



The Order for
Holy Communion



The Eighteenth Sunday after Trinity

11:00 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.

Organ Voluntary

"O Rest in the Lord"

Mendelssohn/arr. James Denton

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 477

TYSK

God himself is with us;
Let us all adore him,
And with awe appear before him.
God is here with in us;
Soul, in silence fear him,
Humbly, fervently draw near him.
Now his own
Who have known
God, in worship lowly,
Yield their spirits wholly.

Thou pervadest all things:
Let thy radiant beauty
Light mine eyes to see my duty.
As the tender flowers
Eagerly unfold them,
To the sunlight calmly hold them,
So let me
Quietly
In thy rays imbue me;
Let thy light shine through me.

Come, abide within me;
Let my soul, like Mary,
Be thine earthly sanctuary.
Come, indwelling Spirit,
With transfigured splendor;
Love and honor will I render.
Where I go
Here below
Let me bow before thee,
Know thee and adore thee.

Gladly we surrender
Earth's deceitful treasures,
Pride of life, and sinful pleasures:
Gladly, Lord, we offer
Thine to be forever,
Soul and life and each endeavor.
Thou alone
Shalt be known
Lord of all our being,
Life's true way decreeing. Amen.

An Office of Institution of Ministers into Parishes or Churches

¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by Canon, and being satisfied that the Person chosen is a qualified Minister of this Church, may proceed to institute him into the Parish.*

To our well-beloved in Christ, Hayden Butler, Presbyter, Greeting.

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we confide, our Licence and Authority to perform the Office of a Priest, in St. Matthew's Church, Newport Beach, California. And also hereby do institute you into said Church possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us.

And as a canonically instituted Priest into the Office of Rector of St. Matthew's Church, you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them; of all which you will give us due notice; and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at St. Matthew's Church, this fourth day of October, A.D. 2026, and in the thirteenth year of our consecration.

¶ At the time designated for the new Incumbent's Institution, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present standing in the Chancel or Choir, except the Bishop, or the Priest who acts as Institutor, who shall go within the rails of the Altar; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the Bishop, or the Priest who acts as the Institutor, shall say,

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. Hayden Butler into this Church as Priest and Rector of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ If any objection be offered, the Bishop, or the Priest who acts as the Institutor, shall judge whether it afford just cause to suspend the Service.

¶ No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution.

¶ And then shall the Senior Warden (or the member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,

IN the name and behalf of St. Matthew's Church I do receive and acknowledge you, the Rev. Hayden Butler, as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church.

¶ Then the new Incumbent shall say,

I, Hayden Butler, receive these keys of the House of God at your hands, as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful shepherd over you; In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *Here the Institutor shall begin the Office.*

Bishop. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as follows.*

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the Devotions of the People, and in exercising the Discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

¶ *Then shall be said or sung Judica me, Domine, Psalm xxvi.*

Psalm 26, *Judica me, Domine.*

BE thou my judge, O Lord, for I have walked innocently: * my trust hath been also in the Lord, therefore shall I not fall.

Examine me, O Lord, and prove me; * try out my reins and my heart.

For thy loving-kindness is ever before mine eyes; * and I will walk in thy truth.

I have not dwelt with vain persons; * neither will I have fellowship with the deceitful.

I have hated the congregation of the wicked; * and will not sit among the ungodly.

I will wash my hands in innocency, O Lord; * and so will I go to thine altar;

That I may show the voice of thanksgiving, * and tell of all thy wonderful works.

Lord, have I loved the habitation of thy house, * and the place where thine honour dwelleth.

O shut not up my soul with the sinners, * nor my life with the blood-thirsty;

In whose hands is wickedness, * and their right hand is full of gifts.

But as for me, I will walk innocently: * O deliver me, and be merciful unto me.

My foot standeth right: * I will praise the Lord in the congregations.

GLORY be to the Father and to the Son and to the Holy Ghost. * As it was in the beginning, is now and ever shall be, world without end. Amen.

Bishop. The Law was given by Moses;
People. But Grace and Truth came by Jesus Christ:
Bishop and People. Who is God over all, blessed for evermore.
Amen.

Let us pray.

MOST gracious Father, the giver of all good and perfect gifts, who of thy wise providence hast appointed divers Orders in thy Church; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be alway acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

Benediction.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

¶ Then shall the Instituted Minister kneel at the Altar, to present his supplication for himself, in this form.

O LORD my God, I am not worthy that thou shouldest come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, body, soul, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ The Instituted Minister, standing up, shall say,

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through the merits of the same thy blessed Son Jesus Christ, the gracious Bishop and Shepherd of our souls, who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. Amen.

¶ *If there be a Communion, the Instituted Minister shall proceed to that Service, and to administer the holy Eucharist to his Congregation; and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him God-speed.*

The Collect for Purity

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

Celebrant. The Lord be with you.

People. And with thy spirit.

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

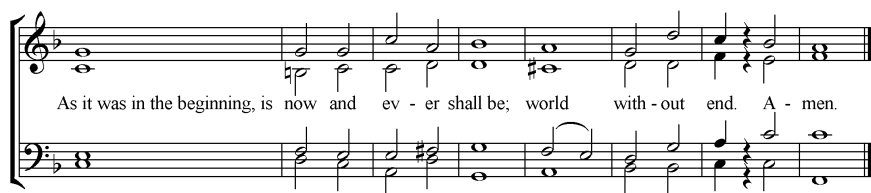
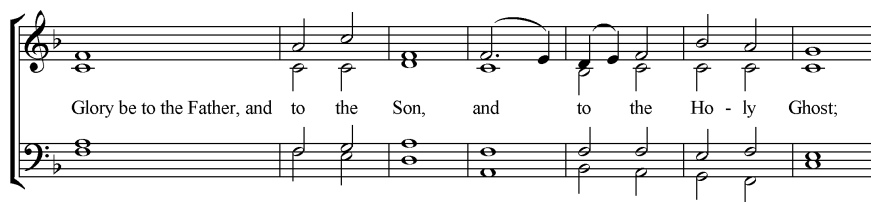
ALmighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Introit

J. David Simmons

Give peace, O Lord, tho them that wait for thee, and let thy Prophets be found faithful: regard the prayers of thy servant, and of thy people Israel. *Psalm:* I was glad when they said unto me: we will go into the house of the Lord.

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



Give peace, O Lord, tho them that wait for thee, and let thy Prophets be found faithful: regard the prayers of thy servant, and of thy people Israel.

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 mercy upon us.

Christ, have mercy upon us. Christ, have mercy upon us. Christ, have mercy upon us.

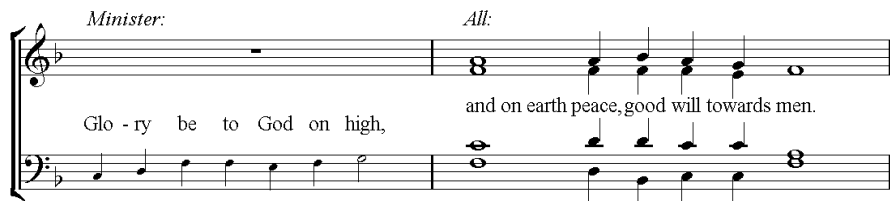
Lord, have mercy upon us. Lord, have mercy upon us. Lord, have mercy upon us.

¶ The People stand to sing,

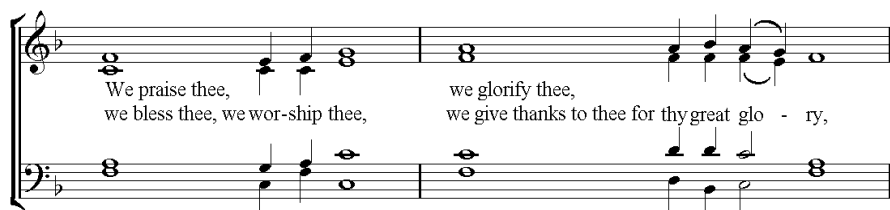
Gloria in excelsis

Old Scottish Chant

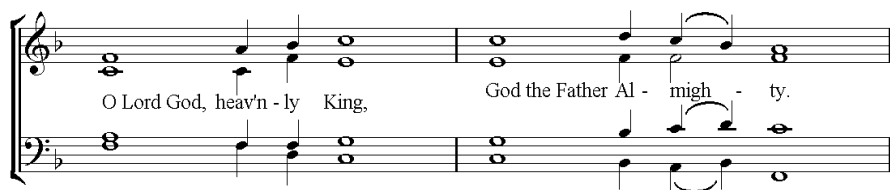
Minister: *All:*



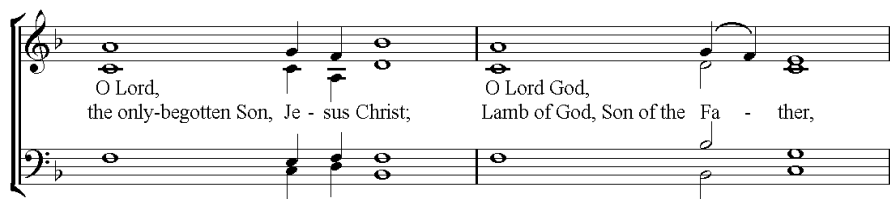
Glo - ry be to God on high, and on earth peace, good will towards men.



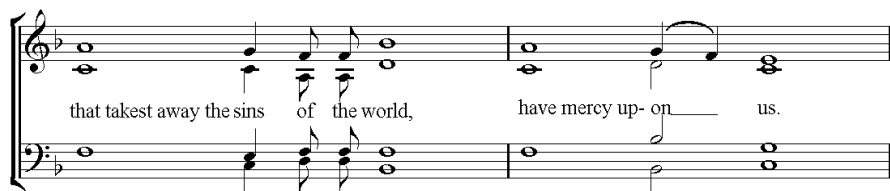
We praise thee, we bless thee, we wor-ship thee, we glorify thee, we give thanks to thee for thy great glo - ry,



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



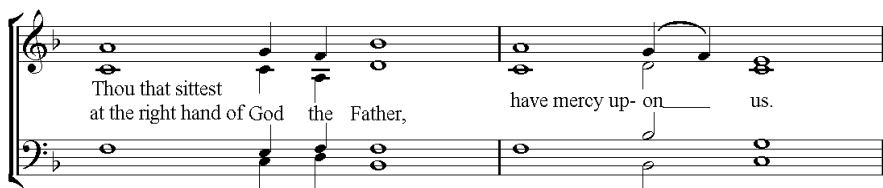
O Lord, the only-begotten Son, Je - sus Christ; O Lord God, Lamb of God, Son of the Fa - ther,



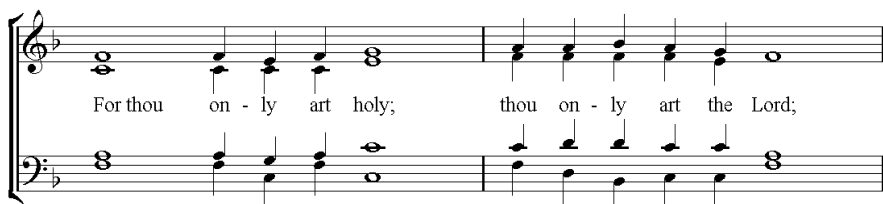
that take away the sins of the world, have mercy up - on us.



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



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



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



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

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. Amen.



The Epistle. 1 Corinthians 1:4

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

I THANK my God always concerning you for the grace of God which was given to you by Christ Jesus, that you were enriched in everything by Him in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

Reader. Here endeth the Epistle.

People. Thanks be to God.

Gradual

J. David Simmons

I was glad when they said unto me: we will go into the house of the Lord. Peace be within thy walls: and plenteousness within thy palaces. I was glad when they said unto me: we will go into the house of the Lord.

¶ *The People stand.*

Alleluia

Plainsong/J. David Simmons

Alleluia, alleluia. The heathen shall fear thy Name, O Lord: and all the kings of the earth thy majesty. Alleluia.

The Gospel. St. Matthew 22:34

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 twenty-second chapter of the Gospel according to St. Matthew, beginning at the thirty-fourth verse.

People. Glory be to thee, O Lord.

BUT when the Pharisees heard that He had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool"? If David then calls Him 'Lord,' how is He his Son?" And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

People. Praise be to thee, O Christ.

The Nicene Creed

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

¶ *The Celebrant and the People say,*

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

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

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

The Sermon ¶ *The People sit.*

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

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

The Offertory

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

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

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

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

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

First, we offer our prayers to God in the Prayer for the Church (cf. 1 Tim. 2:1-2, Rev. 5:8). The prayers of each individual worshiper are offered to God in the prayers of the church. Thus, each worshiper should offer his or her own intercessions silently as this prayer is offered. Second, we confess our sins. Repentance and faith prepare us to be cleansed by sacrifice of Jesus. Each worshiper should offer the prayer of confession in sorrow for the sins of thought, word, and deed of which the Holy Spirit convicts each of us. We should be mindful also of the requirement to be reconciled with others (to be in love and charity with our neighbors).

Offertory Verse

J. David Simmons

Moses consecrated an altar unto the Lord, offering burnt offerings upon it, and sacrificing peace offerings: and he made an evening sacrifice for a sweet-smelling savour unto the Lord God, in the sight of the children of Israel.

At the offering, anthem: "Thy Perfect Love"

John Rutter

Jesu, my love, my joy, my rest, 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.

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, and 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 in a single system with six staves.

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.



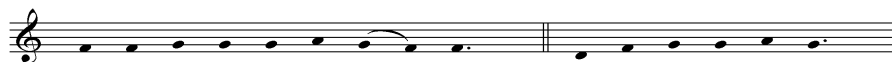
Thy king-dom come... Thy will be done___ On earth as it___ is___ in hea - ven.



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 to it 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

Bring offerings and come into his courts: O worship the Lord in the beauty of holiness.

At the communion, anthem:

“Prayer to Jesus”

George Oldroyd

Jhesu, since Thou me made and bought, Be Thou my love and all my thought, And help that I may to Thee be brought, Withouten Thee I may do nought. Jhesu, since Thou must do Thy will, And naething is that Thee may let, With Thy grace my heart fulfil, My love and my liking in Thee is set. Jhesu, at Thy will I pray that I might be, All my heart fulfil, with perfect love to Thee. That I have done ill Jhesu forgive Thou me, And suffer me never to spill Jhesu for pity, Amen. (text by Richard Rolle, 14th cent.)

¶ 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 460

ST. CHRYSOSTOM

Jesus, my Lord, my God, my all,
Hear me, blest Saviour, when I call;
Hear me, and from thy dwelling place
Pour down the riches of thy grace.
Jesus, my Lord, I thee adore;
O make me love thee more and more!

Jesus, too late I thee have sought;
How can I love thee as I ought,
And how extol thy matchless fame,
The glorious beauty of thy Name?
Jesus, my Lord, I thee adore;
O make me love thee more and more!

Jesus, what didst thou find in me
That thou hast dealt so lovingly?
How great the joy that thou hast brought!
O far exceeding hope or thought!
Jesus, my Lord, I thee adore;
O make me love thee more and more!

Jesus, of thee shall be my song;
To thee my heart and soul belong:
All that I am or have is thine;
And thou, my Saviour, thou art mine.
Jesus, my Lord, I thee adore;
O make me love thee more and more! Amen.

The Thanksgiving

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

Celebrant. Let us pray.

¶ The People kneel. All say,

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

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

The Blessing

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

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

Announcements

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



Rise up, O men of God!
Have done with lesser things
Give heart, and soul, and mind, and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom tarries long:
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The Church for you doth wait:
Her strength unequal to her task;
Rise up, and make her great!

Lift high the cross of Christ!
Tread where his feet have trod.
As brothers of the Son of man,
Rise up, O men of God!

Organ Voluntary
“Communion” in F Major

Jacques-Nicolas Lemmens

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 thanksgiving of our St. Matthew's Family!

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

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, October 5th, 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.

Blessing of the Animals

We'd like to invite you to join us to commemorate the Feast of St. Francis of Assisi—13th century Italian friar, mystic, and the patron saint of animals—this Friday, October 9th, at 9:30 AM in the St. Monica's Pavilion. To celebrate St. Francis, we'll hold a Blessing of the Animals, where you can bring your pets to church to receive a blessing. To help with "over-friendliness," we encourage you to bring your animal friends on a leash, in a carrier, or otherwise protected. Please contact Fr. Hayden with any questions: hayden@stmatthewsnewport.com.

Young Adults Group

Our young adults group meets on the second Sunday of the month, here at the church, and is a great way to get connected and meet new friends in their 20s and 30s. Join us next Sunday, October 11th, from 5:00 to 9:00 PM for dinner and casual conversation around the firepit. Text Dylan to let us know you're coming: 714-861-0615.

Midweek Mass and Bible Study Cancellations

Due to our staff attending the Remnant Mission Retreat in Texas, the following events will be canceled during the week of October 12th through 16th: Tuesday Midweek Mass at Noon, Tuesday Night Bible Study, Thursday Midweek Mass at 9:30 AM, and Thursday Morning Bible Study. All events will resume the following week. Contact the Church Office with any questions: office@stmatthewsnewport.com.

Hoag Faith Community Flu Clinics Canceled

Since 2007, St. Matthew's has been fortunate to offer complementary influenza vaccines to its parishioners through Hoag Hospital Faith Community Flu Clinics. Unfortunately, after a review of their clinic best practices and policies, Hoag has made the difficult decision this year to discontinue community flu clinics conducted by volunteer faith community nurses. We are grateful for the years of community support from Hoag. If you have any questions about this change, please contact Susana Ertac: susana.ertac@me.com.

Creativity Day Retreat

Join us for our 2026 creativity day retreat, “Co-Creating with God,” on Saturday, October 24th, from 9:00 AM to 5:00 PM, at St. Matthew’s, where we’ll take time to reflect on the suffering, joy, and fruitfulness we discover in our creative collaborations with God. Come gather with fellow creatives and faithful people for a day of silence and solitude, guided prayer, group discussions, and shared creative time. Register online or via the St. Matthew’s app: stmatthewsnewport.com/events.

Inquirers’ Class | Beginning Fall 2026

For those who are new to St. Matthew's and the Anglican tradition, or who wish to understand the liturgy and sacraments in a deeper way, the Inquirers' Class is for you. We'll meet every Sunday for 10 weeks beginning in late November, from 9:30 to 10:45 AM. Zoom participation will be available for those who are unable to attend in person. Stay tuned for the exact dates. For now, contact the Church Office with any questions: office@stmatthewsnewport.com.

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

Church Office: 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

Fr. John Crews: jcrews@stmatthewsnewport.com

Dcn. Andrew Masters: andrew@stmatthewsnewport.com

Dcn. Colin Moore: colin@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

EIGHTEENTH SUNDAY AFTER TRINITY

MORNING

EVENING

	Lesson 1	Lesson 2	Lesson 1	Lesson 2
Sunday	Amos 8:4-12	John 7:37	Deut. 5:1-21	Galatians 1:1-12
Monday	1 Kings 15	James 1:12-21	Job 13	Matthew 13:53-14:12
Tuesday	1 Kings 16	James 1:22	Job 14	Matthew 14:13-21
Wednesday	1 Kings 17	James 2:1-13	Job 18	Matthew 14:22
Thursday	1 Kings 18	James 2:14	Job 21	Matthew 15:1-20
Friday	1 Kings 19	James 3	Job 24	Matthew 15:21
Saturday	1 Kings 20	James 4:1-12	Job 25, 26	Matthew 16:1-12

DIOCESE OF THE HOLY TRINITY

St. Matthew's Pro-Cathedral

The Most Rev'd Mark Haverland, Metropolitan, ACC
The Rt. Rev'd Stephen C. Scarlett, Bishop Ordinary, DHT
The Rev'd Hayden A. Butler, 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
Jillian Marion, Business Administrator
Matt Lacoff-Roberts, Communications Director
Rachael Crews, Children's Ministry Director
Anne McClintic, Choir Director
Matthew Swartz, Organist
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: Adeline Allen, Scott Digiambattista,
Amy Carlson, Alex Albert, Alex Krywenko

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