



The
Parish
Church
Of
Saint
Matthew

~

Big Lamp

~

Newcastle

The
Liturgy
for
the High Mass

of

Ash Wednesday

- **To our visitors:**

Welcome to Saint Matthew's Parish Church.

- **The Mass:**

The Mass is the central act of worship of the Christian Church. Before He died, Jesus commanded His followers to continue the practice of a shared meal with the blessing of bread and a cup of wine in thanksgiving for all God's blessings. After the Resurrection, Christians were aware that in the celebration of the Eucharist (as they called the Mass), Christ's presence was particularly intense, especially in the elements of bread and wine (which Jesus had identified with His Body and Blood), in the reading of Holy Scripture and in the gathering itself.

- **Ash Wednesday:**

Ash Wednesday is the first of the forty days of Lent: a period which Christians traditionally mark by study and simplicity of life. The name is derived from the rite of "imposing ashes" during the Mass. The ashes are those of palms blessed at the beginning of the previous Holy Week. Then they were signs of worldly glory, now burnt, they signify the corruptibility of earthly wealth and power: the rite reminds us that it is only on God that we can truly rely.

- **This service:**

Following the ancient Christian tradition, inherited from the Jewish practice, much of our Liturgy is sung.

There follows the FINAL HYMN.

Take up thy cross, the Saviour said,
If Thou wouldst my disciple be;
Deny thyself, the world forsake,
And humbly follow after me.

Take up thy cross, let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thy arm.

Take up thy cross, nor heed the shame,
Nor let thy foolish pride rebel;
The Lord for thee the Cross endured,
To save thy soul from death and hell.

Take up thy cross then in His strength,
And calmly every danger brave;
‘Twill guide thee to a better home,
And lead to victory o’er the grave.

Take up thy cross, and follow Christ,
Nor think to death to lay it down;
For only He Who bears the Cross
May hope to win the glorious crown.

To Thee, great Lord, the One in Three,
All praise for evermore ascend;
O grant us in our home to see
The heavenly life that knows no end.

A bell rings and all STAND and sing:

Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled:

Sunbeams scorching all the day;
Chilly dew-drops nightly shed;
Prowling beasts about the way;
Stones Thy pillow, earth Thy bed.

Shall not we Thy watchings share,
And from earthly joys abstain,
Fasting with unceasing prayer,
Glad with Thee to suffer pain?

And if Satan, vexing sore,
Flesh or spirit should assail,
Thou, his vanquisher before,
Grant we may not faint nor fail.

So shall we have peace divine;
Holier gladness ours shall be;
Round us too shall Angels shine,
Such as ministered to Thee.

Keep, O keep us, Saviour dear,
Ever constant by Thy side;
That with Thee we may appear
At the eternal Eastertide.

The priest, president of the assembly, greets the congregation:

The Lord be with you.



R.\ And with thy spir- it.

As the priest honour's God's Presence, marked by the Altar, using incense, the choir sings the INTROIT:

Lord, You are merciful to all and hate nothing You have created: You overlook our sins to bring us to repentance; You are the Lord our God. Be merciful to me, O God, be merciful to me: for my soul confides in You. In the shadow of Your wings will I take refuge: until the storm of destruction has passed by. I will call upon the most high God: the God Who fulfils His purpose for me. He will send from Heaven and save me and rebuke those who would trample upon me: God will send forth His love and His faithfulness 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.

Lord, You are merciful &c

Let us pray:

THE COLLECT



R.\ Amen.

We now SIT to listen to readings from the Bible.

THE FIRST READING

This is the Word of the Lord.

Thanks be to God.

THE PSALM

At the end of Holy Communion, the choir sings the ministers consume what is left of the consecrated bread and wine and clean the vessels. As they return to the Altar the choir sings the POSTCOMMUNION ANTIPHON:

Those who meditate day and night on the Law of the Lord will yield fruit in due season.

The priest then sings the final prayer of the Mass:

Let us pray:

STAND

THE POSTCOMMUNION PRAYER



R.\ Amen.

THE NOTICES

THE BLESSING (+)



R.\ Amen.

The Mass is ended. Go in peace to love and serve the Lord.



R.\ In the Name of Christ. Amen.

Towards the end of the administration of Holy Communion we sing the COMMUNION HYMN.

Lord Jesus, think on me,
And purge away my sin;
From earthborn passions set me free,
And make me pure within.

Lord Jesus, think on me
With many a care oppress;
Let me Thy loving servant be,
And taste Thy promised rest.

Lord Jesus, think on me
Amid the battle's strife;
In all my pain and misery
Be Thou my health and life.

Lord Jesus, think on me,
Nor let me go astray;
Through darkness and perplexity
Point Thou the heavenly way.

Lord Jesus, think on me
When flows the tempest high;
When on doth rush the enemy
O Saviour, be Thou nigh.

Lord Jesus, think on me,
That, when the flood is past,
I may the eternal brightness see,
And share Thy joy at last.

THE SECOND READING

This is the Word of the Lord.
Thanks be to God.

The Choir sings the GRADUAL RESPONSE and then all repeat it:



Praise to You, O Christ, King of eternal glory.

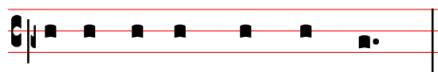
The choir sings the GRADUAL VERSE:

A pure heart create for me, O God: and give me again the joy of Your help.

R.\ Praise to You, O Christ, King of eternal glory.

The Gospel Book is carried into the body of the church to read part of the account of Jesus' life. As the procession moves into the nave, we turn to face the Book. Incense is used to honour the presence of Christ in the words of the Gospel.

Hear the Gospel of our Lord Jesus Christ according to Matthew.



Glo-ry be to Thee, O Lord.

THE GOSPEL READING

This is the Gospel of the Lord.



Praise be to Thee, O Christ.

SIT

THE SERMON

STAND

The priest then invites the congregation to reflect on the times when we have fallen short of God's ideals, before we make an act of penitence to which the response is, alternately:

... Kyrie eleison:



Ky-ri- e e-le- i-son. ||

... Christe eleison.



Chri-ste e-le- i-son. ||

The priest blesses ashes, which will be used to mark a cross upon our foreheads as a sign of our penitence and to remind us that without God we are nothing; and that it is through Christ that we have our being before God.

THE BLESSING OF ASHES



R.\ Amen.

After the members of the choir have received the IMPOSITION OF ASHES, the people in the congregation make their way to the chancel gates for ashes to be imposed on them. During the IMPOSITION OF ASHES, the choir sings the anthem:

Between the vestibule and the altar, let the priests and levites, the ministers of the Lord, weep, saying, "Spare, O Lord, spare Your people; and do not close the mouths who cry to You, O Lord our God. Have mercy on me, O God, in Your great goodness: according to the abundance of Your compassion blot out my offences. Wash me thoroughly from my wickedness: and cleanse me from my sin. (*additional verses may follow before the repetition of the antiphon*).

Between the vestibule &c

The priest and those with him hold up the consecrated bread and wine and show it to the congregation and invite them to receive Holy Communion:

Behold the Lamb of God; behold Him Who takes away the sins of the world; blessed are they who are called to His Supper.



R.\ Lord, I am not worthy to re-ceive You;



but only say the Word and I shall be healed.

Whilst the Sacred Ministers receive Holy Communion, the choir sings the COMMUNION ANTIPHON.

Turn to us with mercy, Lord; for we have sinned against You: help us, God our Saviour, rescue us for the honour of Your Name.

A bell rings and Holy Communion follows. If you are a communicant, in good standing with your own tradition, you are invited to receive Communion at our Altar. Otherwise, you are welcome to come to the rail to receive a blessing (in which case, please keep your head lowered as the priest approaches).

The Host (the consecrated bread) is offered with the words The Body of Christ and the Chalice with the words The Blood of Christ: the response to both is Amen.

into tempta-tion; but de-li-ber us from e-vil. For Thine is the
 Kingdom, the power and the glo-ry, for e-ver and e-ver. Amen.

We break this bread to share in the Body of Christ.

R.\ Though we are ma-ny we are one Body,
 be-cause we all share in one Bread.

O Lamb of God,* that ta-kest away the sins of the world; have
 mercy upon us. O Lamb of God,* that ta-kest away the sins of
 the world; have mercy upon us. O Lamb of God,* that ta-kest
 away the sins of the world; grant us Thy Peace.

The priest invites the congregation to offer intercessions to God our Father:

THE INTERCESSIONS

Response to the intercessions:

Lord, in Your mercy.

Hear our prayer.

R.\ Hear our prayer.

At the end:

... through Jesus Christ our Lord:

O Lord hear my pray'r, O
 3 Lord hear my pray'r; when I call an - swer me. O
 6 Lord hear my pray'r, O Lord hear my pray'r.
 8 Come and lis - ten to me.

The priest introduces the sharing of Christ's peace to seal the prayer and worship, that we have just offered, in the peace that Christ came to bring to the world:

... The Peace of the Lord be always with you.

R.\ And with thy spi- rit.

The choir sings the OFFERTORIUM:

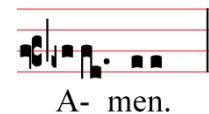
I will extol You, Lord, for You have drawn me up and have not let my foes rejoice over me: O Lord, I cried to You and You heard me.

Then, as the bread and wine (tokens of our offering to God of all we have and all) we are all sing:

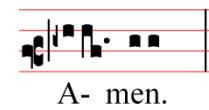
Let us here who re - pre - sent
5 Che - ru-bim guards a - round God's Throne; as
9 they cry out their thrice - ho - ly hymn
13 prai - sing the life gi-v ing Tri-ni - ty lay a -
18 side all ear-ly care, borne by the pow-er of
23 an - gels' wings to His peo - ple now comes the

The priest then continues to the end of the prayer, the bread and wine are lifted up again, offering them to God; the people associate themselves with the prayer:

... by Whom and with
Whom and in Whom:



in the unity of the Holy
Spirit,



all honour and glory are
Yours, almighty Father, for
ever and ever.



Let us ask God our Father to forgive us our sins and bring us to forgive
those who sin against us:

Our Father, Who art in Heaven, hal-lowed be Thy Name; Thy
Kingdom come: Thy Will be done; on earth as it is in Heaven.
Give us this day our dai-ly bread; and forgive us our trespasses,
as we forgive those who trespass a-gainst us; and lead us not

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high. Blessed is He Who comes in the Name of the Lord:
Ho- sanna- in the highest.

KNEEL

The priest then continues the prayer. As he repeats the words spoken by Jesus at the Last Supper, we acknowledge the presence of Christ in the sacramental bread and wine. A bell rings three times as the consecrated bread is held up for everyone to see; a few moments later, the bell rings three times again as the chalice of consecrated wine is held up. The priest then continues the prayer until:

... we proclaim His Death and Resurrection until He comes in glory:

Lord, by Your Cross and Res-urrection you have set us free.
You are the Saviour of the world.

King of kings. Mi - se - re - re, mi-se-re -
re, mi-se - re - re, mi-se - re-re no - bis.

The Altar will then be prepared for the Mass itself and bread and wine placed upon it. Incense is used again, denoting our reverence for the place where, as the Church has taught from earliest times, Christ will become present in the bread and wine over which we give thanks. Then, in turn and by groups, the people in the Church will also be censed because we are, by our Baptism, included in the priestly activity of Christ. During this the following hymn is sung:

Praise to the Holiest in the height,
And in the depth be praise,
In all His words most wonderful,
Most sure in all His ways.

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

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

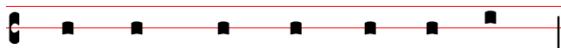
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And that a higher gift than grace
Should flesh and blood refine,
God's presence and His very self,
And essence all-divine.

O generous love! That He Who smote
In man for man the foe,
The double agony in Man
For man should undergo.

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

Praise to the Holiest in the height,
And in the depth be praise,
In all His words most wonderful,
Most sure in all His ways.

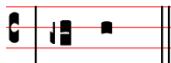


R.\ All things come of Thee, O Lord,



and of Thine own do we give Thee.

THE PRAYER OVER THE BREAD AND WINE



R.\ Amen.

The priest begins the GREAT PRAYER OF THANKSGIVING:

The Lord be with you.



And with thy spi- rit.

Lift up your hearts.



We lift them up unto the Lord.

Let us give thanks unto our Lord God.



It is meet and right so to do.

The priest continues the Great Prayer of Thanksgiving, recalling the mighty acts of God. The prayer continues as far as ...

... for ever praising You and singing:



Holy, holy, Holy, Lord God of hosts. Heaven and



earth are full of Thy Glory. Glory be to Thee, O Lord most

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