



The Order for
Holy Communion



Quinquagesima 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. Monica Pavilion, and in our Community Room, which is suitable for nursing. We also have a nursery. If you have questions, ask an usher.

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.

Organ Voluntary

Vesper Voluntary, op. 14, no. 5

Edward Elgar

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 343, 2nd

GERONTIUS

Praise to the Holiest in the height,
And in the depth be praise;
In all his words most wonderful,
Most sure in all his ways!

O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive, and should prevail;

And that a higher gift than grace
Should flesh and blood refine:
God's presence and his very self,
And essence all-divine.

O generous love! that he who smote
In Man for man the foe,
The double agony in Man
For man should undergo;

And in the garden secretly,
And on the cross on high,
Should teach his brethren, and inspire
To suffer and to die.

Praise to the Holiest in the height,
And in the depth be praise:
In all his words most wonderful,
Most sure in all his ways! 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

J. David Simmons

Be thou my God and defender, and a place of refuge that thou mayest save me: for thou art my upholder, my refuge, and my Saviour; and for thy holy Name's sake be thou my leader, and my sustainer. *Psalm 31*: In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness. *Gloria Patri*. Be thou my (etc.)

The Decalogue

¶ The Ten Commandments are recited with sung responses as follows.

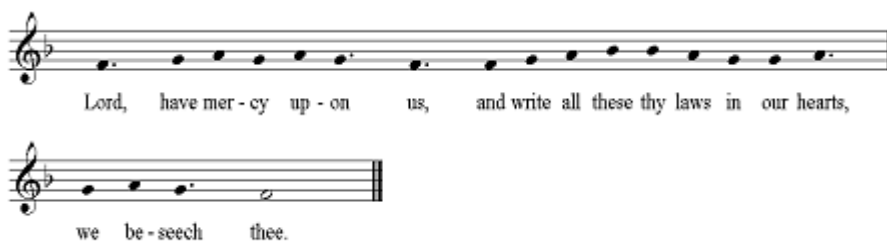
GOD spake these words, and said: I am the Lord thy God; Thou shalt have none other gods but me.



Remember that thou keep holy the Sabbath-day.



Thou shalt not covet.



¶ *Then the Priest may say,*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*



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 Sunday Called Quinquagesima

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*



The Epistle. 1 Corinthians 13:1

Reader. The Epistle is written in the thirteenth chapter of 1 Corinthians, beginning at the first verse.

THOUGH I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three; but the greatest of these is love.

Reader. Here endeth the Epistle.

People. Thanks be to God.

Thou art the God, that doeth wonders: and hast declared thy power among the people. Thou hast mightily delivered thy people: even the sons of Jacob and Joseph. Thou art the God that doeth wonders: and hast declared thy power among the people.

¶ *The People stand.*

Tract

J. David Simmons

O be joyful in the Lord, all ye lands: serve the Lord with gladness. Come before his presence with a song: be ye sure that the Lord, he is God. It is he that hath made us and not we ourselves: we are his people and the sheep of his pasture.

The Gospel. St. Luke 18:31

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 eighteenth chapter of the Gospel according to St. Luke, beginning at the thirty-first verse.

People. Glory be to thee, O Lord.

THEN Jesus took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again." But they understood none of these things; this saying was hidden from them, and they did not know the things

which were spoken. Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

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

Blessed art thou, O Lord, O teach me thy statutes: with my lips have I been telling of all the judgements of thy mouth.

At the offering, anthem:

"O Jesu Christ, meins Lebens Licht"

J.S. Bach

O Jesu Christ, my life, and light, my help, my strength, my rock
of might, on earth naught am I but a guest by sin's great burden
sore oppressed.

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,

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

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

John Merbecke, 1549

HO - LY, HO - LY, - HO - LY, Lord God of hosts,
Heav'n and earth are full of thy glo - ry:
Glo - ry be to thee, O Lord Most High.
Bless - ed is he that com - eth in the 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



Our_ Fa-ther,



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



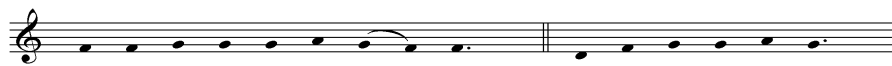
Thy king-dom come... Thy will be done___ On earth as it___ is___ in hea - ven.



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-against 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.

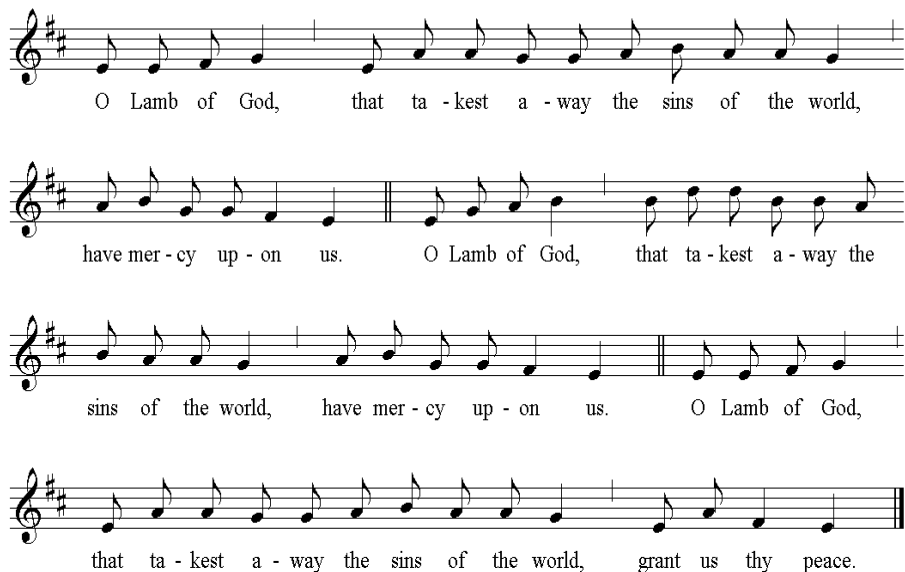
At The Fraction or Breaking of the Bread

Celebrant. The peace of the Lord be always with you.

People. And with thy spirit.

Agnus Dei

John Merbecke, 1549



O Lamb of God, that ta-kest a-way the sins of the world,
have mer-cy up-on us. O Lamb of God, that ta-kest a-way the
sins of the world, have mer-cy up-on us. O Lamb of God,
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. Those who prefer not to receive Communion from the chalice should cross their arms across their chest after receiving the Body of Christ. The faith of the church is that the fullness of Christ is received in either kind. Those who wish to continue to receive by "intinction" should leave the host in their hand. The minister with the chalice will dip the host in the cup and place it on the tongue.

Communion Verse

J. David Simmons

They did eat and were well filled, for the Lord gave them their own desire: they were not disappointed of their lust.

At the communion, anthem:

"Jesu, the very thought of thee"

Edward C. Bairstow

Jesu, the very thought of thee with sweetness fills the breast:
but sweeter far Thy face to see, and in Thy presence rest.

¶ 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 360 v.1-5

BISHOP THORPE

Immortal Love, for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never ebbing sea!

Our outward lips confess the Name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

We may not climb the heav'nly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown:

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again. 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 another prayer before the final blessing.

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.*

Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Savior, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me!
All my trust on thee is stayed;
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

Plenteous grace with thee is found,
Grace to cleanse from ev'ry sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee:
Spring thou up within my heart,
Rise to all eternity. Amen.

Organ Voluntary
Toccata in E minor

Johann Pachelbel

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.

Shrove Tuesday Pancake Feast

One of the features of a traditional Lenten fast is the removal of sugar and fat from the diet. That's why it's common in Anglican practice to celebrate Shrove Tuesday—the day before the beginning of Lent—with a pancake dinner. Join us this Tuesday, February 17th, for Evening Prayer at 4:30 PM and pancakes beginning at 5:00 PM. Please note that we will not offer childcare for this event, as it's designed to be a celebration for the whole family (extra high chairs and booster seats are available in the kitchen). RSVP online or via the St. Matthew's app so we know how much food to provide:

stmatthewsnewport.com/events.

Ash Wednesday Masses

Ash Wednesday marks the beginning of Lent, the 40-day penitential season of fasting before we celebrate Jesus' resurrection. We'll have two Masses on Ash Wednesday, February 18th: a spoken Mass at 12:00 PM, and a sung Mass at 6:00 PM which will also be livestreamed on our YouTube channel. Childcare will be available during the 6:00 PM Mass, beginning at 5:45 PM. Please contact the Church Office with any questions: office@stmatthewsnewport.com.

Women's Lenten Retreat

All women ages 12+ are invited to join us for a day of stillness, silence, and prayer at the church next Saturday, February 28th, 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.

Men's Lenten Retreat

All men ages 12+ are invited to join us for a day of stillness, silence, and prayer at the church on 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.

St. Anne's Daughters Cancellations

Usually gathering on the first Saturday of each month, the St. Anne's Daughters will not meet during February, March, and April due to scheduling conflicts. While this is a longer break than usual, there are still meaningful ways for women to connect during this time: the Women's Lenten Retreat (see above), and our Women's Group which meets on the first and third Sundays of each month. The St. Anne's Daughters will reconvene on Saturday, May 2nd. Please contact Becca with any questions: ralbert13@gmail.com.



Regular Parish Gatherings – St. Matthew's Church
View the full church calendar at stmatthewsnewport.com/events

Thursday Morning Bible Study

Weekly on Thursdays | 10:30 AM

Contact Bp. Scarlett: sscarlett@stmatthewsnewport.com

Tuesday Night Bible Study

Weekly on Tuesdays | 6:00 PM

Contact Fr. Hayden: hayden@stmatthewsnewport.com

Men's Group

First Monday of the month | 6:00 PM

Contact Fr. John: jcrews@stmatthewsnewport.com

Men's Morning Prayer and Breakfast

Weekly on Tuesdays | 7:00 AM

Contact Jack: jackpfhm@gmail.com

Women's Luncheon (St. Anne's Daughters)

First Saturday of the month | 12:00 PM

Contact Becca: ralbert13@gmail.com

Sunday Morning Women's Group

First and Third Sundays of the month | 10:45 AM

Contact Constance: imago.design@me.com

South County Group

Day/Time Varies

Contact Dcn. Andrew: andrew@stmatthewsnewport.com

Young Adults Group

Second Sunday of the month | 5:00 PM

Contact Dylan: dylanarant77@gmail.com

Board Game Group

Fourth Sunday of the month | 5:00 PM

Contact Matt: communications@stmatthewsnewport.com

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

QUINQUAGESIMA

MORNING

EVENING

	Lesson 1	Lesson 2	Lesson 1	Lesson 2
<i>Sunday</i>	Deut. 10:12-11:11	John 2:1-17	Isa. 51:1-8	Mark 9:14-32
<i>Monday</i>	Gen. 15	Mark 9:38	Hosea 5:10-6:6	Gal. 6:1-10
<i>Tuesday</i>	Gen. 16	Mark 10:1-16	Hosea 11:1-4, 13:5-16a	Gal. 6:11
<i>Ash Wednesday</i>	Isa. 58	Heb. 12:1-14	Jonah 3 ,4	Luke 15:11
<i>Thursday</i>	Gen. 17	1 Cor. 1:1-17	Jer. 1	John 8:1-11
<i>Friday</i>	Gen. 18	1 Cor. 1:18	Jer. 2:1-13	John 8:12-36
<i>Saturday</i>	Gen. 19	1 Cor. 2	Jer. 3:1-11	John 8:37

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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