuaded that neither death nar life, neither angels nar demons, neither the present nar the future, nar any powers, neither height nar depth, nar anythin'else in all creation, will be able t'separate us from the love o' God that be in Christ Jesus arr Lord.