

ST. MATTHEW'S

19



81

CHURCH & SCHOOL

The Order for
Holy Communion



Trinity Sunday

9:00 AM

An Introduction to Worship

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

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

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

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

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

For those with children

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



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 266

NICAEA

Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to thee:
Holy, Holy, Holy! merciful and mighty,
God in three Persons, blessed Trinity.

Holy, Holy, Holy! all the saints adore thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before thee,
Which wert, and art, and evermore shalt be.

Holy, Holy, Holy! though the darkness hide thee,
Though the eye of sinful man thy glory may not see,
Only thou art holy; there is none beside thee,
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!
All thy works shall praise thy Name, in earth and sky and sea;
Holy, Holy, Holy! merciful and mighty,
God in three Persons, blessed Trinity. 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

Mode VIII

Blessed be the holy Trinity, and the undivided Unity: we will confess him, because he hath shewed his mercy upon us. *Psalm:* O Lord our Governour: how excellent is thy Name in all the world. *Gloria Patri:* Blessed be the holy Trinity...(etc.)

The Summary of the Law

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

Hear what our Lord Jesus Christ saith.

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

¶ All join in singing,

Missa de Sancta Maria Magdalena

Kyrie eleison

Healey Willan, 1928

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

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

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

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

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



¶ The People stand to sing,

Gloria in excelsis

Missa de Sancta Maria Magdalena

Healey Willan, 1928

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

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

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

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

16 migh - ty O Lord, the

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

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

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

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

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

2

44

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

49

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

53

God the Fa - ther. A -

56

men.

The Liturgy of the Word

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

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

The Collect for Trinity Sunday

ALmighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

For The Epistle. Revelation 4:1

Reader. The Lesson for the Epistle is written in the fourth chapter of Revelation, beginning at the first verse.

AFTER these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who

lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created."

Reader. Here endeth the Lesson.

People. Thanks be to God.

Gradual

Goodenough

Blessed art thou, that beholdest the depths, and sittest upon the Cherubim. Blessed art thou, O Lord, in the firmament of heaven: and above all to be praised and glorified for ever.

¶ *The People stand.*

Alleluia

Plainsong/J. David Simmons

Alleluia, alleluia. Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever. Alleluia.

The Gospel. St. John 3:1

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 third chapter of the Gospel according to St. John, beginning at the first verse.

People. Glory be to thee, O Lord.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him,

"Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." Nicodemus answered and said to Him, "How can these things be?" Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

People. Praise be to thee, O Christ.

The Nicene Creed

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

¶ *The Celebrant and the People say,*

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

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

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

The Sermon ¶ *The People sit.*

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

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

The Offertory

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

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

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

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

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

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

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

Offertory Verse

J. David Simmons

Blessed be God the Father, and the only-begotten Son of God, and likewise the Holy Spirit: for he hath shewed his mercy upon us.

At the offering, motet:

“Jubilate Deo”

Agostino Agazzari

O be joyful in the Lord, all ye lands; serve the Lord with gladness,
and come before his presence with a song.

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.

The Exhortation

¶ Note, that the Exhortation shall be said on the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday.

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

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 consists of six staves of music in G major, 4/4 time. The lyrics are as follows:

Priest
The Lord be with you.

People
And with thy spirit.

Priest
Lift up your hearts.

People
We lift them up unto the Lord.

Priest
Let us give thanks unto our Lord God.

People
It is meet and right so to do.

Celebrant. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God,

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.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

The Sanctus and Benedictus

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

Sanctus and Benedictus

Missa de Sancta Maria Magdalena

Healey Willan, 1928

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

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

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

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

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

Prayer of Consecration

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

Oblation

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

Invocation

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

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

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

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

AND although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

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

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

And now, as our Saviour Christ hath taught us, we are bold to say,

¶The Lord's Prayer may be said or sung.

The Lord's Prayer

Plainsong, very ancient



Our_ Fa-ther,



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



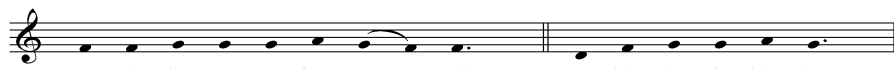
Thy king-dom come.. Thy will be done___ On earth as it___ is___ in hea - ven.



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 - 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

Missa de Sancta Maria Magdalena

Healey Willan, 1928

(organ) O Lamb of God, that ta - kest a - way the
6 sins of the world, have mer - cy up - on
11 us. O Lamb of God, that ta - kest a -
16 way the sins of the world, have mer - cy up -
21 on us. O Lamb of God that
26 ta - kest a - way the sins of the world,
30 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

J. David Simmons

Let us bless the God of heaven; and in the sight of all living will we give thanks unto him: because he hath done to usward after his loving-kindness.

At the communion, anthem:

"Father most holy"

J. David Simmons

Father most holy, merciful and tender; Jesus our Savior, with the Father reigning; Spirit all-kindly, advocate, defender, Light never waning; Trinity sacred, Unity unshaken; Deity perfect, giving and forgiving, Light of the angels, Life of the forsaken, Hope of all living; Maker of all things, all thy creatures praise thee; Lo, all things serve thee through thy whole creation. Hear us, Almighty, hear us, as we raise thee Heart's adoration. To the all-ruling triune God be glory: Highest and greatest, help thou our endeavor, We too would praise thee, giving honor worthy, Now and for ever. 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 197

PICARDY

Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly minded,
For with blessing in his hand
Christ our God to earth descendeth,
Our full homage to demand.

King of kings, yet born of Mary,
As of old on earth he stood;
Lord of lords in human vesture,
In the Body and the Blood
He will give to all the faithful
His own self for heavenly food.

Rank on rank, the host of heaven
Spreads its vanguard on the way,
As the Light of Light, descendeth
From the realms of endless day,
That the powers of hell may vanish
As the darkness clears away.

At his feet the six-winged seraph;
Cherubim with sleepless eye
Veil their faces to the Presence,
As with ceaseless voice they cry:
"Alleluia, Alleluia! Alleluia, Lord Most High!"
Amen.

The Thanksgiving

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

Celebrant. Let us pray.

¶ *The People kneel. All say,*

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

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

OLORD God Almighty, Eternal, Immortal, Invisible, the mysteries of whose being are unsearchable: Accept, we beseech thee, our praises for the revelation which thou hast made of thyself Father, Son, and Holy Ghost, three Persons, and one God; and mercifully grant, that ever holding fast this faith, we may magnify thy glorious Name; who livest and reignest, one God, world without end. 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.*



I bind unto myself today
The strong Name of the Trinity,
By invocation of the same,
The Three in One, and One in Three.

I bind this day to me for ever,
By power of faith, Christ's Incarnation;
His baptism in the Jordan river;
His death on cross for my salvation;
His bursting from the spiced tomb;
His riding up the heav'nly way;
His coming at the day of doom:
I bind unto myself today.

I bind unto myself the power
Of the great love of cherubim;
The sweet "Well done" in judgment hour;
The service of the seraphim;
Confessors' faith, apostles' word,
The patriarchs' prayers, the prophets' scrolls;
All good deeds done unto the Lord,
And purity of virgin souls.

I bind unto myself today
The virtues of the starlit heav'n,
The glorious sun's life-giving ray,
The whiteness of the moon at even,
The flashing of the lightning free,
The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea,
Around the old eternal rocks.

I bind unto myself today
The power of God to hold and lead,
His eye to watch, his might to stay,
His ear to hearken to my need;
The wisdom of my God to teach,
His hand to guide, his shield to ward;
The word of God to give me speech,
His heav'nly host to be my guard.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the Name,
The strong Name of the Trinity;
By invocation of the same,
The Three in One, and One in Three,
Of whom all nature hath creation;
Eternal Father, Spirit, Word:
Praise to the Lord of my salvation,
Salvation is of Christ the Lord. Amen.

Announcements

Monday Night Men's Group

The men of St. Matthew's assemble every first Monday of the month here at the church to eat, drink, and discuss the Christian life in a casual, relaxed atmosphere. If you're new or want to get more connected, this is one of the best places to do it. The next meeting is tomorrow, June 1st, beginning with Evening Prayer at 5:30 PM and dinner at 6:00 PM. Reach out to Fr. John if you have any questions: jcrews@stmatthewsnewport.com.

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

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

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

TRINITY SUNDAY

MORNING EVENING

	Lesson 1	Lesson 2	Lesson 1	Lesson 2
<i>Sunday</i>	Isa. 6:1-8	1 Pet. 1:1-12	Ecclus. 43:1-12, 27-33	Eph. 4:1-16
<i>Monday</i>	Num. 16:1-14	Luke 1:1-25	Ezra 1:1-8	Acts 7:1-16
<i>Tuesday</i>	Num. 16:15-35	Luke 1:26-38	Ezra 4:7, 11-24	Acts 7:17-34
<i>Wednesday</i>	Num. 17:1-11	Luke 1:39-56	Hag. 1:1-8, 12-15	Acts 7:35-53
<i>Thursday</i>	Num. 20:1-13	Luke 1:57-66	Hag. 2:1-9	Acts 7:54-8:4
<i>Friday</i>	Num. 20:14	Luke 1:67	Zech. 1:1-17	Acts 8:5-25
<i>Saturday</i>	Num. 21:4-9	Luke 2:1-20	Zech. 2	Acts 8:26

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

2300 Ford Road, Newport Beach, CA 92660
949.219.0911
office@stmatthewsnewport.com
stmatthewsnewport.com
thedht.org

