



The Order for
Holy Communion



The Sixth Sunday after Trinity

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 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.

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 301

ST DENIO

Immortal, invisible, Godly wise,
In light, inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious, thy great Name we praise.

Unresting, unhasting, and silent as light,
Nor wanting, nor wasting, thou rulest in might;
Thy justice like mountains high soaring above
Thy clouds, which are fountains of goodness and love.

To all life thou givest, to both great and small;
In all life thou livest, the true life of all;
We blossom and flourish, like leaves on the tree,
Then winter and perish; but naught changeth thee.

Great Father of glory, pure Father of light,
Thine angels adore thee, all veiling their sight;
All laud we would render: O help us to see
'Tis only the splendor of light hideth thee. 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

Tone VII

The Lord is the strength of his people, and a stronghold of salvation to his Anointed One: O Lord, save thine own people, and give thy blessing unto thine inheritance, O feed them also and set them up for ever. *Psalm:* Unto thee will I cry, O Lord: my God, be not silent unto me: lest if thou make as though thou hearest not, I become like them that go down into the pit. Glory be to the Father, and to the Son, and to the Holy Ghost;

¶ *The congregation may join in singing the response to the Gloria Patri:*

All respond:

As it was in the be-gin-ning, is now and ev - er shall be:

world with - out end. A - men.

The Lord is the strength of his people, and a stronghold of salvation to his Anointed One: O Lord, save thine own people, and give thy blessing unto thine inheritance, O feed them also and set them up for ever.

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

T. Frederick H. Candlyn, 1936

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

Christ, have mercy upon us. Christ, have mercy upon us. Christ, have mer - cy up - on us.

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

¶ The People stand to sing,

Gloria in excelsis

Old Scottish Chant

Minister: *All:*

Glo - ry be to God on high, and on earth peace, good will towards men.

We praise thee, we bless thee, we wor-ship thee, we glorify thee, we give thanks to thee forthy great glo - ry,

O Lord God, heav'n - ly King, God the Father Al - migh - ty.

O Lord, the only-begotten Son, Je - sus Christ; O Lord God, Lamb of God, Son of the Fa - ther,

that takest away the sins of the world, have mercy up - on us.

Thou that takest away the sins of the world, re - ceive our prayer.

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of half and quarter notes. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of chords and single notes, primarily using half and quarter notes.

Thou that sittest at the right hand of God the Father, have mercy up - on us.

This musical system continues the melody and accompaniment from the first system. The treble staff features a half note followed by a quarter note with a slur, indicating a phrase. The bass staff provides harmonic support with chords and single notes.

For thou on - ly art holy; thou on - ly art the Lord;

This musical system continues the melody and accompaniment. The treble staff has a steady melody of quarter and half notes. The bass staff features a more active line with eighth and quarter notes.

thou only, O Christ, with the Ho-ly Ghost, art most high in the glory of God the Fa - ther. A - men.

This musical system concludes the piece. The treble staff ends with a double bar line. The bass staff also concludes with a double bar line. The final notes are sustained, creating a sense of resolution.

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 Sixth Sunday After Trinity

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*



The Epistle. Romans 6:3

Reader. The Epistle is written in the sixth chapter of Romans, beginning at the third verse.

DO you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Reader. Here endeth the Epistle.

People. Thanks be to God.

Gradual

Edward Elgar

Turn thee again, O Lord, at the last: and be gracious unto thy servants. Lord, thou hast been our refuge: from one generation to another.

¶ *The People stand.*

Alleluia

Tone VI

Alleluia, alleluia. In thee, O Lord, have I put my trust, let me never be put to confusion: deliver me in thy righteousness; bow down thine ear to me, make haste to deliver me. Alleluia.



The Gospel. St. Matthew 5:20

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 fifth chapter of the Gospel according to St. Matthew, beginning at the twentieth verse.

People. Glory be to thee, O Lord.

JESUS said to his disciples, "Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven. You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Assuredly, I say to you, you will by no means get out of there till you have paid the last penny."

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

Tone II

O hold thou up my goings in thy paths, that my footsteps slip not;
incline thine ear to me, and hearken unto my words: shew thy
marvellous loving-kindness, O Lord, thou that art the Saviour of
them that put their trust in thee.

At the offering, anthem:

"Gaudent in Coelis"

Richard Dering

Sung by: Maria Callon and Anne McClintic

The souls of the saints rejoice in heaven, they who have followed in the footsteps of Christ; and because they shed their blood for love of Him, therefore they rejoice with Christ without end.

At the presentation, hymn 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

The musical score is written for two parts: Priest and People. The Priest part is in a higher register, while the People part is in a lower register. The lyrics are written below the notes, with some words followed by blank lines for additional text. The score is written in a simple, clear font, and the notes are placed on a five-line staff.

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, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe in thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

or

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.



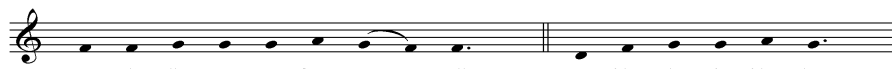
Thy king-dom come... Thy will be done____ On earth as it____ is____ in hea - ven.



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.*

Communion Verse

Tone I

I will offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

At the communion, anthem:

"Close in my Breast Thy Perfect Love"

David Lord

Jesus, thy perfect love close in my breast That I thee love and never rest; And make me love thee of all things best, And wound my heart in thy love free That I may reign in joy evermore with thee.

¶ *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, insert

NYACK

Horatius Bonar

Nyack

Warren Swenson

1. Here, O my Lord, I see thee face to
 2. Here would I feed up - on the Bread of
 3. I have no help but thine; nor do I
 4. Mine is the sin, but thine the right - eous -

face;
 God;
 need
 ness;

here would I touch and han - dle things un -
 here drink with thee the roy - al Wine of
 an - oth - er arm save thine to lean up -
 mine is the guilt, but thine the cleans - ing

seen;
 heav'n;
 on;
 Blood.

here grasp with firm - er hand e - ter - nal
 here would I lay a - side each earth - ly
 it is e - nough, my Lord, e - nough in -
 Here is my robe, my re - fuge, and my

grace, and all my wea - ri - ness up - on thee lean.
 load, here taste a - fresh the calm of sin for - giv'n.
 deed; my strength is in thy might, thy might a - lone.
 peace; thy Blood, thy right - eous - ness, O Lord, my God.

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.*

Announcements

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



Lord, dismiss us with thy blessing;
Fill our hearts with joy and peace.
Let us each, thy love possessing,
Triumph in redeeming grace.
O refresh us, O refresh us
Traveling through this wilderness.

Thanks we give and adoration
For thy Gospel's joyful sound.
May the fruits of thy salvation
In our hearts and lives abound.
May thy presence, may thy presence
With us evermore be found.

So that when thy love shall call us,
Saviour, from the world away,
Fear of death shall not appall us,
Glad thy summons to obey.
May we ever, may we ever
Reign with thee in endless day. Amen.



Announcements

Altar Flowers in Dedication

Altar flowers are given to the glory of God in memory of loved ones and commemoration of events.* This week:

*In remembrance of
Joan & Bill Torres
from Mutlu and Susana Ertac.*

*Request Altar Flower Dedications on the Giving Page of our website.

Women's Group – New Book Study

Our Women's Group is a great place to get to know other women at our church and develop deeper connections. We meet on the first and third Sundays of the month, upstairs in the Bishop's Study, from 10:45 AM to 12:00 PM. Beginning next Sunday, July 19th, we will be starting a new book called *Into the Heart of Romans* by N. T. Wright. Women of all ages are invited to join us as we read the book aloud together and discuss as we go. No outside preparation is necessary, and you can join the group at any time. Zoom participation is also available for those who are unable to attend in person. Contact Constance with any questions: imago.design@me.com.

Note: You can purchase Into the Heart of Romans from the St. Matthew's book trolley, available after each service on the first and third Sundays of the month.

Feast of the Transfiguration Mass and Party

Join us as we gather as a community to celebrate the manifestation of our Lord Jesus Christ as the fullness of God. Mass will begin at 6:00 PM on Thursday, August 6th, followed by dinner together in the St. Barnabas Pavilion. Please RSVP in advance so we can coordinate the food. Childcare will be provided from 5:45 to 7:45 PM. Register online or via the St. Matthew's app beginning this week: stmatthewsnewport.com/events.



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

Midweek Masses

Weekly on Tuesdays | 12:00 PM

Weekly on Thursdays | 9:30 AM

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

Young Adults Group

Second Sunday of the month | 5:00 PM

Contact Dylan: dylanarant77@gmail.com

South County Evening Prayer and Dinner

Fourth Sunday of the month | 4:00–8:00 PM

Contact Dcn. Andrew: andrew@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

SIXTH SUNDAY AFTER TRINITY

MORNING

	Lesson 1	Lesson 2
<i>Sunday</i>	Isaiah 57:13-19	2 Tim. 2:7-13
<i>Monday</i>	1 Sam. 4	Luke 11:37
<i>Tuesday</i>	1 Sam. 5	Luke 12:1-12
<i>Wednesday</i>	1 Sam. 6	Luke 12:13-21
<i>Thursday</i>	1 Sam. 7	Luke 12:22-34
<i>Friday</i>	1 Sam. 8	Luke 12:35-48
<i>Saturday</i>	1 Sam. 9	Luke 12:49

EVENING

Lesson 1	Lesson 2
Genesis 4:1-16	Matt. 5:20-26
Dan. 2:14-24	Acts 20:17
Dan. 2:25-35	Acts 21:1-14
Dan. 2:36-45	Acts 21:15-26
Dan. 3:1-7	Acts 21:27-36
Dan. 3:8-18	Acts 21:37-22:16
Dan. 3:19	Acts 22:17-29

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
Anne McClintic, Interim Choir Director
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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