

ST. MATTHEW'S

19



81

CHURCH & SCHOOL

The Order for
Holy Communion

MAUNDY
Thursday

6:00 PM

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.

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

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

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

For those with children

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

A Note on Holy Week

Holy Week is the last week of Lent. It begins on Palm Sunday. In Holy Week, we experience again the final events in the life of Jesus. The heart of Holy Week is the “Three Days.” These are: Maundy Thursday (the Last Supper and foot washing); Good Friday (the Passion and Crucifixion); The Easter Vigil, which ends with the first Eucharist of Easter.

Holy Week marks the fulfillment of the old time of the Old Covenant and inaugurates the new time of the New Covenant, the beginning of the New Creation. Jesus entered Jerusalem on the first day of the week, Sunday. He finished the work of the Old Covenant on the sixth day, when he said, “It is finished” (Jn 19:30). He rested on the seventh day, Saturday, the Sabbath. He rose on Sunday, which became the first day of the new week of the New Creation.

The spiritual focus of Holy Week is to bring our Lenten disciplines to fruition by making a good confession of sin that focuses on what God has revealed to us in Lent. The goal of a good confession is a renewed experience of grace and forgiveness on Easter. The result of grace and forgiveness is that we grow in love for God and neighbor. During Lent and Holy Week we die again to sin with Jesus so that we may rise again to new life with Jesus on Easter.

Preparing for Worship

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

Organ Voluntary

Prelude and Fugue in G Minor

Dietrich Buxtehude

The Procession to the Altar

¶ All stand for the opening hymn.

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.

Hymn

VERBUM SUPERNUM



1. The Word of God, pro - ceed - ing forth
2. By false__ dis - ci - ple to__ be giv'n
3. In two - fold form__ of sa - cra - ment
4. In birth__ our fel - low man__ was he,
5. O Sa - ving Vic - tim, o - p'ning wide
6. All praise__ and thanks to thee__ a - scend



Yet leav - ing not__ his Fa - ther's side,
To foe - men for__ his blood a - thirst,
He gave his Flesh, he gave his Blood,
Our meat while sit - ting at the board,
The gate of heav'n to man be - low,
For e - ver - more, blest One in Three;



And go - ing to his work__ on earth,
Him - self the Liv - ing Bread__ from heav'n,
That man, of two - fold sub - stance blent,
He died, our ran - som - er__ to be,
Our foes press on from e - v'ry side,
O grant us life that shall__ not end



Had reached at length life's e - ven - tide.
He gave to his__ dis - ci - ples first.
Might whol - ly feed on mys - tic food.
He reigns to be__ our great re - ward.
Thine aid__ sup - ply, thy strength be - stow.
In our__ true heav'n - ly home with thee.



A - men__

tune: *Verbum supernum* (proper, Mechlin version);
text: St. Thomas Aquinas, A.D. 1227-1274, trans. Neale, Caswall, others

The Collect for Purity

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

Celebrant. The Lord be with you.

People. And with thy spirit.

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

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Introit

Tonus Peregrinus/S. S. Wesley

But as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, our life and resurrection: by whom we were saved and obtained our freedom. Psalm: God be merciful unto us and bless us: and shew us the light of his countenance, and be merciful unto us. But as for us...(etc.)

The Summary of the Law

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

Hear what our Lord Jesus Christ saith.

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

¶ All join in singing,

Kyrie eleison

T. Frederick H. Candlyn, 1936



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



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



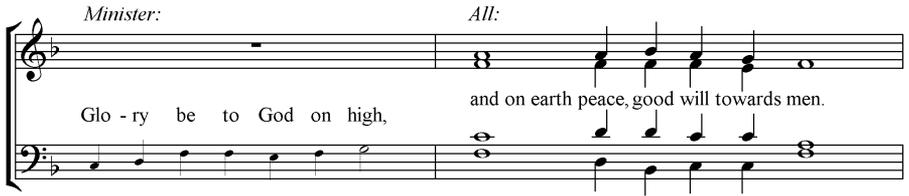
Lord, have mercy Lord, have mercy Lord, have mer - cy up - on us.
upon us. upon us.



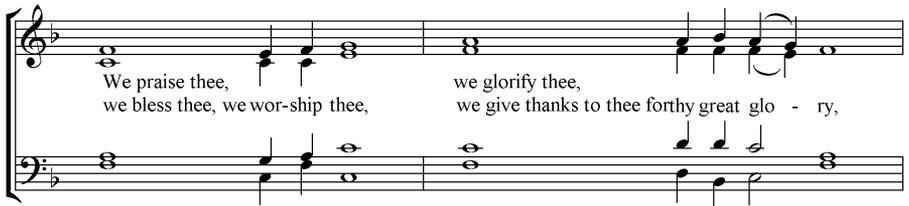
Gloria in excelsis

Old Scottish Chant

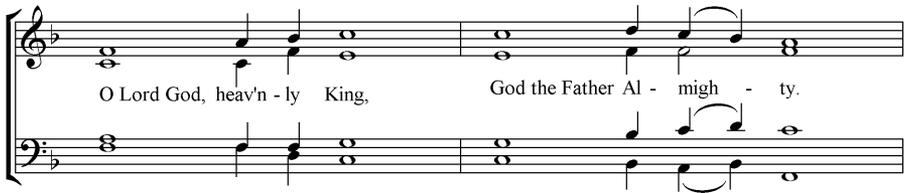
Minister: Glo - ry be to God on high,
All: and on earth peace, good will towards men.



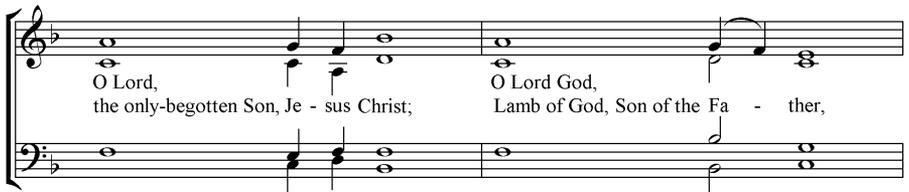
We praise thee,
we bless thee, we wor-ship thee,
we glorify thee,
we give thanks to thee for thy great glo - ry,



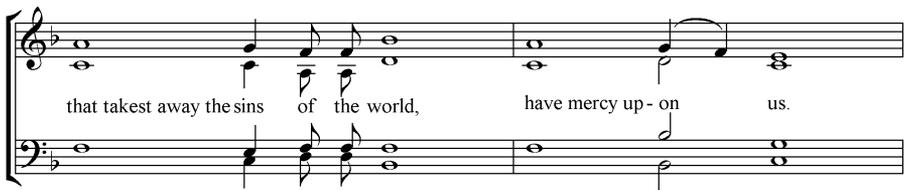
O Lord God, heav'n - ly King,
God the Father Al - migh - ty.



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.

The first system of music features a treble and bass clef. The melody is primarily in the treble clef, with accompaniment in the bass clef. The lyrics are placed below the notes.

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

The second system of music continues the melody and accompaniment. The lyrics are placed below the notes.

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

The third system of music continues the melody and accompaniment. The lyrics are placed below the notes.

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

The fourth system of music concludes the piece with a double bar line. The lyrics are placed below the notes.

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 Maundy Thursday

ALMIGHTY Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Collect for Palm Sunday

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 11:23

¶ *The People sit.*

Reader. The Epistle is written in the eleventh chapter of 1 Corinthians, beginning at the twenty-third verse.

FOR I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

Reader. Here endeth the Epistle.

People. Thanks be to God.

Gradual

H. Walford Davies

Christ became obedient unto death: even unto the death of the Cross. Wherefore God also hath highly exalted him: and given him a Name which is above every name.

The Gospel. St. John 13:1

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 thirteenth chapter of the Gospel according Saint John, beginning at the first verse.

People. Glory be to thee, O Lord.

NOW before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?" Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew who would betray Him; therefore He said, "You are not all clean." So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you.

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.

Liturgy of the Foot-Washing

Antiphon 1

Mandatum novum

Mode III

A new commandment give I unto you: that ye love one another, as I have loved you, saith the Lord. Blessed are those that are undefiled in the way: and walk in the law of the Lord. A new commandment ... (etc.)

Antiphon 2

Postquam surrexit

Mode IV

After the Lord had risen from supper, he put water in a basin: and began to wash the feet of his disciples: this example left he unto them. Great is the Lord and highly to be praised: in the city of our God, even upon his holy hill. After the Lord...(etc.)

Antiphon 3

Dominus Jesus

Mode II

The Lord Jesus, after he had supped with his disciples, and had washed their feet, said unto them: know ye what I your Lord and Master have done unto you? I have given you an example that ye should do as I have done unto you. Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. The Lord Jesus...(etc.)

Antiphon 4

Domine, tu mihi

Mode V

Lord, dost thou wash my feet? Jesus answered and said: If I wash not thy feet, thou hast no part in me. He came therefore unto Simon Peter, and Peter said unto him: Lord, dost thou wash my feet? Jesus answered and said: If I wash not thy feet, thou hast no part in me. What I do, thou knowest not now: but thou shalt know hereafter. Lord, dost thou...(etc.)

Antiphon 5

Si ego Dominus

Mode IV

If I your Lord and your Master have washed your feet: how much more ought ye to wash the feet of one another? O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world. If I your Lord (etc.)

Antiphon 6

In hoc cognoscent

Mode VII

By this shall all men know that ye are my disciples, if ye love one another. Jesus said unto his disciples: By this shall all men know, that ye are my disciples, if you love one another.

Antiphon 7

Maneat in vobis

Mode VII

Let there abide in you faith, hope, and charity, these three: but the greatest of these is charity. Now abideth faith, hope, and charity, these three: but the greatest of these is charity. Let there abide...(etc.)

Antiphon 8

Ubi caritas

Mode VI

Where charity and love are found, God is ever there. The love of Christ hath joined us in one. Let us rejoice and be glad in him. Let us fear, and let us love the living God. Let us love one another in sincerity of heart. Where charity and love are found, God is ever there. When, therefore, we are joined together: Let us not be divided in spirit. Let all malicious wrangling and contentions cease. And let Christ our God be in the midst of us. Where charity and love are found, God is ever there. So may we with the blessed see for ever: In glory the light of thy countenance, O Christ, our God. Joy that is infinite and undefiled. With the blessed Trinity world without end. Amen.

Celebrant. Thou hast charged, O Lord.
All. That we shall diligently keep thy commandments.
Celebrant. Thou didst wash the feet of thy disciples.
All. Despise not thou the works of thine own hands.
Celebrant. Lord, hear my prayer.
All. And let my cry come unto thee.
Celebrant. The Lord be with you.
All. And with thy spirit.
Celebrant. Let us pray.

¶ *The People kneel.*

WE beseech thee, O Lord, mercifully to assist this our bounden duty and service: and forasmuch as thou didst vouchsafe to wash the feet of thy disciples, despise not thou the works of thine own hands, which thou hast bidden us to follow: and mercifully grant that as we have this day washed away our outward defilements, so by thee we may inwardly be cleansed from all our offences. Who livest and reignest God, world without end. *Amen.*



The Offertory

¶ *The Celebrant begins the Offertory with the following sentence of Scripture:*

AND the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *St. Matthew xxv. 40.*

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

J. David Simmons

The right hand of the Lord hath the preeminence; the right hand of the Lord bringeth mighty things to pass: I shall not die but live, and declare the works of the Lord.

At the offering, motet:

"Of the glorious body telling"

T. L. de Victoria

Of the glorious body telling, O my tongue, its mysteries sing.
Given for us, proceeding forth, Human form he deigns in love
to take. He is God with us, Emmanuel; By his death
atonement he doth make. Gives himself for sinners' sake.
Word made Flesh, by word true bread, Maketh he his Holy
Flesh to be: Wine his Blood, that man by it refreshed, From
the stain of sin shall now go free: Faith and love remission
see. 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 on six staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The parts are labeled 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 unceasingly 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,

BECAUSE on the wood of the Cross thou gavest mankind salvation; that so, whence death arose, life might also rise again: and that the foe, who by a tree had conquered, by this Tree might be overcome, through Jesus Christ our Lord.

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

The Sanctus and Benedictus

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

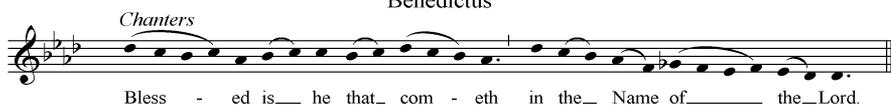
Sanctus and Benedictus

Plainsong, 14th cent.

Sanctus



Benedictus



Prayer of Consecration

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

Oblation

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

Invocation

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

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

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

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

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

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

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

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

The Lord's Prayer

Plainsong, very ancient

Priest

Our_ Fa-ther,

All

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

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

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

As we for - give those who tres - pass a - gainst us. And lead us not in - to temp - ta - tion,

But de - liv - er us from e - vil. For thine is the king - dom,

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

At The Fraction or Breaking of the Bread

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

Agnus Dei

Plainsong, 10th cent.

Chanters

O Lamb of God,

All

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

have mer - cy up - on us.

Chanters

O Lamb of God,

All

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

have mer - cy up - on us.

Chanters

O Lamb of God,

All

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

grant us thy peace.

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

¶ *The Celebrant and the People say,*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

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

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

The Communion

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

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

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

Communion Verse

Mode VIII

This is my Body, which is given for you: this Cup is the New Testament in my Blood, saith the Lord: this do ye, as oft as ye drink it, in remembrance of me.

At the communion, anthem:

"Verily, verily I say unto you"

Thomas Tallis

Verily, verily I say unto you: except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

¶ *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 204

ADORO DEVOTE

Humbly I adore thee, Verity unseen,
Who thy glory hidest 'neath these shadows mean;
Lo, to thee surrendered, my whole heart is bowed,
Tranced as it beholds thee, shrined within the cloud.

Taste, and touch, and vision, to discern thee fail;
Faith, that comes by hearing, pierces through the veil.
I believe whate'er the Son of God hath told;
What the Truth hath spoken, that for truth I hold.

O memorial wondrous of the Lord's own death;
Living Bread, that givest all thy creatures breath,
Grant my spirit ever by thy life may live,
To my taste thy sweetness never failing give.

Jesus, whom now veiled, I by faith descry,
What my soul doth thirst for, do not, Lord, deny,
That thy face unveiled, I at last may see,
With the blissful vision blest, my God, of thee. Amen.

The Thanksgiving

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

Celebrant. Let us pray.

¶ *The People kneel. All say,*

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

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

O GOD, who by the cross and passion of thy Son Jesus Christ didst save and deliver mankind: Grant that by stedfast faith in the merits of that holy sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. Amen.

The Blessing

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

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



Procession to the Altar of Repose

¶ *The People stand to sing.*

The following hymn is sung as the Blessed Sacrament is taken away from the altar to the altar of repose, symbolizing Jesus being taken away from his people. The People stand as the procession exits the church.

Hymn 199

PANGE LINGUA

Now, my tongue, the myst'ry telling
Of the glorious Body sing,
And the Blood, all price excelling,
Which the Gentiles' Lord and King,
Once on earth among us dwelling,
Shed for this world's ransoming.

Giv'n for us, and condescending
To be born for us below,
He with men in converse blending
Dwelt, the seed of truth to sow,
Till he closed with wondrous ending
His most patient life of woe.

That last night at supper lying
Mid the twelve, his chosen band,
Jesus, with the Law complying,
Keeps the feast its rites demand;
Then, more precious food supplying,
Gives Himself with his own hand.

Word-made-Flesh, true bread he maketh
By his word his Flesh to be,
Wine his Blood; when man partaketh,
Though his senses fail to see,
Faith alone, when sight forsaketh,
Shows true hearts the mystery.

¶ *The People remain standing to sing.*

Hymn 200

TANTUM ERGO

Therefore we, before him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes our inward vision clear.

Glory let us give and blessing
To the Father and the Son,
Honour, thanks, and praise addressing,
While eternal ages run;
Ever too his love confessing
Who from both with both is One. Amen.

The Stripping of the Altar

¶ The People sit. The Ministers return to strip the altar, symbolizing the abandonment of Jesus by his disciples. While the altar is stripped, the following is sung.

Psalm 22

Direct Tone with fauxbourdons

Antiphon. They parted my garments among them: and cast lots upon my vesture.

My God, my God, look upon me? why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

O my God I cry in the daytime, but thou hearest not; and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

They called upon thee and were holpen: they put their trust in thee, and were not confounded

But as for me I am a worm, and no man: a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn: they shoot out their lips, and shake their heads saying,

He trusted in God that he would deliver him; let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breast.

I have been left unto thee ever since I was born; thou art my God even from my mother's womb.

O go not from me; for trouble is hard at hand, and there is none to help me.

Many oxen are come about me; fat bulls of Bashan close me in on every side.

They gape upon me with their mouths, as it were a ramping and a roaring lion.

I am poured out like water, and all my bones are out of joint; my heart also in the midst of my body is even like melting wax.

My strength is dried up like a potsherd, and my tongue cleaveth to my gums, and thou shalt bring me into the dust of death.

For many dogs are come about me, and the council of the wicked layeth siege against me.

They pierced my hands and my feet: I may tell all my bones: they stand staring and looking upon me.

They part my garments among them, and cast lots upon my vesture.

But be thou not far from me, O Lord: thou art my succour, haste thee to help me.

Deliver my soul from the sword, my darling from the power of the dog.

Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

O praise the Lord, ye that fear him; magnify him, all ye of the seed of Jacob; and fear him, all ye seed of Israel.

For he hath not despised nor abhorred the low estate of the poor; he hath not hid his face from him, But when he called unto him he heard him.

My praise is of thee in the great congregation; my vows will I perform in the sight of them that fear him.

The poor shall eat and be satisfied; they that seek after the Lord shall praise him: your heart shall live for ever.

All the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship before him.

For the kingdom is the Lord's, and he is the Governor among the people.

All such as be fat upon earth: have eaten and worshipped.

All they that go down into the dust shall kneel before him; and no man hath quickened his own soul.

My seed shall serve him: they shall be counted unto the Lord for a generation.

They shall come, and the heavens shall declare his righteousness unto a people that shall be born, whom the Lord hath made.

Antiphon. They parted my garments among them: and cast lots upon my vesture.

¶ *The People stand as the minister process. All leave the church in silence. If at home, observe a time of silence after the liturgy.*

The Altar of Repose

From now until the beginning of the Good Friday liturgy at 3:00 PM tomorrow, a watch will be kept at the Altar of Repose in the Youth Room. People may visit this room and “keep watch” with our Lord for any period of time.



Holy Week Services

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

April 4th: Easter Vigil at 7:30 PM

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

**Childcare provided*

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



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