

ST. MATTHEW'S

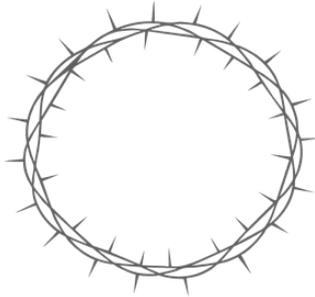
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81

CHURCH & SCHOOL

The Order for
Holy Communion



The Third Sunday in Lent

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 Lent

We are currently in the season called "Lent." Lent is a season of preparation for the celebration of the Resurrection of Jesus on Easter. From the beginning, the church observed a period of fasting to prepare for the feast. This season of fasting was eventually lengthened to forty days to correspond to the forty day fasts in the Bible: Jesus in the wilderness before (Matt. 4:1), Moses on Mt. Sinai (Exodus 34:28), and Elijah when he fled from Jezebel (1 Kings 19:8).

The word Lent comes from an old English word, "lencten," which is related to the word "lengthen" and refers the lengthening of days during Spring. The liturgical color for Lent is violet or purple, which represents penitence and preparation. The spiritual focus of Lent is on purifying our hearts through repentance with the goal of celebrating the Easter feast with renewed joy.



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

Prelude on *TOPLADY*

Seth Bingham

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 517

ST. MATTHEW

Thine arm, O Lord, in days of old
Was strong to heal and save;
It triumphed o'er disease and death,
O'er darkness and the grave.
To thee they went, the blind, the dumb,
The palsied, and the lame,
The leper with his tainted life,
The sick with fever'd frame.

And lo! thy touch brought life and health,
Gave speech, and strength, and sight;
And youth renewed and frenzy calm'd
Own'd thee, the Lord of light:
And now, O Lord, be near to bless,
Almighty as of yore,
In crowded street, by restless couch,
As by Gennesaret's shore.

Be thou our great deliv'rer still,
Thou Lord of life and death;
Restore and quicken, soothe and bless,
With thine almighty breath:
To hands that work and eyes that see,
Give wisdom's heav'nly lore,
That whole and sick, and weak and strong,
May praise thee evermore. Amen.

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

Tonus Peregrinus/S. S. Wesley

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net look thou upon me, and have mercy upon me: for I am desolate and in misery. Psalm: Unto thee, O Lord, do I lift up my soul: O my God, in thee have I trusted, let me not be confounded. *Gloria Patri.* Mine eyes are ever looking...(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.

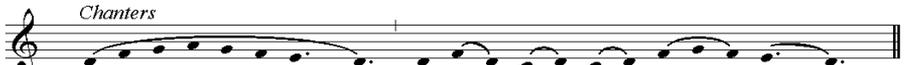
THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ All join in singing,

Kyrie eleison, ninefold

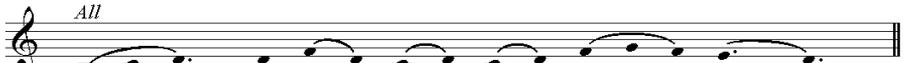
Plainsong, 12th cent.

Chanters



Lord, _____ have mer - cy___ up - on_____ us.

All



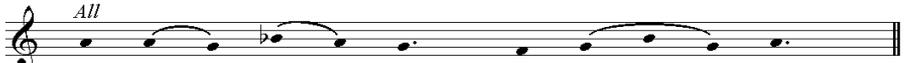
Lord, _____ have mer - cy___ up - on_____ us.

Chanters



Lord, _____ have mer - cy___ up - on_____ us.

All



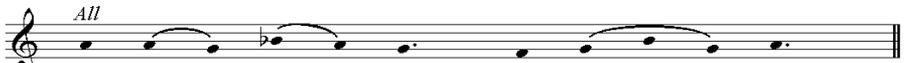
Christ, have___ mer - cy up - on_____ us.

Chanters



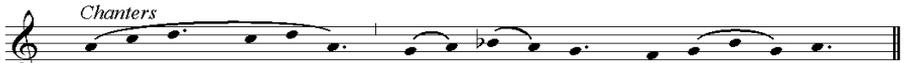
Christ, _____ have mer - cy___ up - on_____ us.

All



Christ, have___ mer - cy up - on_____ us.

Chanters



Lord, _____ have___ mer - cy up - on_____ us.

All



Lord, _____ have mer - cy___ up - on_____ us.

Chanters *All*



Lord, _____

2



_____ have mer - cy___ up - on_____ us.

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 Collect for the Third Sunday in Lent

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The Collect for Ash Wednesday

¶ *This Collect is said every day in Lent, after the Collect for the day, until Palm Sunday.*

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 5:1

Reader. The Epistle is written in the fifth chapter of Ephesians, beginning at the first verse.

THEREFORE be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."

Reader. Here endeth the Epistle.

People. Thanks be to God.

Gradual

Ludovico Viadana

Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight. While mine enemies are driven back, they shall fall and perish at thy presence.

Tract

James Turle after H. Purcell

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, even as the eyes of servants look unto the hand of their masters. And as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us.

The Gospel. St. Luke 11:14

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 eleventh chapter of the Gospel according to St. Luke, beginning at the fourteenth verse.

People. Glory be to thee, O Lord.

JESUS was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. But some of them said, "He casts out demons by Beelzebub, the ruler of the demons." Others, testing Him, sought from Him a sign from heaven. But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falls. If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub. And if

I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges. But if I cast out demons with the finger of God, surely the kingdom of God has come upon you. When a strong man, fully armed, guards his own palace, his goods are in peace. But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils. He who is not with Me is against Me, and he who does not gather with Me scatters. When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.' And when he comes, he finds it swept and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first." And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" But He said, "More than that, blessed are those who hear the word of God and keep it!"

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 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

The statutes of the Lord are right, and rejoice the heart,
sweeter also than honey and the honeycomb: moreover thy
servant keepeth them.

At the offering, anthem:

“Save me, O God”

William Boyce

Save me, O God, and avenge me in thy strength for Thy Name's sake. Hear my prayer, O God, and hearken to the words of my mouth. For strangers are risen up against me, and tyrants, which have not God before their eyes, seek after my soul.

Hymnal 139

OLD HUNDRETH

Praise God from whom all blessings flow Praise Him all creatures here below Praise Him above ye heavenly host Praise Father, Son and Holy Ghost. Amen.

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

Priest
The _____ Lord be _____ with _____ you.

People
And _____ with thy _____ spi - - - - - rit.

Priest
Lift _____ up _____ your _____ hearts.

People
We lift _____ them up un - - to _____ the Lord. _____

Priest
Let us give _____ thanks un - - - to _____ 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,

WHO by bodily fasting dost curb our sinfulness, uplift our hearts, and bestow both virtue and its reward upon us, through Jesus Christ our Lord.

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

Plainsong, 14th cent.

Sanctus

All

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

Lord_____ God_____ of___ hosts,

Heav- en___ and earth_ are full_____ of thy glo - ry:

Glo- ry___ be to___ thee,___ O___ Lord_____ Most_ High.

Benedictus

Chanters

Bless - ed is___ he that_ com - eth in the_ Name of_____ the_ Lord.

All

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

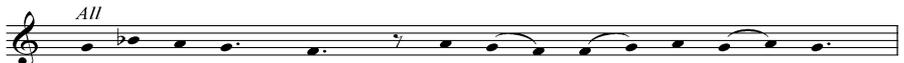
Plainsong, very ancient

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.

Agnus Dei

Plainsong, 10th cent.

Chanters

O _____ Lamb _____ of God, _____

All

that _____ ta - kest a - way the sins _____ of _____ the _____ world,

have _____ mer - cy _____ up - on _____ us.

Chanters

O _____ Lamb _____ of God, _____

All

that ta - kest a - way the sins of the _____ world,

have _____ mer - cy _____ up - on _____ us.

Chanters

O _____ Lamb _____ of God, _____

All

that _____ ta - kest a - way the sins _____ of _____ the _____ world,

grant _____ us _____ thy _____ peace.

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

Mode I

The sparrow hath found her an house, and the swallow a nest,
where she may lay her young: even thy altars, O Lord of hosts,
my King and my God: blessed are they that dwell in thy house:
they will be alway praising thee.

At the communion, motet:

"O Salutaris Hostia"

Jehan Alain

O saving Victim, opening wide The gate of heaven to man
below, Our foes press on from every side, Thine aid supply, thy
strength bestow. All praise and thanks to thee ascend For
evermore, blest One in Three; O grant us life that shall not end,
In our true native land with thee. 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 471, 2nd

TOPLADY

Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood
From thy side, a healing flood,
Be of sin the double cure,
Cleanse me from its guilt and power.

Should my tears for ever flow,
Should my zeal no languor know,
All for sin could not atone:
Thou must save, and thou alone;
In my hand no price I bring,
Simply to thy cross I cling.

While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown
And behold thee on thy throne,
Rock of ages, cleft for me,
Let me hide myself in thee. 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.*

O GOD, whose nature and property is ever to have mercy and to forgive: Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *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.*



A mighty fortress is our God,
A bulwark never failing;
Our helper he amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabbaoth, his Name,
From age to age the same,
And he must win the battle.

And tho' this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us:
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever.



Announcements

Inquirers' Class | Winter 2026

For those who are new to St. Matthew's and the Anglican tradition, or who wish to understand the liturgy and sacraments in a deeper way, the Inquirers' Class is for you. We'll meet every Sunday through March 22nd, from 9:30 to 10:45 AM, upstairs in the Bishop's Study (end of the hall). Feel free to join the class at any time, as the sessions are standalone. Zoom participation is available for those who are unable to attend in person. Register online or via the St. Matthew's app:

stmatthewsnewport.com/events.

Men's Lenten Retreat

All men ages 12+ are invited to join us for a day of stillness, silence, and prayer at the church this Saturday, March 14th, from 9:00 AM to 5:00 PM, as we enter more deeply into the Lenten season. Our clergy will be on hand to deliver meditations on Lent throughout the day, as well as provide opportunities for confession. Lunch will be provided for a nominal fee. Register online or via the St. Matthew's app so we know how much food to provide:

stmatthewsnewport.com/events.

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, March 8th, 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.

Stations of the Cross and Soup Dinner

Enter more deeply into the Lenten season by joining us for Stations of the Cross, inside St. Matthew's Church, on Friday, March 27th, beginning at 6:00 PM, followed by a soup dinner together in the St. Barnabas Pavilion. This is an excellent opportunity to contemplate Jesus' passion and death, draw nearer to Him, and connect with others. Please note that childcare will not be available for this event. Register online or via the St. Matthew's app so we know how much food to provide: stmatthewsnewport.com/events.

Holy Week Services

March 29th–April 5th

March 29th: Palm Sunday at 7:30, 9:00*, 11:00 AM

April 2nd: Maundy Thursday at 6:00 PM*

April 3rd: Good Friday at 3:00 PM*

April 4th: Easter Vigil at 7:30 PM

April 5th: Easter Day at 9:00*, 11:00 AM*

**Childcare provided*

Livestream participation will be available for Maundy Thursday, Good Friday, Easter Vigil, and all 9:00 AM Sunday services.

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

THIRD WEEK IN LENT

MORNING

EVENING

	Lesson 1	Lesson 2	Lesson 1	Lesson 2
<i>Sunday</i>	Deut. 6:1-9, 20-25	1 Cor. 3	Amos 5:4-15	Gal. 5:16-24
<i>Monday</i>	Gen. 32: 22-31	1 Cor. 9:15	Jer. 7:1-20	Mark 10:17-31
<i>Tuesday</i>	Genesis 37	1 Cor. 10:1-13	Jer. 7:21-34	Mark 10:32-45
<i>Wednesday</i>	Gen. 40	1 Cor. 10:14-22	Jer. 8	Mark 10:46-11:10
<i>Thursday</i>	Gen. 41:1, 8, 14-40	1 Cor. 10:23-11:1	Jer. 9:1-16	Mark 11:12-26
<i>Friday</i>	Gen. 42	1 Cor. 11:17	Jer. 9:17-26	Mark 12:1-12
<i>Saturday</i>	Gen. 43	1 Cor. 12:1-11	Jer. 10:1-16	Mark 12:13-17

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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