

ST. MATTHEW'S

19



81

CHURCH & SCHOOL

The Order for
Holy Communion



Rogation Sunday

9:00 AM

An Introduction to Worship

Welcome to St. Matthew's Church! This booklet contains the words and music of the Liturgy, along with comments to aid in the experience of worship.

From the beginning, the church gathered on Sunday to celebrate the Lord's Supper (1 Cor. 11:20, Acts 20:7), which came to be known as "The Eucharist" or "Mass" or "Holy Communion." We worship on Sunday because it is the day Jesus rose from the dead.

Worship in the church has always been "liturgical." It consists of a pattern of movements, symbols, and words through which we experience again the central Christian mystery of dying of rising with Christ. C. S. Lewis wrote:

Every service is a structure of acts and words through which we receive a sacrament, or repent, or supplicate, or adore. And it enables us to do these things best--if you like, it "works" best--when, through long familiarity, we don't have to think about it.
(Letters to Malcolm. Chiefly on Prayer).

If you are new to the church, do not expect to understand or fully participate in worship. We offer periodic Inquirers' Classes in which give instruction in the Liturgy.

For those with children

We welcome children into worship. You can also participate in the liturgy by video in the St. Barnabas Pavilion, and in our Community Room, which is suitable for nursing. We also have a nursery. If you have questions, ask an usher.

A Note on Easter

Easter Day is the day that Jesus rose from the dead. This the reason that from the beginning the church has gathered on Sunday to celebrate the Eucharist (cf. Acts 20:7). In the Eucharist the Risen Christ is "known to us in the breaking of the bread" (Luke 24:30-35).

Jesus rose from the dead on Easter in his body, which had been changed from mortal to immortal. He demonstrated his bodily presence to his disciples by showing them his scars (John 20:20, Luke 24:39-40) and by eating in their presence (Luke 24:42). The resurrection body of Jesus is the model for our resurrection hope (cf. 1 Corinthians 15:51-54).

Easter is a day and a season. The forty day fast of Lent prepared us for Easter. Now we celebrate the Resurrection with forty day season of Easter. The reflects the teaching of Acts 1:3 that the Risen Christ appeared to his disciples for "forty days" before his Ascension.

During Eastertide, our prayer shifts from Lenten fasting and penitence to Easter feasting and joy. We develop a rule of prayer for Easter, just as we did for Lent. Prayer is not abandoned, but the focus shifts. In the joy and celebration of Easter we seek to maintain what St. Augustine called the "fruit of the fast"—the growth in self control and love that the fast produced in us.

Preparing for Worship

The first movement of worship is to leave our homes and come to church. This is an act of faith because we come to church to meet Christ. The experience of worship is enhanced by being in church early. This provides a time of transition to free our minds from the distractions of the world and, as Psalm 46 says, "Be still, and know that I am God." We pray that God will reveal himself to you in a new way today.

Organ Voluntary

Chorale Prelude on TO GOD ON HIGH

J.S. Bach

The Procession to the Altar

The first movement of the liturgy is our approach to the altar. The opening hymn orients us towards worship. We stand in attention and orient our eyes, our hearts and our minds towards God.

¶ *All stand for the opening hymn.*

Hymn 138

CLAUDIUS

We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

Refrain:

*All good gifts around us
Are sent from heav'n above;
Then thank the Lord, O thank the Lord,
For all his love. Amen.*

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him,
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

Refrain

We thank thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food:
No gifts have we offer
For all thy love imparts,
But that which thou desirest,
Our humble, thankful hearts.
Refrain



The Collect for Purity

In the Garden of Eden, after the first sin, Adam and Eve hid from God in the bushes (Genesis 3:8). The work of redemption begins in us when we come out from hiding into the presence of God who sees all things. We begin the liturgy by opening our hearts to God and asking him to make us clean (cf. Psalm 51:10).

Celebrant. The Lord be with you.

People. And with thy spirit.

Celebrant. Let us pray. ¶ *The People kneel.*

ALMIGHTY God, unto whom all hearts are 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.*

Introit *Tone 8/Fauxbourdons by Gerre Hancock*

With a voice of singing declare ye this, and let it be heard, alleluia: utter it even unto the ends of the earth: say ye, the Lord hath delivered his people, alleluia, alleluia. *Psalm:* O be joyful in God, all ye lands, sing praises unto the honour of his Name: make his praise to be glorious. *Gloria Patri:* With a voice of singing...(etc.)

The Summary of the Law

The Summary of the Law (Matt. 22:37-40) is read at the beginning of the liturgy because the law reveals our sin (Rom. 13:8), which leads us into the prayer for mercy and the experience of redemption that follows. The Summary also states the goal of our faith, to grow in love.

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *All join in singing,*

Missa de Sancta Maria Magdalena

Kyrie eleison

Healey Willan, 1928

Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

5
Lord, _____ have mer - cy up - on us. Christ, have mer - cy up - on _____ us.

8
Christ, have mer - cy up - on us. Christ, have mer - cy up - on _____ us.

13
Lord, have mer - cy up - on us. Lord, have mer - cy up -

16
on us. Lord, _____ have mer - cy up - on us.



¶ The People stand to sing,

Gloria in excelsis

Missa de Sancta Maria Magdalena

Healey Willan, 1928

Priest: Glo - ry be to God on high, All: and on earth_ peace, good will towards men.

4 We praise thee, we bless thee, we wor - ship thee, we glo - ri - fy

8 thee, we give thanks to thee for thy great glo - ry, O Lord

12 God, heav'n - ly King, God the Fa - ther Al -

16 migh - ty O Lord, the

20 on - ly be - got - ten Son, Je - sus Christ, O Lord God, Lamb of God,

25 Son of the Fa - ther, that ta - kest a - way the sins of the world, have

30 mer - cy up - on us. Thou that ta - kest a - way the sins of the world, re -

35 ceive our prayer. Thou that sit - test at the right hand of God the

40 Fa - ther, have mer - cy up - on us. For thou on - ly art

2

44

ho - ly, thou on-ly art the Lord; thou on - ly O - Christ, with the

49

Ho - ly Ghost, art most high in the glo - ry of

53

God the Fa - ther. A -

56

men.

The Liturgy of the Word

The Liturgy of the Word consists of a prayer or prayers (called "collects") followed by two Bible lessons. God reveals himself to us through his Word, Jesus Christ (John 1:1). We come to know Jesus through the word of God, the Bible. The revelation of Jesus through the word is the necessary preparation for communion with Jesus in the Sacrament. See Luke 24:13-31 for this pattern of revelation by word and sacrament. We receive God's revelation in the word through faith (Matt. 13:9).

Celebrant. The Lord be with you.
People. And with thy spirit.
Celebrant. Let us pray. ¶ *The People kneel.*

The Collect for the Fifth Sunday after Easter, commonly called
 Rogation Sunday

OLORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James 1:22

Reader. The Epistle is written in the first chapter of St. James, beginning at the twenty-second verse.

BE doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.

Reader. Here endeth the Epistle.

People. Thanks be to God.

Alleluia

Felice Anerio/Tone VI

Alleluia, alleluia. Christ is risen, and hath shewed light unto us, whom he hath redeemed with his most precious Blood.

¶ *The People stand*

Alleluia. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. Alleluia.

The Gospel. St. John 16:23

While the gospel is announced, we make three small crosses with the thumb, one on the forehead, one on the mouth and one on the heart. This represents a prayer that the words of the gospel will transform our thinking, speaking, and our heart.

Reader. The Holy Gospel is written in the sixteenth chapter of the Gospel according to St. John, beginning at the twenty-third verse.

People. Glory be to thee, O Lord.

MOST assuredly, I say to you, whatever you ask the Father in My name He will give you. Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. I came forth from the Father and have come into the world. Again, I leave the world and go to the Father. His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God." Jesus answered them, "Do you now believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

People. Praise be to thee, O Christ.

The Nicene Creed

The Nicene Creed is the Church's authoritative summary of the Faith. It is our assent to the faith expressed in God's Word and an affirmation of our baptismal vows.

¶ *The Celebrant and the People say,*

IBELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshiped and glorified; Who spake by the Prophets: And I believe One, Holy, Catholic, and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: ✠ And the Life of the world to come. Amen.

The Sermon ¶ *The People sit.*

The sermon helps us to apply the Bible lessons to our lives, and it leads us into worship. Listen for what the Holy Spirit is saying to you.

Parents with young children who are making "joyful noises" may utilize the St. Barnabas Pavilion or the Community Room during the sermon. Following the thoughts of a sermon requires extra focus. Before and after the sermon, the "joyful noises" of children are welcome in the church!

The Offertory

¶ *The Celebrant begins the Offertory by reading a passage from the Bible*

In the Offertory, we offer the creation back to God in thanksgiving. This is the priestly vocation that was abandoned through sin in Genesis 3, and to which we have been restored Christ (See 1 Pet. 2:5). We offer back to the Creator what he has given to us (wheat and grape) as these have been modified by our labor (making the wheat into bread and the grape into wine). Through these symbols, the people (the creation) offer themselves back to God (the Creator).

The offering of our tithes signifies our participation in this offering (whether we give our tithe physically at church or by mail or online). Through the tithe, we give back to God the first and best of what he has given to us (cf. Gen. 4:4, Mal. 3:10). This connects us with the offering of bread and wine. As Jesus said, "Where your treasure is, there will your heart be also" (Matthew 6:21).

Members of the congregation may bring the bread and wine to the Altar. This action by the people highlights the truth that this is an offering of the whole church. Together, clergy and people are "a kingdom of priests and a holy nation" (Ex. 19:6, Rev. 1:6).

In addition to the offering of the elements and our tithes, the Offertory includes two elements:

First, we offer our prayers to God in the Prayer for the Church (cf. 1 Tim. 2:1-2, Rev. 5:8). The prayers of each individual worshiper are offered to God in the prayers of the church. Thus, each worshiper should offer his or her own intercessions silently as this prayer is offered.

Second, we confess our sins. Repentance and faith prepare us to be cleansed by sacrifice of Jesus. Each worshiper should offer the prayer of confession in sorrow for the sins of thought, word, and deed of which the Holy Spirit convicts each of us. We should be mindful also of the requirement to be reconciled with others (to be in love and charity with our neighbors).

Offertory Verse

J. David Simmons

O praise our God, ye people, and make the voice of his praise to be heard: who holdeth our soul in life, and suffereth not our feet to slip: praised be God, who hath not cast out my prayer, not turned his mercy from me, Alleluia.

At the offering, anthem:

“King of glory, King of peace”

arr. Brewer

King of glory, King of peace, I will love Thee: And that love may never cease, I will move thee. Thou hast granted my request, Thou hast heard me; Thou didst note my working breast, Thou hast spared me. Wherefore with my utmost art I will sing Thee, And the cream of all my heart I will bring Thee. Though my sins against me cried, Thou didst clear me; And alone, when they replied, Thou didst hear me. Seven whole days, not one in seven, I will praise Thee; In my heart, though not in heaven, I can raise Thee. Small it is in this poor sort To enroll Thee: E'en eternity's too short To extol Thee.

For the Doxology in Eastertide

LASST UNS EFREUEN

Praise God from whom all blessings flow; Praise him all creatures here below; Al-le-lu-ia, al-le-lu-ia. Praise him above, ye heav'nly host: Praise Fa-ther, Son, and Ho-ly Ghost. Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.

Prayer for The Church

¶ *The Celebrant mentions the prayer intentions. Then he says,*

Let us pray for the whole state of Christ's Church.

¶ *The People remain standing for the following prayer.*

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

¶ *A extended pause is observed here for the mention of specific names of people for whom the church is praying.*

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service,

And here we do give unto thee, O Lord, most high praise and hearty thanks for the wonderful grace and virtue declared in all thy Saints, and chiefly in the Blessed Virgin Mary, Mother of thy Son Jesus Christ, our Lord and God, and in the holy Patriarchs, Prophets', Apostles and Martyrs; beseeching thee to give us grace. that we, rejoicing in the Communion of the Saints, and following the good examples of those who have served thee here, may be partakers with them of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only mediator and Advocate. *Amen.*



Invitation to Confession

First Corinthians 11:17-34 says, "Let a man examine himself and so let him eat of that bread or drink of that cup." The requirement that we be in love and charity with our neighbors comes from Matthew 5:23-24, where Jesus mandates that we be reconciled with our brother before we offer our gift on the altar.

Through confession, we "Put off the old Adam" in preparation to "put on" Christ through the grace of the Sacrament (Eph. 4:22-24).

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

General Confession

¶ *Said by All.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The Absolution

¶ Given by the Bishop or Celebrant.

Christ gave the apostles authority to forgive sins (John 20:22-23. See BCP p. 546). Forgiveness does not depend upon whether we feel forgiven. Forgiveness depends upon the promise of Christ, of which the Priest is an outward and visible sign.

Absolution is given with the sign of the cross; we receive the absolution from Christ through his minister by making the sign of the cross.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *I Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *I St. John ii. 1, 2.*

Sursum Corda

The musical score is written on six staves, alternating between Priest and People parts. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with horizontal lines indicating where the notes align with the text. The lyrics are: Priest: The Lord be with you. People: And with thy spirit. Priest: Lift up your hearts. People: We lift them up unto the Lord. Priest: Let us give thanks unto our Lord God. People: It is meet and right so to do.

Priest
The Lord be with you.

People
And with thy spirit.

Priest
Lift up your hearts.

People
We lift them up unto the Lord.

Priest
Let us give thanks unto our Lord God.

People
It is meet and right so to do.

Celebrant. 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,

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

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 Sanctus and Benedictus

The Sanctus (Holy, Holy, Holy) is from Isaiah 6:3--see also Revelation 4:8). The Benedictus (Blessed is he that cometh) is from Psalm 118:26 as these words were applied to Jesus during his triumphal entry into Jerusalem (Matthew. 21:9). We welcome Jesus with these same words as he comes to us in the Sacrament.

Sanctus and Benedictus

Missa de Sancta Maria Magdalena

Healey Willan, 1928

HO - LY, HO - LY, HO - - - - LY,

6
Lord God of hosts, heav - en and earth are full ____ of ____ thy glo - ry:

12
Glo - - - ry be to thee, O Lord Most High.

16
Bless - ed ____ is he that com - eth ____ in ____ the

20
Name ____ of the Lord, Ho - san - na in the ____ high - est.

Prayer of Consecration

ALL glory 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 made there (by his one oblation of himself once offered) 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 memory of that his precious death and sacrifice, until his coming again: For in the night in which 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.

Oblation

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.

Invocation

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and

sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

REMEMBER O Lord, thy servants and handmaidens who have gone before us with the sign of faith and are at rest in the sleep of peace (*especially...*). To these, O Lord, and to all who rest in Christ, we beseech thee to grant a place of refreshment, of light, and of peace. And vouchsafe to give unto us some portion and fellowship with thy holy Apostles and Martyrs, and with all thy Saints; within whose fellowship we beseech thee to admit us.

AND although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech 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 Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Through the Prayer of Consecration the elements become what Jesus meant them to become when he said, "This is my body" and "This is my blood." Christ's presence depends on his promise, not on whether the communicant thinks or feels that Jesus is present.

1 Corinthians 11:25 says "as often as you eat this bread and drink this cup you proclaim the Lord's death till *he comes*." The Eucharist looks forward to the Second Coming and the heavenly feast (Revelation 19:9). When Jesus comes again in glory, the Eucharistic foretaste will give way to the reality of God's kingdom.

And now, as our Saviour Christ hath taught us, we are bold to say,
¶The Lord's Prayer may be said or sung.

The Lord's Prayer

Plainsong, very ancient

Priest

Our_ Fa-ther,

All

who art in hea - ven, Hal - low - ed___ be thy___ Name.

Thy king-dom come.. Thy will be done___ On earth as it___ is___ in hea - ven.

Give us this day our dai - ly bread,___ And for - give us our tres - pass - es,

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,

and the pow'r and the glo - ry, for ev - er and ev - er. A - men.

At The Fraction or Breaking of the Bread

Celebrant. The peace of the Lord be always with you.
People. And with thy spirit.

At the Breaking of the Bread in Eastertide

Canticle

Pascha nostrum

traditional



(chanters) Al - le - lu - ia, __ al - le - lu - ia, __ al - le - lu - ia.



(all) Al - le - lu - ia, __ al - le - lu - ia, __ al - le - lu - ia.



(chanters) Christ our Pass - o - ver is sa - cri - ficed for us:



(all) there - fore let us keep the feast.



(all) Al - le - lu - ia, __ al - le - lu - ia, __ al - le - lu - ia.



(chanters) Not with old lea - ven,



nei - ther with the lea - ven of ma - lice and wick - ed - ness: *



(all) but with the un - lea - ven'd bread of sin - ce - ri - ty and truth.



(all) Al - le - lu - ia, __ al - le - lu - ia, __ al - le - lu - ia.

O LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins but the faith of thy church and grant unto that peace and unity which is according to thy will. who livest and reignest with the Father and the Holy Ghost, ever one God world without end. Amen.

¶ *The Celebrant and the People say,*

WE do not presume to come to this thy 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 property 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 body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

A Note on the Reception of Holy Communion. A person becomes a member of the Church, the Body of Christ, through baptism (BCP 290, 1 Corinthians 12:13, Colossians 2:12). Since the beginning of the Church, the sacrament of Baptism has been completed by Confirmation, the laying on of hands by a bishop in Apostolic Succession (Acts 8:14-17, Hebrews 6:2).

Baptized Christians who are committed and practicing members of a church and fulfill the requirements of the Invitation but have not yet been confirmed, may be admitted to Communion by permission of the rector. Those who are not receiving Communion are invited to come to the communion rail, with arms folded across the chest, for a blessing.

The Communion

¶ *The Celebrant presents the Body and Blood of Christ and says,*

BEHOLD the Lamb of God. Behold him who takes away the sins of the world.

¶ *The People come to the altar rail by rows, beginning with the front row, to receive Holy Communion as directed by the ushers. To receive a blessing, kneel at the altar rail with your arms folded across your chest.*

Communion Verse

Tone I

O sing unto the Lord, alleluia: sing unto the Lord, and praise his Name, be telling of his salvation from day to day, Alleluia, Alleluia.

At the communion, anthem:

"O Lord, from whom all good things do come" *Gerald Bales*

O Lord, from whom all good things do come: Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

¶ *When the Bishop or Celebrant administers the Body of Christ, he says,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ *And the Minister who delivers the Cup says,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *After Communion, the following hymn is sung, kneeling.*

At the communion, Hymn 101

KINGSFOLD

O Jesus, crowned with all renown,
Since thou the earth hast trod,
Thou reignest, and by thee come down
Henceforth the gifts of God.
Thine is the health and thine the wealth
That in our halls abound,
And thine the beauty and the joy
With which the years are crowned.

Lord, in their change, let frost and heat,
And winds and dews be giv'n;
All fostering power, all influence sweet,
Breathe from the bounteous heav'n.
Attemper fair with gentle air
The sunshine and the rain,
That kindly earth with timely birth
May yield her fruits again:

That we may feed the poor aright,
And, gath'ring round thy throne,
Here, in the holy angels' sight,
Repay thee of thine own:
That we may praise thee all our days,
And with the Father's Name,
And with the Holy Spirit's gifts,
The Saviour's love proclaim. Amen.

The Thanksgiving

We thank God for this grace of salvation (cf. Eph. 2:8). Grace gives us a vocation to love as we have been loved. (Jn. 13:34)." We leave the altar as "witnesses" for Christ in the world (Acts 1:8). Good works motivated by love are the fruit of genuine worship (cf. Ephesians 2:10, Titus 2:14).

Celebrant. Let us pray.

¶ *The People kneel. All say,*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ *The Celebrant may add the following or another prayer before the final blessing.*

OLORD God Almighty, whose blessed Son our Saviour Jesus Christ did on the third day rise triumphant over death: Raise us, we beseech thee, from the death of sin unto the life of righteousness, that we may seek those things which are above, where lie sitteth on thy right hand in glory; through the same thy Son Jesus Christ our Lord. *Amen.*

The Blessing

The blessing comes from Philippians 4:7. Peace is “Shalom,” the inner peace that results from reconciliation with God through Jesus. We are not promised the absence of problems or pain in life. We are promised that Christ will be with us all things (See John 20:21, 26, 14:27, 16:33).

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, ✠ the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Announcements

¶ *All stand as the Celebrant and servers process out of the church.*

Hymn 303

TO GOD ON HIGH

We come unto our fathers' God:
Their Rock is our salvation;
The eternal arms, their dear abode,
We make our habitation;
We bring thee, Lord, the praise they brought,
We seek thee as thy saints have sought
In ev'ry generation.

The fire divine their steps that led
Still goeth bright before us,
The heav'nly shield, around them spread,
Is still high holden o'er us;
The grace those sinners that subdued,
The strength those weaklings that renewed,
Doth vanquish, doth restore us.

Their joy unto their Lord we bring,
Their song to us descendeth;
The Spirit who in them did sing
To us his music lendeth:
His song in them, in us, is one;
We raise it high, we send it on,
The song that never endeth.

Ye saints to come, take up the strain,
The same sweet theme endeavor;
Unbroken be the golden chain!
Keep on the song for ever!
Safe in the same dear dwelling-place,
Rich with the same eternal grace,
Bless the same boundless Giver. Amen.



Organ Voluntary

Chorale Prelude on TO GOD ON HIGH

Johann Pachelbel

Announcements

Young Adults Group

Our young adults group meets on the second Sunday of the month, here at the church, and is a great way to get connected and meet new friends in their 20s and 30s. Join us today, May 10th, from 5:00 to 9:00 PM for dinner and casual conversation around the firepit. Text Dylan to let us know you're coming: 714-861-0615.

Ascension Day Mass and Feast

Come celebrate the Ascension of Jesus and his kingship over all creation with us this Thursday, May 14th, beginning with Mass at 6:00 PM and dinner to follow. This is a great opportunity to get together and connect with our community. Childcare and dinner for the children will be available from 5:45 to 7:45 PM. RSVP online or via the St. Matthew's app: stmatthewsnewport.com/events.

Women's Luncheon: "Of Water and the Spirit"

The St. Anne's Daughters invite women of all ages (12+) to join us at the church on Saturday, June 6th, at 12:00 PM for a Trinity season potluck luncheon. These monthly women's gatherings are a great place to grow closer to God and cultivate spiritual friendships. Join us as we reflect on our baptismal vows, life in the Body of Christ, and spiritual growth. Register and sign up for the potluck online or via the St. Matthew's app: stmatthewsnewport.com/events.

A Note on Visitations

From time to time, the circumstances of life take us out of our usual rhythms. When that happens, the disruptions to our familiar patterns can snowball rapidly. The most unfortunate way this happens is when we are prevented from being with our church community and from receiving the grace of the sacraments. It is for this reason that the church takes very seriously the ministry of Visitation. If you or someone you know is prevented from being at church on Sunday for the Eucharist and fellowship, if they could use a visit from our pastoral staff to bring them Communion, Anointing, or just friendly conversation, we are ready and eager to provide what is needed. To request a visit for yourself or for someone you know, please reach out to one of the following people as soon as the need arises and we will quickly respond to make the arrangements.

Bp. Scarlett: sscarlett@stmatthewsnewport.com

Fr. Hayden: hayden@stmatthewsnewport.com

Fr. John: jcrews@stmatthewsnewport.com

Goli Wilson: office@stmatthewsnewport.com

To reach any of the clergy by phone, please dial the Church Office, which is continuously monitored in the event of an emergency, at:
949-219-0911

Pastoral Meetings

Our ministry continues to be centered on spiritual direction. Spiritual direction focuses on discerning God's voice in and through the challenges and joys of life. In a time of isolation it is sometimes helpful just to talk with someone. We would love to talk with you about life, prayer or anything. Just email us and we will set up a video conference, phone call, or in person meeting.

Bp. Stephen Scarlett: sscarlett@stmatthewsnewport.com

Fr. Hayden Butler: hayden@stmatthewsnewport.com

Lisa Marion, O/OSB: lisa@stmatthewsnewport.com

Join Us Daily in Prayer

We welcome you to join us each day for Morning Prayer at 7:30 am and Evening Prayer at 4:30 pm via Zoom video conferencing. The links can be found on our website.

Lectionary

FIFTH SUNDAY AFTER EASTER

MORNING

EVENING

	Lesson 1	Lesson 2	Lesson 1	Lesson 2
<i>Sunday</i>	Ezek. 34:25	Luke 11:1-13	Isa. 48:12-21	Rev. 5
<i>Rogation Monday</i>	Deut. 8	Matt. 6:5-15	Deut. 28:1-14	James 1:1-7
<i>Rogation Tuesday</i>	Deut. 11:10-17	Matt. 6:24	1 Kings 8:22-30	James 4:8
<i>Rog. Wed./Asc. Eve</i>	Jer. 14:1-9	John 5:5-15	Three Child. 29-37	Luke 24:44
<i>Ascension Day</i>	Dan. 7:9-10, 13-14	Eph. 4:1-16	Isa. 33:5-6, 17, 20-22	Heb. 4:14-5:10
<i>Ascension Friday</i>	Micah 4:1-7	Rom. 8:31	Isa. 12	Acts 1:12
<i>Ascneion Saturday</i>	Gen. 49:1-2, 8-10	2 Thess. 2:13	Jer. 23:5-8	Acts 2:1-21

DIOCESE OF THE HOLY TRINITY

St. Matthew's Parish

The Most Rev'd Mark Haverland, Metropolitan, ACC
The Rt. Rev'd Stephen C. Scarlett, Bishop Ordinary & Rector
The Rev'd Hayden A. Butler, Associate Rector
The Rev'd John A. Crews, Assisting Priest
The Rev'd D. Andrew Masters, Deacon
The Rev'd Colin D. Moore, Deacon

St. Matthew's Staff

Lisa Marion, Spiritual Director, O/OSB
Goli Wilson, Parish Administrator
Jillian Marion, Business Administrator
Matt Lacoﬀ-Roberts, Communications Director
Rachael Crews, Children's Ministry Director
J. David Simmons, Organist-Choirmaster
Marie Pickard, Montessori School Director
Susana Ertac, Parish Nurse

The Vestry & Officers

Paul Kanan, Senior Warden
Rob Williams, Junior Warden
Eric Thompson, Treasurer
Jillian Marion, Corporate Secretary
Vestry Members: Al Moore, Adeline Allen, Scott Digiambattista,
Amy Carlson, Alex Albert

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